

W. J. Hamilton

T H E

W O R K S

O F

V I R G I L

TRANSLATED into

ENGLISH PROSE,

WHERE THE ORIGINAL in the different Idioms of the
LATIN and ENGLISH LANGUAGES will allow

W I T H

THE LATIN TEXT and ORDER of CONSTRUCTION
on the first Page; and CRITICAL, HISTORICAL,
GEOGRAPHICAL, and CLASSICAL NOTES,
in ENGLISH, from the best COMMENTATORS both
Ancient and Modern, beside a very great Number of
Notes entirely New.



FOR USE OF SCHOOLS as well as of PRIVATE GENTLEMEN.

In Two VOLUMES.

THE SECOND EDITION.

V O L. I.

L O N D O N:

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W O R L D

A R C H I V E

ENGLISH PROSE

THE HISTORY OF THE
ENGLISH LANGUAGE
FROM THE FIRST
ORIGIN OF THE
LANGUAGE TO THE
PRESENT TIME
BY
JOHN HENRY
WATSON
OF
THE UNIVERSITY OF
EDINBURGH
M.DCCC.XXXV

TO THOSE
GENTLEMEN

Who have the immediate Care of
EDUCATION.

GENTLEMEN,

AS the following Work was chiefly designed for the Use of Youth, it naturally claims your Patronage. It is generally allowed, that no *Latin* Author has a juster Title to be read in the Schools than *Virgil*. Other Poets have their Merit, and may be safely studied by Youth while they are under the Care of you, their faithful Guides, who, no doubt, will, in whatever *Autor* you teach, guard your Pupils against the Influence of any Thing that has a Tendency to corrupt their Principles or Morals. But it must be owned, to the immortal Honour of *Virgil*, that his Style is so strictly pure and chaste, that the most raw and unexperienced might be left to steer their Course through the whole of his Works, without meeting with those Rocks and Quicksands, on which unpractis'd Virtue runs no small Hazard of being shipwreck'd. Sure no Poet better deserves a Place than *Virgil* in his own *Elysium*, among the *Pii Vates*, *Phœboque digna locuti*: For at the same time that he is the just Standard for the Purity of the *Latin* Tongue, and universally admired for the sublimest Poetry,

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he is capable of inspiring the warmest Sentiments of Virtue. There is a peculiar Tenderness and Humanity diffus'd through all his Writings, which never fails to make the Heart better, and sends away every well-dispos'd Mind from the Reading of him, equally pleased and improved. He animates the Soul to the Love of Virtue, by setting before us the most noble Examples; corrects the Passions, by shewing their fatal Effects, when indulg'd to Excess, or when directed to improper Objects; makes us feel the Peace and Serenity they bring, when conducted by Reason, and regulated within the Bounds of Prudence and Moderation. From him we learn the Force of Piety, and what powerful Incentives to Fortitude, and every Heroic Virtue, arise from the Belief of a Deity, and a Providence supremely wise and good. In a Word, every Image, every Description, every Character he exhibits; his Fables, his Allegories, his Episodes, all are calculated not only to please the Fancy, but to instruct the Judgment, and form the Heart. The Perusal of such an Author is like travelling through some delightful Country, not only diversified with a Multiplicity of Scenes and Landscapes, and whatever can charm the Sense and Imagination; but where every Object conspires to nourish Health and exhilarate the Spirits: No Enemies, no Beasts of Prey lurk in secret Ambush to betray; no Fear of Robbers to assault with open Violence: The very Air we breathe in is pure, serene, and healthful; the People hospitable, honest, and humane. 'Tis hoped therefore, that the following Attempt to facilitate the Study of so useful an Author, will be well received, Gentlemen, by you who are Trustees for the Public, in the important, and truly sacred Work of Education.

It was far from being the Intention of this Work to encourage Idleness, or take away from Youth any Spur to their own Industry and Application; but to save them the Trouble of poring on Dictionaries, turning over many a heavy Volume of Commentaries, and wading through thorny unpleasant Tracts to the Knowledge of mere Words. So that if it saves their Time and Pains in one Way, it is only that they may be applied in another, that will be both

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both more pleasant and profitable to them. If it gives you some Relief from the more disagreeable and burdensome Part of your Work, it is only to leave you freer and more disengaged in the Execution of what is the principal Business of Education. To teach Boys to understand an Author's Language, is, you know, but the least Part of your Duty. To acquaint them with his Spirit and virtuous Design, to form their Taste aright, that they may be able to correct his Faults and relish his Beauties, feel the Force of his pious or humane Sentiments, and learn to copy out his heroic Characters, and imitate his generous Examples; in a Word, to teach them to be sound Critics on Life and Manners, and to distinguish the True from the False, *quid verum atque decens, quid pulchrum, quid turpe, quid utile, quid non*; this is your honourable Province, and the chief Design of Education. It was so in all the Schools of ancient Athens, where Horace was accomplished in the Study of that true Philosophy, which is the Soul of all his Writings:

*Adjecere bonæ paulo plus artis Athenæ:
Scilicet ut possem curvo dignoscere rectum,
Atque inter silvas Academi querere verum.*

And it will be so in every well-regulated Seminary of Learning.

I would not willingly give Offence, nor say any Thing but what is agreeable to the Rules of strict Decorum, and what the Occasion itself naturally suggests: But if I should appear animated with a more than ordinary Zeal in the Cause of Virtue, which is so nearly concerned in the right education of Youth, it is what the present melancholly State of this Nation might well justify. I hope I may be allowed to say, without throwing the least Reflection on any Man, far less on that Body of Men, most of whom belong to an Order, for which I have a very sincere Veneration; that there never was more urgent Necessity than at present for you to exert yourselves with the greatest Ardour and Fidelity in the Discharge of your important Trust. You, by your very Profession, are

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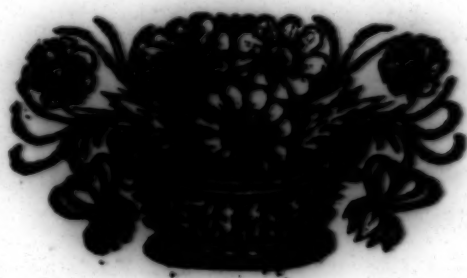
solemnly engaged to teach and exemplify Goodness to Mankind, at a Time of Life when they are most capable of being taught, when their docile Minds may easily be moulded to every Shape of Goodness, and are susceptible of the most durable Impressions. From you, therefore, it may naturally be expected, that the general Reformation of the Age should begin. Men of mere Speculation may wish well to Virtue, and recommend her Cause by their Writings; the witty Author may ridicule, or point his keen Satyr against the reigning Vices of the Age; the Legislature may enact, and the Magistrate may execute salutary Laws; but what will all avail, unless the Foundations of National Virtue be laid in the right forming of the Heart at first? If the Fountains be foul and impure, all the Art of Man will not make the Streams run pure and unpolluted. The Scripture tells us, that the Tree must first be made good, and then its Fruits will be good also; but if the Tree be corrupt, the Fruit likewise will partake of the Corruption. The Seeds and Principles of Virtue are, by the Author of Nature, implanted in the Mind of every Man, and they only need due Culture to make them take deep Root, spring up and flourish in the Soul, and ripen into all those beautiful Fruits of Action, that are ornamental to human Nature and beneficial to Society. Indeed Experience shews us, that the best Education is not of itself sufficient to establish the Mind in an habitual uniform Course of Integrity; yet the same Experience evinces, that nothing is of so much Importance, towards effecting this great End, as to give the Mind an early Turn and Byass to the right Side; and that, without this, all other Means, humanly speaking, will have but a weak and transient Influence.

I doubt not but you are before hand with me in making Reflexions of this Sort, and that your own Concern for the public Welfare has, long ere now, inspir'd you with noble Resolutions to improve the Opportunity you have of doing so much Good to your native Country. Go on, therefore, Gentlemen, in the Execution of so generous and laudable a Design; nurse up those Plants that are under your immediate Culture; oh! take care their
tender

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tender Virtues be not nipt in the Bud. The Frosts of a few Winters will kill those Weeds that poison and oppress the Soil ; the barren Trees, that are an Incumbrance to the Ground, will wither with Age and soon be cut down ; but on you, in a great Measure, depend our Hopes for many succeeding Years and Generations. If the Buds of the Spring be blasted, or suffered to perish, our joyful Prospects, not only for that Season, but for the whole Year, are lost ; and one Year propagates its malignant or happy Influence to another, in a perpetual Succession.

If the following humble Performance be of Use to shorten your Way in the Prosecution of so laudable a Design, particularly, in inspiring young Minds with those pure, refin'd, and heroic Sentiments of Virtue and Honour, with which *Virgil* every where abounds ; I shall reckon my Labour richly compensated, and rejoice in your partaking of those Rewards with which Virtue never fails to crown her honest Sons.



T H E

T H E
L I F E
O F
V I R G I L.

VIRGIL was born at Mantua, in the first Consulship of Pompey the Great, and Licinius Crassus, in the Year of Rome DCLXXXIV. sixty-nine Years before the Birth of our Saviour, on the fifteenth of October, which the Latin Poets observ'd annually in Commemoration of his Birth. His Father Maro, was but a mean Person of no Extraction; but his Mother, whose Name was Maia, was nearly related to Quintilius Varus, who was of an illustrious Family.

He passed the first seven Years of his Life at Mantua; thence he went to Cremona, where he lived to his seventeenth Year; at which Age, as is usual among the Romans, he put on the Toga Virilis, Pompey and Crassus happening that Year, to be, a second Time, Consuls.

From Cremona he went to Naples, where he studied the Greek and Latin Languages with the utmost Application and Assiduity: After that, he applied himself closely to the Study of Physic and the Mathematics, in which he made a very great Proficiency.

After

THE LIFE of VIRGIL:

After he had spent some Years at Naples, he went from thence to Rome, where he was soon taken Notice of by some of the great Men at Court, who show'd the high Esteem they had of him by introducing him to Augustus. But whether Virgil did not like the Hurry and Bustle of a Court Life, or the Air of Rome did not agree with his sickly Constitution, is uncertain; however, he retired again to Naples, where he set about writing his Bucolics, chiefly with a Design to celebrate the Praises of Pollio, Varius, and Gallus, who recommended him to Mæcenas, by whose Interest he was particularly exempted from the common Calamity of the poor Mantuans; whose Lands, as a Reward to the Veterans for their Bravery at the Battle of Philippi, were divided among them, Virgil's only excepted, as appears by the first Eclogue, wherein he expresses the utmost Gratitude for so singular a Favour, in such a Manner as ingratiated him more and more to Augustus. It is said he spent three Years in writing his Eclogues; and had he spent as many more, the Time would have been well employed, that produced the finest Pastorals in the Roman, or perhaps any other Language.

Italy being now reduced to the utmost Extremity, the Grounds lying uncultivated, and the People in Want of the very Necessaries of Life, the fatal but natural Consequences of a Civil War, in so much that the State seemed to be in Danger, the People throwing all the Blame on Augustus; Mæcenas, sensible of the great Parts and unbounded Knowledge of Virgil, set him about writing the Georgics for the Improvement of Husbandry, the only Mean left to save Italy from utter Ruin; in which Virgil succeeded so well, that after their Publication, Italy began to put on a new Face, and every Thing went well: For the Georgics are not only the most perfect of all Virgil's Works, but the Rules for the Improvement of Husbandry are so just, and at the same time so general, that they not only suited the Climate for which he wrote them, but have been found of such extensive Use, that the greatest Part of them are put in Practice in most Places of the World at this very Day. Virgil was now thirty-four Years of Age; having spent seven of the prime of his Years in composing this inimitable Poem, which
has

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has been, and ever will be, admir'd as the most finish'd and complete Piece that ever Man wrote : For here indeed he shines in his Meridian Glory.

Having now finish'd his Georgics ; after a few Years Respite, he set about the Æneid, when turn'd of forty ; tho' it is generally believ'd he laid the Foundation of that great and arduous Work more early, to which he seems to allude in his sixth Pastoral ;

*Cum canerem reges & prælia, Cynthius aurem
Vellit, & admonuit, pastorem, Tityre, pingues
Pascere oportet oves, deductum dicere carmen.*

But when I try'd her tender Voice; too young,
And fighting Kings and bloody Battles sung,
Apollo check'd my Pride ; and bid me feed
My fatn'ning Flocks, nor dare beyond the Reed.

Virgil's Design of writing the Æneid, taking Air, the Expectations of the Romans were rais'd so high with the Thoughts of it, that Sextus Propertius did not scruple to prophecy

*Cedite Romani scriptores, cedite Graii,
Nescio quid majus nascitur Iliade !*

• And had Virgil design'd the Æneid only as an Encomium on Augustus, he might surely have wrote short Panegyrics on his Prince, as Horace has done, at several Times, and on proper Occasions, at a far less Expence of Time and Labour than the Æneid must of Necessity have cost him : For he has not only given Augustus's Character under that of Æneas, but has wrought into his Work the whole Compass of the Roman History, with that of the several Nations from the earliest Times down to his own ; and that with such Exactness as to deserve the Title of The Roman Historian, much better than Homer did that of Writer of the Trojan War : Most Romans, in any controverted Point, submitting rather to his Authority than to the most learned Historian's.

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The *Æneid* is an Epic Poem, which being the noblest Composition in Poetry, requires an exact Judgment, a fruitful Invention, a lively Imagination, and an universal Knowledge, all centering in one and the same Person, as they did in Virgil, whose prodigious Genius has been the Admiration of all Mankind, and will be so, while Learning and Good-sense have a Place in the World. Virgil spent about seven Years in writing the first six Books of this admirable Poem, some part of which Augustus and Octavia longed to hear him rehearse, and hardly prevailed with him, after many Intreaties. Virgil to this Purpose pitches on the Sixth, which, not without Reason, he thought would affect them most; as in it he had, with his usual Dexterity, inserted the Funeral Panegyric of young Marcellus (who died a little before that) whom Augustus designed for his Successor, and was the Darling of his Mother Octavia, and of all the Romans; and as the Poet imagin'd, so it happened: For after he had rais'd their Passions by reciting these inimitable Lines,

O nate, ingentem luctum ne quere tuorum:
Ostendent terris hunc tantum fata, neque ultra
Esse sinent. Nimum vobis Romana propago
Visa potens, superi, propria hæc si dona fuissent.
Quantos ille virum magnam Mavortis ad urbem
Campus aget gemitus! vel quæ, Tyberine, videbis
Funera, cum tumulum præterlabere recentem!
Nec puer Ithaca quisquam de gente Latinos
In tantum spe tollet avos: nec Romula quondam
Ullo se tantum tellus jactabit alumno:
Heu pietas! heu prisca fides! invictaque bello
Dextera! non illi quisquam se impune tulisset
Obvius armato: seu cum pedes iret in hostem,
Seu spumantis equi foderet calcaribus armos.

He at last surprizes them with

Heu miserande puer! si qua fata aspera rumpas,
Tu Marcellus eris.

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At which affecting Words the Emperor and Octavia burst both into Tears, and Octavia fell into a Swoon. Upon her Recovery she ordered the Poet ten Sesterces for every Line, each Sesterce making about seventy eight Pounds in our Money. A round Sum for the whole! but they were Virgil's Verses.

In about four Years more he finished the *Æneid*, and then set out for Greece, where he designed to revise it as a Bye-work at his Leisure; proposing to devote the chief of the remaining Part of his Days to Philosophy, which had been always his darling Study, as he himself informs us in these charming Lines;

*Me vero primum dulces ante omnia Muses,
Quarum sacra sero ingenti percussus amore,
Accipiant, cælique vias & sidera monstrant;
Desolus solis, varios læaque labores;
Unde tremor terris; qua vi maria alta tumescunt
Obicibus ruptis, rursusque in seipsa residunt.
Quid tantum Oceanus properant se tingere solis
Hiberni, vel quæ tardis mora notibus obset.*

Ye sacred Muses, with whose Beauty fir'd,
My Soul is ravish'd and my Brain inspir'd,
Whose Priest I am, whose holy Fillets wear,
Wou'd you your Poet's first Petition hear;
Give me the Ways of wand'ring Stars to know,
The Depths of Heaven above and Hell below;
Teach me the various Labours of the Moon,
And whence proceed th' Eclipses of the Sun;
Why flowing Tides prevail upon the Main,
And in what dark Retreats they shrink again;
What shakes the solid Earth, what Cause delays
The Summer-Nights, and shortens Winter-Days.

But he had not been long in Greece, before he was seiz'd with a lingering Distemper. Augustus returning about this Time from his Eastern Expedition, Virgil was willing to accompany him home; but

he

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he no ſooner reached Brundifium than he died there, in the Year of Rome DCCXXXV. and in the fifty-fiſt Year of his Age, and was buried at Naples, where his Tomb is ſhewn to this Day.

He was tall and of a ſwarthy Complexion, very careleſs of his Dreſs extremely temperate, but of a ſickly Conſtitution, being often troubled with a Pain in his Head and Stomach: He was baſiful to a King and had a Hiccup in his Speech, as often happens to great Men it being rarely found that a very fluent Elocution and Depth of Judgment meet in the ſame Perſon.

*He was one of the beſt and wiſeſt Men of his Time; and in ſuch popular Eſteem, that one hundred thouſand Romans roſe up when he came into the Theatre, ſhewing him the ſame Reſpect they did Cæſar himſelf: And as he was beloved in his Life, he was univerſally lamented at his Death. He went out of the World with that Calmneſs of Mind that became ſo great and good a Man, leaving Auguſtus his Executor, who committed the Care of publiſhing the *Æneid* to Tucca and Varius, ſtrictly charging them, neither to cancel, nor add one Word, nor ſo much as fill up the Breaks or Half Verſes.*

A little before his Death, it is ſaid, he wrote this Inſcription for his Monument, which does him the more Honour, as it ſavours not in the leaſt of Oſtentation.

*Mantua me genuit; Calabri rapuere; tenet nunc
Parthenope: Cecini paſcua, rura, duces.*

*I ſung, Flocks, Tillage, Heroes; Mantua gave
Me Life, Brundifium Death, Naples a Grave.*

P R E F A C E

TO THE

P A S T O R A L S.

VIRGIL is universally allow'd to have excell'd all the *Roman* Poets in every kind of Poetry he attempted; and his Poems, which are justly esteem'd the most finish'd Pieces of all Antiquity, show how thoroughly he understood the human Passions, the Laws of Nations, the different Properties of Animals, the Secrets of Arts and Sciences, and of Nature itself. How many Proofs has he given in his *Pastorals*, and other Poems, of his great Skill in the *Epicurean* Philosophy, which he has almost entirely comprehended in his sixth *Eclogue*? What a prodigious Knowledge must he have had of Husbandry and Agriculture to give such exact Precepts for them in his *Georgicks*, as not only suit *Italy*, but most Places in the World? How well was he vers'd in all the Mysteries and Ceremonies of the *Pagan* Religion? What a compleat Master must he have been of the *Roman* History, to interweave the most material Parts of it into his *Aeneid*? In short, his Knowledge seems to have had no other Bounds than those of universal Nature. But to be more particular,

Virgil may be said to be the first who introduced PASTORALS among the *Romans*, which he copied after that great Master of
Greece,

PREFACE to the PASTORALS. ii

Greece, Theocritus. This Kind of Poetry is of very great Antiquity, being practis'd by Men in the first Ages of the World, while they tended their Flocks : Then it was Nature taught them to amuse themselves with Pipes and Songs. They wanted not to hear the chirping of Birds in order to sing ; as the Zephyres whose Breath seems to animate Reeds and make them speak, occasion'd their contriving the like Instruments, which were perfected by Use and Art. For there is no need to fetch from Mythology and uncertain Histories, the Origin of a Thing which may be found in Nature ; and the most learned Writers who look'd for it out of Nature have not been satisfied with their Enquiries. The Pastoral Life of some Nations produc'd Astronomical Observations, and plac'd in the Heavens some of those Animals which graz'd in the Fields. It has also occasion'd the Mysteries of judicial Astrology. But because it generally produc'd Rural Songs, the Poets, who only mind what may please, pitch'd upon those imperfect Effays and improv'd them. They thought, not without Reason, that if they represented plain and harmless Shepherds in some short dramattick Pieces, singing their Happiness, or expressing their Trouble ; such Performances could not fail of having a good Success. And indeed this Sort of Poetry is extremely pleasant and more charming than any other : It does not contain dreadful Images of War and Battles ; it does not stir sad Passions by terrifying Objects, nor excites the natural Malignity of Men by satyrical Expressions or studied Imitation of Ridicule ; but brings into their Thoughts the Happiness of a quiet Life, which they are so far from enjoying. In one Word, nothing can be more proper to remove their Cares and calm the Uneasinesses of their Minds, because nothing can have a greater Affinity with that Condition of Life that can make them Happy.

And if it be ask'd, why *Virgil*, in that remarkable Passage of the *Georgicks*, wherein he describes the Happiness of a Country Life, says nothing of the Songs that take up the idle Hours of Shepherds ; which Question appears the more natural as *Homer* never speaks of the Country without mentioning rural Musick ;
I answer,

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I answer, with a great Critick, that if *Homer* acted the Part of a good Poet in this Respect, describing Things that had no Existence but in his Imagination, *Virgil* did wisely avoid a Fault which a mean Poet would have been guilty of; for the *Georgicks* being a Work founded upon Truth, *Virgil* could not praise a Country Life on Account of a Thing whose Charms are only in the Imagination of the Poets. On the Contrary; because he describes that Life such as it really is, attended with good Nature and Innocence: His Description, adorned with all the Graces of Poetry, makes it so charming and agreeable, that those who read his excellent Verses with any Taste, may so far forget themselves as to think *Virgil* is to blame in preferring to it the Happiness of a consummate Philosopher. It had been, therefore, an improper Thing for him to represent that State of Life otherwise. And, since he reckoned the Chastity of married People among the Advantages that attend a Country Life, *Casta Pudicitiam servat Domus*, he was far from finding any Happiness in Love and Jealousy, which afford the most agreeable Songs of Bucolick Poetry. Nor were the ancient Shepherds vulgar illiterate Persons; but on the contrary, they were rich, powerful, and learned: Even Princes themselves did not think it below them to tend Flocks, and mind Country Affairs; as appears from many Instances in sacred History, as *Jacob*, *David*, &c. and also from several Passages of our Author, as in *Eclogue II.*

*Quem fugis, ab! demens? habitarunt Dii quoque Sylvas,
Dardaniusque Paris.*

Ah, cruel Creature, whom dost thou despise?
The Gods to live in Woods have left the Skies.
And God-like *Paris*, in th' *Idean* Grove,
To *Priam's* Wealth preferr'd *Oenone's* Love. DRYDEN.

And in *Eclogue X.* beside several other Places:

*Stant & oves circum, nostri nec pœnitent illas;
Nec te pœnitent pecoris, divine poeta;
Et formosus oves ad flumina pavit Adonis.*

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The Sheep surround their Shepherd as he lies :
Blush not, sweet Poet, nor the Name despise :
Along the Streams his Flocks *Adonis* fed ;
And yet the Queen of Beauty blest his Bed. DRYDEN.

So that they censure *Virgil* without Ground who blame him for introducing Philosophy, and even something of the sublime into his Pastorals ; a Pastoral being the Imitation of a Shepherd considered in that Character : And it may well be presumed that such Shepherds as have been mentioned, were both great Scholars and Philosophers.

In a true Pastoral, there must be an Air of Piety kept up through the Whole ; the Characters should represent the Innocence and Plainness of the ancient Shepherds : There must be also some little Plot. And the Scene, which is always, or at least generally, a rural Landskip, ought to take in Woods, Meadows, the Banks of Rivers and Fountains, and even sometimes the Sea Shore. And as, in order to form a Landskip to please the Sight, a Painter takes particular Care to chuse the most beautiful Productions of Nature, according to the Character he designs to draw ; so a Pastoral Poet ought to pitch upon a Scene suitable to his Subject ; and what Scene more proper for Shepherds than to be seated on the matted Grass amidst beautiful Trees, blooming Shrubs, and purling Streams ? Every Object so charming, that, when touched by so skilful a Hand as our Author, one is at a loss whether to lay down on the soft Grass, pull the fragrant Blooms of the Shrubs, or quench his Thirst in the clear Stream.

The Scene of a Pastoral may also be characterized and embellished, as our Author has done in these Verses ;

— — — — *Jamque Sepulchrum*

Incipit apparere Bianoris — — — —

which offers an ancient Sepulchre to the Sight, and produces a noble Effect in the Landskip. The Sentences must not only be short and lively but the whole Piece so.

And

▼ PREFACE to the PASTORALS.

And, lastly, there must be a Diversity of Subjects, that the Pastoral, like a beautiful Prospect, may charm by its Variety: But, as in Plays, the Decorations of the Stage ought, in some Measure, to make Part of the Piece that is represented, by its Affinity with the Subject; so in a Pastoral, the Scene, and what is said by the Shepherds, ought to be united by a Kind of Uniformity, that Chearfulness may not appear in a sad Place, nor Melancholly and Despair in a smiling and pleasant Scene.

Virgil observes all these Rules exactly, and far surpasses *Theocritus*, especially where Judgment and Contrivance have the principal Part. How close he keeps to all these Points, is particularly remarkable in the first *Eclogue*, which, as a modern Author justly observes, is a Standard for all Pastorals. A beautiful Landskip presents itself to our View, a Shepherd, with his Flock around him, resting securely under a spreading Beach, which furnished the first Food to our Ancestors. Another Shepherd in a quite different Situation of Mind and Circumstances, the Sun setting, the Hospitality of the more fortunate Shepherd, &c.

All his Pastorals are indeed admirable; but the fourth is the most remarkable, as it is a manifest Prophecy of our Blessed Saviour, uttered undesignedly by *Virgil*: For it is evident, that from the *Sibylline Verses*, then in great Repute at *Rome*, our Author applies to the Son of *Pollux* those Predictions which are evidently meant of our Saviour. The sixth is also well worth our particular Notice, in which he introduces *Silenus* singing, but rather too full of Inspiration, which is meant by the Ebriety, who relates the Mythology of near two thousand Years in fifty Lines; the Brevity of which is no less admirable than the Poet's great Skill in keeping up the Characters with the utmost Decency. The eighth and tenth are also very remarkable for the curious Descriptions the Poet gives of the Passion of Love: For what can be more natural than that in the eighth Pastoral.

PREFACE to the PASTORALS.

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*Sepibus in nostris parvam te roscida mala
(Dux ego vester eram) vidi cum matre legentem :
Alter ab undecimo tum nec jam ceperat annus,
Jam fragiles poteram à terra contingere ramos :
Ut vidi, ut perii, ut me malus abstulit error.*

Thee, with thy Mother, in our Meads I saw
Gath'ring fresh Apples ; I myself your Guide ;
Then thou wert little ; I just then advanc'd
To my Twelfth Year, could barely from the Ground
Touch with my reaching Hand the tender Boughs ;
How did I look ! how gaze my Soul away ! TRAPP.

And never sure was sincere Love expressed in such moving Terms
as those of *Gallus* to *Lycoris* in the Tenth.

*Hic gelidi fontes, hic mollia prata, Lycori,
Hic nemus, hic ipso tecum consumerer ævo.
Nunc insanus amor duri me Martis in armis
Tela inter media, atque adversos detinet hostes.
Tu procul à patria (nec sit mihi credere) tantum.
Alpinas, ab dura ! nives, & frigora Rheni
Me sine sola vides. Ab te ne frigora ledant !
Ab tibi ne teneras glacies secet aspera plantas !*

Come, see what Pleasures in our Plains abound ;
The Woods, the Fountains, and the flow'ry Ground.
As you are beauteous, were you half so true,
Here could I live and love, and die with only you.
Now I to fighting Fields am sent afar,
And strive in Winter Camps with Toils of War ;
While you, (alas, that I should find it so !)
To shun my Sight, your native Soil forego,
And climb the frozen *Alps*, and tread th' eternal Snow. }
Ye Frosts and Snows her tender Body spare,
Those are not Limbs for Isicles to tear. DRYDEN.

vii **PREFACE to the PASTORALS.**

Nor was a despairing Lover ever painted in such lively Colours as in these beautiful Lines in the same Pastoral.

*Ibo, & Chalcidico quæ sunt mihi condita versu
Carmina, pastoris Siculi modulabor avena.
Certum est in sylvis, inter spelæa ferarum
Malle pati; tenerisque meos incidere amores
Arboribus: crescent illæ; crescetis amores.*

For me, the Wilds and Desarts are my Choice;
The Muses, once my Care; my once harmonious Voice.
There will I sing, forsaken and alone;
The Rocks and hollow Caves shall eccho to my Moan.
The Rind of ev'ry Plant her Name shall know;
And as the Rind extends, the Love shall grow.

And again,

Omnia vincit amor; & nos cedamus amori.

Love conquers all; and we must yield to Love. DRYDEN.

These are but a few of the Beauties of these inimitable Pastorals;
for it would be endless to enumerate all of them.

PREFACE

P R E F A C E

T O T H E

G E O R G I C S.

VIRGIL in his *GEORGICS* imitates *Hesiod*; but it is generally agreed that he far exceeds him in every Respect.

Some indeed have objected, that the *Georgics* are wrote in too sublime a Style to be of Use to Husbandmen, who are, generally speaking, Men of little or no Literature: But they did not consider, that *Virgil* wrote for a People whose chief Magistrates had been Husbandmen themselves: *Lucius Cincinnatus* was found at the Plough when he was called to be Dictator; and *Fabricius*, *Curius*, and *Camillus*, were no less skilled in the Science of Husbandry than they were in the Art of War.

In such Esteem were Husbandmen among the *Romans*, that they highly resented the least Affront offered to any of them, of which we have an Instance in *Scipio Nasica*, Candidate for the Place of *Curule Edile*, who meeting a plain Countryman, took him by the Hand, and asked him his Vote; but finding his Hand very hard, *Prithee, Friend*, says he, *do you walk upon your Hands?* which so chagrin'd the Countryman, that he complained of the Affront, by which *Scipio* lost the Edileship. *Virgil* could not therefore employ his fine Parts on a Subject more acceptable to the *Romans*, nor
more

ix **PREFACE to the GEORGICS.**

more useful to his Country, almost become waste by the Civil Wars; he therefore suits himself to his Readers, instructing them while he entertains them, by making Choice of such Precepts of this extensive Science as give Opportunity for those beautiful Descriptions and Images which are the very Spirit and Life of Poetry. And he shews no less Art in treating of these Precepts; for while we read them, we can scarcely help imagining ourselves among the Fields and Woods, viewing agreeable Landships.

He begins his *First Book* with giving us the Subject of each *Georgic*, which he comprehends in four Lines; and after a solemn Invocation of all the Gods who were any way related to his Subject, he makes this noble Compliment to *Augustus*, whom he addresses as a God,

*Tuque adeo, quem mox quæ sint habitura Deorum
Concilia, incertum est; urbisue invisere Caesar,
Terrarumque velis curam; Et te maximus orbis
Auctorem frugum, tempestatumque potentem
Accipiat, cingens maternâ tempora myrto:*

*Da facilem cursum, atque audacibus annue captis:
Ignarosque viæ mecum miseratus agrestes,
Ingredere, Et votis jam nunc assuesce vocari.*

And chiefly Thou, whose future Seat on high,
In what bright Council of the starry Sky
Uncertain is; whether, great *Cæsar*, Thou
Wilt chuse to watch o'er Cities here below,
Or on the Fields thy gracious Looks bestow:
Parent of Fruits, and pow'rful of the Storm,
Mankind to thee shall sacred Rites perform;
Throughout the mighty Orb the Empire own,
And with thy Mother's Boughs thy Temples crown.

Thce

PREFACE to the GEORGICS. x.

Thee I invoke : Do thou assist my Course,
And to the bold Attempt give equal Force ;
Pity with me th' unskilful Peasant's Cares,
Begin your Reign, and hear ev'n now our Pray'rs.

Then he enters upon his Work, and shews the several Kinds of Tillage proper for each Soil, gives a Schedule of the Husbandman's Tools, describes the Changes of the Weather, and the Signs that forebode them : Then points out to the Husbandman the Work proper for each Season of the Year ; when mentioning Autumn he takes Occasion to give us that inimitable Description of the Thunder-Storm.

— — — *Ruit ardens æther,*
Et pluviam ingenti sata leta, boumque labores
Diluit ; implentur fossæ, & cava flumina crescunt
Cum sonitu, fervetque fretis spirantibus æquor.
Ipse Pater, media nimborum in nocte, coruscâ
Fulmina molitur dextrâ : quo maxima motu
Terra tremit : fugere feræ, & mortalia corda
Per gentes humilis stravit pavor : ille flagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo
Dejicit : ingeminant Austri, & densissimus imber :
Nunc nemora ingenti vento, nunc litora plangunt.

Down rush the Skies, and with impetuous Rain,
Wash out the Ox's Toil, and sweep away the Grain :
The Dikes are fill'd : No Bounds the Torrents keep :
And with the boiling Surges boils the Deep :
Amidst a Night of Clouds his glittering Fire,
And rattling Thunder hurls th' Eternal Sire :
Far shakes the Earth : Beasts fly and mortal Hearts
Pale Fear dejects ; he with refulgent Darts,
Or Rhodope, or Athos' lofty Crown,
Or steep Ceraunia's Cliffs strikes headlong down :

The

PREFACE to the GEORGICS.

The Rains condense: more furious *Auster* roars :
Now with vast Winds the Woods, now lashes he the Shoars.

He then instances many of the Prodigies that happened near the Time of *Julius Cæsar's* Death, and shuts up all with a Supplication to the Gods for the Safety of *Augustus*, and the Preservation of *Rome* in these charming Lines.

*Di patrii Indigetes, & Romule, Vestaque mater,
Quæ Tuscum Tiberim & Romana palatia servas,
Hunc saltem overso juvenem succurrere seculo
Ne prohibete: satis jam pridem sanguine nostro
Laomedontæ luimus perjuria Trojæ.
Jam pridem nobis cæli te regia, Cæsar,
Devidet, atque hominum queritur curare triumphos.
Quippe ubi fas versum atque nefas, tot bella per orbem;
Tam multa scelerum facies: non ullus aratro
Dignus bonus: squalent abductis arva colonis,
Et curvæ rigidum falces constantur in ensen.
Hinc movet Euphrates, illinc Germania bellum:
Vicina ruptis inter se legibus urbes
Arma ferunt: sævit toto Mars impius orbe.
Ut cum carevibus sese effudere quadrigæ,
Addunt se in spatia; & frustra retinacula tendens
Fertur equis auriga, neque audit currus habenas.*

Ye home-born Deities, of mortal Birth!
Thou Father *Romulus*, and Mother *Earth*,
Goddeſs unmov'd! whose Guardian Arms extend
O'er *Tuscan Tiber's* Course, and *Roman Tow'rs* defend;
With youthful *Cæsar* your joint Pow'rs engage,
Nor hinder him to save the sinking Age.
O! let the Blood, already spilt, atone
For the past Crimes of curs'd *Laomedon*!
Heav'n wants thee there; and long the Gods, we know,
Have grudg'd thee, *Cæsar*, to the World below:

Where

PREFACE to the GEORGICS.

xi

Where Fraud and Rapine, Wright and Wrong confound
 Where impious Arms from ev'ry Part resound,
 And monstrous Crimes in ev'ry Shape are crown'd.
 The peaceful Peasant to the War is prest;
 The Fields lie fallow in inglorious Rest:
 The Plain no Pasture to the Flock affords,
 The crooked Scythes are streighten'd into Swords:
 And there *Esperates* her soft Offspring arms,
 And here the *Rhine* rebellows with Alarms;
 The neigh'bring Cities range on sev'ral Sides,
 Perfidious *Mars* long-plighted Leagues divides,
 And o'er the wasted World in Triumph rides.
 So four fierce Coursers starting to the Race,
 Scow'r thro' the Plain, and lengthen ev'ry Pace:
 Nor Reins, nor Curbs, nor threat'ning Cries they fear,
 But force along the trembling Charioteer. DRYDEN.

In the *Second Book* he shows the different Methods of raising Trees, to which he ascribes Oblivion, Ignorance, Wonder, Desire, and the like Human Passions, which makes his Precepts very entertaining: Then he points out the Soils in which the several Plants thrive best: And thence takes occasion to run out into the Praises of *Italy*, in these admirable Words:

*Sed neque Medorum fluvie, distincta terra,
 Nec pulcher Ganges, atque auro turbidus Hermus,
 Laudibus Italiae certent: non Baëra, neque Indi,
 Totaque thuriferis Panthalæ pinguis arenis.
 Hæc loca non tauri spirantes naribus ignem
 Invertere, satis immanis dentibus hydri:
 Nec galeis, densisque virum seges horruit bastis:
 Sed grævidae fruges, & Bacchi Massicus humor
 Implevere: tenent oleæque, armentaue læta.
 Hinc bellator equus campo sese arduus infert:
 Hinc albi, Clitumnæ, greges; & maxima taurus
 Victimæ sæpe tuo perfusi flumine sacro,*

Romanos

Romanos ad templa Deum duxere triumphos.
 Hic ver assiduum, atque alienis mensibus æstas :
 Bis gravidæ pecudes, bis pomis utilis arbor.
 At rabidæ tigris absunt, & seva leonum
 Semina : nec miseros fallunt aconita legentes :
 Nec rapit immensos orbes per humum, neque tanto
 Squameus in spiram tractu se colligit anguis.
 Adde tot egregias urbes, operumque laborem :
 Tot congesta manu præruptis oppida saxis :
 Fluminaque antiquos subter labentia muros.
 An mare, quod supra, memorem, quodque alluit infra ?
 Anne lacus tantos ? te, Lari maxime ; teque
 Fluctibus & fremitu assurgens, Benace, marino ?
 An memorem portus, Lucrinoque addita claustra ?
 Atque indignatum magnis stridoribus æquor,
 Julia qua ponto longe sonat unda refuso,
 Tyrrhenusque fretis immittitur æstus Avernis ?
 Hec eadem argenti rivos, ærisque metalla
 Ostendit venis, atque auro plurima fluxit.
 Hæc genus acre virum, Marfos, pubemque Sabellam,
 Assuetumque malo Ligurem, Volcosque verutos
 Extulit : hæc Decios, Marios, magnosque Camillos,
 Scipiadas duos bello ; & te, maxime Cæsar,
 Qui nunc extremis Asiæ jam victor in oris,
 Imbellem avertis Romanis arcibus Indum.
 Salve, magna parens frugum, Saturnia tellus :
 Magna virum : tibi res antiquæ laudis & artis
 Ingredior, sanctos ausus recludere fontes :
 Ascræumque cano Romana per oppida carmen.

But neither Median Woods, nor fertile Soil,
 Nor pleasant Ganges, Hermus' Streams, which toil
 Through Beds of Gold, nor India's fragrant Lands,
 Bactra, nor th' Arab's Incense-bearing Sands ;

PREFACE to the GEORGICS.

All cannot, though all boast of something rare,
With the just Praise of *Italy* compare.
Fire-breathing Bulls her Furrows never plough'd,
Nor sown with Dragon's Teeth, from whence a Brood
Of Infant Warriors stain'd with Brothers Blood.
Her Meads fair Cattle, Wheat o'erloads her Soil,
And ev'ry where she streams with Wine and Oil:
Her warlike Coursers beat the sounding Earth,
And tread in Triumph her who gave them Birth:
Thou, gay *Clitumnus*, where thy Currents glide,
There bleating Flocks thy flow'ry Borders hide;
There Snow-white Bulls, the greatest Sacrifice
Design'd for *Jove*, who rules the Deities,
First wash'd and sprinkled with thy sacred Flood,
Pay for the *Roman* Triumphs with their Blood;
Eternal Spring and Summer part her Year,
Her Ewes lamb twice, her Trees twice Blossom bear:
No spotted Tygers in her Forests stray,
Nor roaring Lions on her Cattle prey,
Nor pois'nous Herbs the Gath'rer's Hand betray:
No noisome Serpents, with collected Tail,
Wreath on the Ground, or spiral Volumes trail.
To works of Nature joins the Works of Man,
To shew, by Art improv'd, what Nature can;
Those stately Towns from Marble Quarries torn,
Whose ancient Ramparts Chrystal Streams adorn.
Or shall my Muse the *Adrian's* Praises show,
Or *Tyrrhene* Seas which round her Harbours flow?
Shall I great *Larius* or *Benacus* sing,
Those Sea-like Lakes from whence great Rivers spring;
Or sing the Harbours of the *Locrine* Bay,
Whose Moles oppose the raging of the Sea?
Which from the Waves the *Julian* Port confin'd,
When *Tyrrhene* Billows Lake *Avernus* join'd.

PREFACE to the GEORGICS.

These Blessings are expos'd to ev'ry Eye ;
 But she has Treasures in her Entrails lie,
 Which Veins of Silver and of Copper hold ;
 Her Hills are fruitful Casks of shining Gold.

She many warlike Nations has brought forth ;
 She gave the *Marsians* and *Sabellians* Birth ;
Ligurians, us'd to toil in Peace and War,
 And the brave *Volsians* arm'd with Dart and Spear.
 From her the *Decii* and *Camilli* came,
 With all the Worthies of the *Marian* Name,
 The *Scipio's* too renown'd for martial Fame.

And last, Great *Cæsar*, great above the rest,
 Who bears victorious Eagles through the East,
 Who all his bold Attempts with Conquest crowns,
 And lazy *Indians* drives from *Roman* Towns !
 Hail Source of Wine and Corn, *Saturnian* Soil !
 For whose dear Sake I undertook this Toil !
 Eternal Lays of hid mysterious Things,
 From ancient Art and Labour's secret Springs,
 My Muse, on *Hesiod's* Lyre, through *Roman* Cities sing.

LAUDERDALE.

This Book is also remarkable for that beautiful Description near the End of it, which the Poet gives us of the Pleasures of a Country Life in these inimitable Lines :

*O fortunatos nimium, sua si bona norint,
 Agricolas ! quibus ipsa, procul discordibus armis,
 Fundit humo facilem victum justissima tellus.
 Si non ingentem soribus domus alta superbis
 Mane salutantum totis vomit ædibus undam ;
 Nec varios inbiant pulchra testudine postes,
 Illusasque auro vestes, Ephyreïaque æra ;
 Alba neque Assyrio fucatur lana veneno,
 Nec castâ liquidi corrumpitur usus olivi :*

PREFACE to the GEORGIS.

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*At secura quies, Et nescia fallere vita,
Dives opum variarum; at latis otia fundis,
Spelunca, vivique lacus; at frigida Tempe,
Mugitusque bouum, mollesque sub arbore somni
Non absunt. Illic saltus, ac lustra ferarum,
Et patiens operum, parvoque assueta juventus,
Sacra Deum, sanctique patres: extrema per illos
Justitia excedens terris vestigia fecit.*

O! happy Swains! did they their Bliss but know!
To whom the Earth releas'd from all the Woe
Of civil Broils, gives with a lib'ral Hand
An easy Plenty at their just Demand.

What if no lofty Pile, with haughty Tow'rs
A waving Throng through ev'ry Passage pow'rs
Of humble Waiters in the Morning Hours.
What if no Tortoise-scales incrusting Wood,
Nor Corinth's Brass amaze the gaping Crowd?
If no brocaded Hangings dress the Room?
Nor Tyrian Purple stain the Milk-white Loom?
Nor Cassia taint pure Oil with strong Perfume?
Yet fraudless Innocence, and peaceful Rest,
Unbounded Plains, with endless Riches blest,
Yet Caves and living Springs, and airy Glades,
And the soft Lowe of Kine and sleepy Shades
Are never wanting: There wild Herds abound,
And Youth inur'd to Toil and Thrift are found,
And aged Sires rever'd, and Altars crown'd:
There Justice left, when she forsook Mankind,
The last Impressions of her Steps behind. B.

In the *Third Book*, after invoking some rural Deities, he raises a
TEMPLE to the Honour of *Augustus*, more lasting than the
Pyramids of *Egypt*.

Primus ego in patriam mecum, modo vita superfit,
 Aonio rediens deducam vertice Musas :
 Primus Idumæas referam tibi, Mantua, palmas :
 Et viridi in campo Templum de marmore ponam
 Propter aquam, tardis ingens ubi flexibus errat
 Mincius, & tenerâ prætexit arundine ripas.
 In medio mihi Cæsar erit, Templumque tenebit.
 Illi victor ego, & Tyrio conspectus in ostro,
 Centum quadrijugos agitabo ad flumina currus.
 Cuncta mihi, Alpbeum linquens, lucosque Molorchi,
 Curfibus, & crudo decernet Græcia cæstu.
 Ipse caput tonsæ foliis ornatus olivæ
 Dona feram. Jam nunc solennes ducere pompas
 Ad delubra juvat, cæsosque videre juvencos :
 Vel scena ut versis discedat frontibus ; utque
 Purpurea intexti tollant anlea Britanni.
 In soribus pugnam ex auro solidoque elephanto
 Gangaridum faciam, victorisque arma Quirini :
 Atque hic undantem bello, magnumque stuentem
 Nilum, ac navali surgentes ære columnas.
 Addam urbes Asiæ domitas, pulsumque Nipbatem,
 Fidentemque fugâ Partbom, vestisque sagittis ;
 Et duo rapta manu diverso ex hoste trophæa,
 Bisque triumphatas utroque ab littore gentes.
 Stabunt & Parii lapides, spirantiâ signa,
 Assaraci proles, demissæque ab Jove gentis
 Nomina, Trosque parens, & Trojæ Cynthius auctor.
 Invidia infelix furias annemque severum
 Cocyti metuet, tortosque Ixionis angues,
 Inhumanemque rotam, & non exsuperabile saxum.

I first of Romans shall in Triumph come
 From conquer'd Greece, and bring her Trophies home :

With

PREFACE to the GEORGICS. xviii

With foreign Spoils adorn my native Place ;
 And with *Idume's* Palms my *Mantua* grace.
 Of *Parian* Stone a TEMPLE will I raise,
 Where the slow *Mincius* through the Valley strays ;
 Where cooling Streams invite the Flocks to drink ;
 And Reeds defend the winding Water's Brink.
 Full in the Midst shall mighty CÆSAR stand,
 Hold the chief Honours, and the Dome command.
 Then I, conspicuous in my *Tyrian* Gown,
 (Submitting to his Godhead my Renown)
 A hundred Courfers from the Goal will drive ;
 The Rival Chariots in the Race shall strive.
 All *Greece* shall flock from far, my Games to see ;
 The Whoribat, and the rapid Race shall be
 Reserv'd for *Cæsar*, and ordained by me.
 Myself, with Olive crown'd, the Gifts will bear :
 Ev'n now, methinks the public Shouts I hear ;
 The passing Pageants, and the Poms appear.
 I, to the Temple will conduct the Crew ;
 The Sacrifice and Sacrificers view :
 From thence return, attended with my Train,
 Where the proud Theatres disclose the Scene ;
 Which interwoven *Britains* seem to raise,
 And shew the Triumph which their Shame displays.
 High o'er the Gate, in Ivory and Gold,
 The Crowd shall *Cæsar's* *Indian* War behold ;
 The *Nile* shall flow beneath, and on the Side
 His shatter'd Ships on brazen Pillars ride.
 Next him *Niphates* with inverted Um,
 And dropping Sedge, shall his *Armenia* mourn ;
 And *Asian* Cities in our Triumph born.
 With backward Bows the *Partians* shall be there,
 And, spurring from the Fight confess their Fear.
 A double Wreath shall crown our *Cæsar's* Brows ;
 Two differing Trophies from two different Foes.

Europe with *Afric* in his Fame shall join ;
 But neither Shoar his Conquest shall confine.
 The *Parian* Marble, there, shall seem to move
 In breathing Statutes, not unworthy *Jove* ;
 Resembling Heroes, whose *Ethereal* Root
 Is *Jove* himself, and *Cæsar* is the Fruit.
Tros and his Race the Sculptor shall employ ;
 And he, the God, who built the Walls of *Troy*.
Envy herself, at last, grown pale and dumb,
 (By *Cæsar* combated and overcome)
 Shall give her Hands ; and Fear the curling Snakes
 Of lashing Furies, and the burning Lakes :
 The Pains of famish'd *Tantalus* shall feel ;
 And *Sisyphus* that labours up the Hill
 The rolling Stone in vain ; and curs'd *Ixion's* Wheel.

DRYDEN.

He then addresses himself to *Mæneas*, and enters upon his Subject, in which he lays down Rules for the Choice and Breeding of all Sorts of Cattle, Oxen, Horses, &c. whence he takes Occasion to give this inimitable Description of that noble Animal the Horse.

Continuò pecoris generosi pullus in arvis
Altius ingreditur, & mollia crura reponit :
Primus & ire viam, & stuvios tentare minaces
Audet, & ignoto sese committere ponti :
Nec vanos horret strepitus. Illi ardua cervix,
Argutumque caput, brevis alvus, obesaque terga :
Luxuriatque toris animosum pectus : honesti
Spadices, glaucique ; color deterrimus albis,
Et gilvo. tum, siqua sonum procul arma dedere,
Stare loco-nescit ; micat auribus, & tremit artus ;
Collectumque premens volvit sub naribus ignem :
Densa juba, & dextro jactata recumbit in armo.
At duplex agitur per lumbos spina, cavatque
Tellurem, & solido graviter sonat ungula cornu.

PREFACE to the GEORGICS.

xx

The Colt that for a Sire is design'd,
By sure Prefages shows his generous Kind,
Of able Body, sound of Limb and Wind.
Upwards he walks, on Pasterns firm and straight;
His Motions easy; prancing in his Gait.
The first to lead the Way, to tempt the Flood;
To pass the Bridge unknown, nor fear the trembling Wood.
Dauntless at empty Noises; lofty neck'd;
Slender his Head, his Belly round, broad back'd.
Brawny his Chest and deep, his Colour grey;
For Beauty dappled, or the brightest Bay:
Faint White and Dun will scarce the Rearing pay.

The fiery Courser, when he hears afar,
The sprightly Trumpets and the Shouts of War,
Pricks up his Ears; and trembling with Delight,
Shifts Place, and paws, and hopes the promis'd Fight.
On his right Shoulder his thick Main reclin'd,
Ruffles at Speed, and dances in the Wind.
His horny Hoofs are jetty black and round;
His Chine is double: Starting with a Bound
He turns the Turf, and shakes the solid Ground.
Fire from his Eyes, Clouds from his Nostrils flow:
He bears his Rider headlong on the Foe. DRYDEN.

Nor has the Poet shown less Skill in that curious Description of the Chariot Race.

*Nonne vides? cum præcipiti certamine campum
Corripuere, riuuntque effusi carcere currus;
Cum spes arreptæ juvenum, exsultantiaque haurit
Cordæ pavor pulsans: illi instant verbere torto,
Et proni dant lora: volat vi fervidus axis.
Jamque humiles, jamque elati sublimè videntur
Æra per vacuum ferri, atque assurgere in auras.*

Nec

*Nec mora, nec requies: at fulvæ nimbus arenæ
Tollitur: humescunt spumis, flatuque sequentum:
Tantus amor laudum, tantæ est victoria curæ.*

Hast thou beheld, when from the Goal they start,
The youthful Charioteers with heaving Heart
Rush to the Race; and panting, scarcely bear
Th' Extremes of sev'rish Hope, and chilling Fear;
Stoop to the Reins, and lash with all their Force;
The flying Chariot kindles in the Course:
And now a-low; and now aloft they fly,
As born thro' Air, and seem to touch the Sky.
No Stop, no Stay, but Clouds of Sand arise,
Spurn'd, and cast backward on the Follower's Eyes;
The hindmost blows the Foam upon the first:
Such is the Love of Praise, an honourable Thirst.

DRYDEN.

The Force of Love is represented in Words most expressive, and yet so modest as not to offend the chastest Ear. The Battle of the Bulls too is painted in most lively Colours, in these beautiful Lines:

Illis alternantes multâ vi prælia miscent E. 3 220.
*Vulneribus crebris: lavit ater corpora sanguis,
Versaque in obnixos urgentur cornua vasto
Cum gemitu: reboant sylvæque & magnus Olympus.
Nec mos bellantes una stabulare: sed alter
Victus abit, longeque ignotus exfulat oris:
Multa gemens ignominiam, plagasque superbi
Victoris; tum quos amisit inultus amores:
Et stabula aspectans regnis excessit avitis.
Ergo omni curâ vires exercet, et inter
Dura jacet pernox instrato saxa cubili,
Frondebis hirsutis, & carice pastus acutâ:*

Et

PREFACE to the GEORGICS.

[m]

*Et tentat sese, atque irasci in cornua discit
Arboris obnixus trunco, ventosque laceffit
Ictibus, Et sparsâ ad pugnam proludit arenâ,
Post, ubi collectum robur, viresque receptæ,
Signa movet, præcepssque oblitum fertur in hostem:
Fluctus ut, in medio caput cum albescere ponto,
Longius ex altoque sinum trahit: utque volutus
Ad terras, immane sonat per saxa, nec ipso
Monte minor procumbit: at ima exæstuat unda
Vorticibus, nigramque altè subjeçat arenam.*

A beauteous Heifer in the Wood is bred;
The stooping Warriors, aiming Head to Head,
Engage their clashing Horns; with dreadful Sound
The Forest rattles, and the Rocks rebound.
They fence, they push, and pushing loudly Roar;
Their Dewlaps and their Sides are bath'd in Gore.
Nor when the War is over, is it Peace;
Nor will the vanquish'd Bull his Claim release:
But feeding in his Breast his ancient Fires,
And cursing Fate, from his proud Foe retires.
Driv'n from his native Land, to foreign Grounds,
He with a gen'rous Rage resents his Wounds:
His ignominious Flight, the Victor's Boast,
And more than both, the Loves, which unreveng'd he lost.
Often he turns his Eyes, and, with a Groan,
Surveys the pleasing Kingdoms, once his own.
And therefore, to repair his Strength he tries:
Hard'ning his Limbs with painful Exercise;
And rough upon the flinty Rock he lies.
On prickly Leaves, and on sharp Herbs he feeds,
Then to the Prelude of a War proceeds.
His Horns, yet sore, he tries against a Tree:
And meditates his absent Enemy.

}

He snuffs the Wind, his Heels the Sand excite :
 But, when he stands collected in his Might,
 He roars, and promises a more successful Fight.
 Then to redeem his Honour at a Blow,
 He moves his Camp, to meet his careless Foe.
 Not with more Madness, rolling from afar,
 The spumy Waves proclaim the wat'ry War,
 And mounting upwards with a mighty Roar,
 March onwards, and insult the rocky Shoar.
 They mate the middle Region with their Height ;
 And fall no less, than with a Mountain's Weight :
 The Waters boil, and, belching from below,
 Black Sands, as from a forceful Engine throw. DRYDEN.

But who can read the admirable Description of the *Scythian* Winter Piece without shivering ?

*At non, qua Scythiæ gentes, Mæoticaque unda,
 Turbidus & torquens flaventes Ister arenas :
 Quaque redit medium Rhodope porrecta sub axem :
 Illic clausa tenent stabulis armenta ; neque ullæ
 Aut herbae campo apparent, aut arbore frondes :
 Sed jacet aggeribus niveis informis, & alto
 Terra gelu late, septemque assurgit in ulnas.
 Semper byems, semper spirantes frigora Cauri.
 Tum Sol pallentes baud unquam discutit umbras :
 Nec cum inveltus equis altum petit æthera ; nec cum
 Præcipitem Oceani rubro laavit æquore currum.
 Concrescunt subitæ currenti in flumine crustæ :
 Undaque jam tergo ferratos sustinet orbes,
 Puppibus illa prius patulis, nunc hospita planstris.
 Æraque diffiliunt vulgo, vestesque rigescunt
 Indutæ, cæduntque securibus humida vina,
 Et totæ solidam in glaciem vertere lacunæ,
 Stiriaque impexis induruit horrida barbis.*

Interea

*Interea toto non secius aëre ningit :
Intereunt pecudes : stant circumfusa pruinis
Corpora magna bouum : confertoque agmine cervi
Torpent mole novâ, & summis vix cornibus exstant.
Hos non immixtis canibus, non cassibus ullis,
Puniceæve agitant pavidos formidine pennæ :
Sed frustra oppositum trudentes pectore montem,
Cominus obtruncant ferro ; graviterque rudentes
Cedunt ; & magno leti clamore reportant.
Ipsi in defossis specubus, secura sub altâ
Otia agunt terrâ, congestaque robora, totasque
Advolvere focis ulmos, ignique dedere :
Hic noctem ludo ducunt, & pocula leti
Fermento, atque acidis imitantur vitea sorbis.
Talis Hyperboreo septem subiecta trioni
Gens effrena virûm Riphæo tunditur Euro :
Et pecudum fulvis velantur corpora setis.*

Not so the *Scythian* Shepherd tends his Fold ;
Nor he who bears in *Thrace* the bitter cold :
Nor he who treads the bleak *Meotian* Strand ;
Or where proud *Ister* rolls his yellow Sand.
Early they stall their Flocks and Herds ; for there
No Grass the Fields, no Leaves the Forests wear :
The frozen Earth lies bury'd there, below
A hilly Heap, seven Cubits deep in Snow ;
And all the West Allies of stormy *Boreas* blow :
The Sun from far peeps with a sickly Face ;
Too weak the Clouds, and mighty Fogs to chace ;
When up the Skies he shoots his rosy Head ;
Or in the ruddy Ocean seeks his Bed.
Swift Rivers are with sudden Ice constrain'd ;
And studded Wheels are on its Back sustain'd.
An Hoftry now for Waggon, which before
Tall Ships of Burthen on its Bosom bore.

PREFACE to the GEORGICS.

The brazen Cauldrons, with the Frost are flaw'd ;
 The Garment, stiff with Ice, at Hearths is thaw'd ;
 With Axes first they cleave the Wine, and thence
 By Weight, the solid Portions they dispense.
 From Locks uncomb'd, and from the frozen Beard,
 Long Icicles depend, and crackling Sounds are heard.
 Mean time, perpetual Sleet, and driving Snow,
 Obscure the Skies, and hang on Herds below ;
 The starving Cattle perish in their Stalls,
 Huge Oxen stand inclos'd in wint'ry Walls
 Of Snow congeal'd ; whole Herds are bury'd there
 Of mighty Stags, and scarce their Horns appear.
 The dext'rous Huntsman wounds not these afar,
 With Shafts, or Darts, or makes a distant War
 With Dogs, or pitches Toils to stop their Flight :
 But close engages in unequal Fight.
 And while they strive in vain to make their Way
 Through Hills of Snow, and pitifully bray ;
 Assaults with Dint of Sword, or pointed Spears :
 And homeward on his Back, the joyful Burden bears,
 The Men to subterranean Caves retire ;
 Secure from Cold, and crowd the chearful Fire :
 With Trunks of Elms and Oaks the Hearth they load,
 Nor tempt th' Inclemency of Heaven abroad,
 Their jovial Nights in Frolicks and in Play
 They pass, to drive the tedious Hours away.
 And their cold Stomachs with crown'd Goblets chear,
 Of windy Cyder, and of barmy Beer.
 Such are the cold *Ripbean* Race ; and such
 The savage *Scythian*, and unwarlike *Dutch*.
 Where Skins of Beasts, the rude Barbarians wear,
 The Spoils of Foxes, and the Furry Bear. DRYDEN.

PREFACE to the GEORGICS. xxvi

The Murrain that rag'd among the Cattle on the *Alps*, with which he concludes this Book, is likewise represented in most sublime Expressions, and can never be enough admir'd.

But of all the Books of the *Georgics*, *Virgil* seems to have exerted his Skill more especially on the *Fourth*: Nor, had he ranfack'd all Nature, could he possibly have made Choice of a Subject more curious, or more adapted to his Purpose than that of the Bees, if, as an ingenious Author observes, he had it in his View to recommend to the *Romans* Obedience to the Prince, and Submission to the Laws both to Prince and People, by the Example of these wonderful Creatures; neither could any Subject promise fairer to have a due Influence on the *Romans*, as they had a religious Veneration for Bees, and look'd upon them as peculiarly consecrated to *Jupiter*. Indeed the Polity and Government of the Bees is vastly surprizing, nor are there any other Creatures in the World, Men excepted, that have any such Thing.

*Sole communes natos, consortia testæ
Urbis habent, magnisque agitant sub legibus ævum:
Et patriam sole, & certos novere penates.*

Of all the Race of Animals alone,
The Bees have common Cities of their own,
And common Sons, they're rul'd by mighty Laws,
Their Country and their Gods the common Cause.

And what Obedience the *Romans* were to pay to *Augustus*, *Virgil* shews them by that of the Bees to their King, who do not think even their Lives too dear for him.

*Præterea regem non sic Ægyptus, & ingens
Lydia, nec populi Parthorum, aut Medus Hydaspes,
Observant. Rege incolumi, mens omnibus una est;
Ille operum custos, illum admirantur, & omnes
Circumstant fremitu denso, stipantque frequentes,*

*Et sæpe attollunt humeris, & corpora bello
Objectant, pulchramque petunt per vulnera mortem.*

Besides, nor *Egypt*, nor the boundless Space
Of *Lydia's* Empire, nor the *Partbian* Race,
Nor whom *Hydaspes* cools with *Median* Springs,
Pay such sincere Obedience to their Kings ;
While he is safe, in Concord and Content
The Commons live, by no Divisions rent.
He rules their Works, all him admire alone,
And strut around him with a humming Tone.
They raise him on their Shoulders with a Shout :
And when their Sovereign's Quarrel call them out,
His Foes to mortal Combat they defy,
And think it Honour at his Feet to die.

Nor did ever the Armies of *Æneas* and *Turnus* make a more solemn Preparation for Battle than they : For, if a Difference happens between two Kings, they hum a hoarse Alarm, resembling the broken Sound of a Trumpet, upon which they assemble together, prepare their Wings, whet their Stings and sharpen their Claws, then repair to their King's Pavilion, and attend him to the Field of Battle. On Sight of their Enemies, they challenge them by making a loud Noise, and engage with the greatest Courage and bravery, resolv'd to conquer or die ; of which *Virgil* has given this most beautiful Description :

*Sin autem ad pugnam exierent (nam sæpe duobus
Regibus incessit magno discordia motu)*

Continuoque animos vulgi, & trepidantia bello

Corda licet longe præsciscere : namque morantes

Martius ille æris rauci canor increpat ; & vox

Auditur, fractos sonitus imitata tubarum.

Tum trepidæ inter se cœunt, pennisque coruscant,

Spiculaque exacunt rostris, aptantque lacertos ;

PREFACE to the GEORGICS.

XXVIII

*Et circa regem atque ipsa ad prætoria dense
Miscentur, magnisque vocant clamoribus hostem.
Ergo ubi ver nætæ sudum, camposque patentes,
Erumpunt portis; concurritur: æthere in alto
Fit sonitus: magnum mistæ glomerantur in orbem,
Præcipitesque cadunt: non densior aëre grando,
Nec de concussa tantum pluit ilice glandis.
Ipsi per medias acies, insignibus alis,
Ingentes animos angusto in pectore versant:
Usque adeo obnixi non cedere, dum gravis, aut hos,
Aut hos, versa fugâ victor dare terga subegit.*

But if to Battle jarring Swarms draw out,
For oft two mighty Kings their Rights dispute,
Which soon inflames both Nations to the War,
You'll hear them chide the lazy from afar;
And warlike Noises through their Camps rebound,
Like the hoarse Clangor of the Trumpet's Sound:
They run to Arms, and rustle with their Wings,
They ply their nimble Joints, and whet their Stings;
Their King and royal Tent arm'd Crowds inclose,
And with loud Cries provoke the ling'ring Foes:
A Day for Battle when both Armies find,
Serene from Clouds, and undisturb'd by Wind;
Then from their Camps they rush high in the Air,
And the shrill sounding Charge is heard afar;
They glow with Anger, and with Fury shine,
They charge, both Bodies in one Cluster join:
Thick fall the Dead as Acorns, thick as Hail,
Both Sides each other with such Rage assail;
The glitt'ring Kings both Armies Courage fire,
Their little Bodies mighty Minds inspire:
So bent to conquer, and so loath to yield,
Till one has beat the other from the Field.

LAUDERDALE.

Virgil

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Virgil then lays down two Rules to hinder the Bees from wandering and leaving their Homes. The first is to clip their Kings Wings ; and the next to plant Orchards near them, and Gardens well stock'd with all manner of Herbs and Flowers ; whence he takes Occasion to give us a beautiful Platform of a little Garden, and instances the vast Advantage an old *Corycian's* Bees had over those of his Neighbours, and the great Benefit that accrued to himself, by the singular Care he took of his Garden, whereby his Bees yielded him great Plenty of fine Honey, more early than any in the Country.

*Atque equidem, extremo ni jam sub fine laborum
Vela traham, & terris festinem advertere proram ;
Forſitan & pingues hortos quæ cura colendi
Ornaret, canerem, biſerique roſaria Peſti :
Quoque modo potis gauderent intyba rivois,
Et virides apio ripæ, tortuſque per herbam
Creſceret in ventrem cucumis : nec ſera comantem
Narciſſum, aut flexi tacuiſſem vimen acanthi,
Pallenteſque ederas, & amantes litora myrtos.
Namque ſub Oebaliæ memini me turribus altis,
Qua niger humectat flaventia culta Galeſus,
Corycium viſiſſe ſenem : cui pauca reliſti
Jugera ruris erant ; nec fertilis illa juvencis,
Nec pecori opportuna ſeges, nec commoda Baccho.
Hic rarum tamen in dumis olus, albaque circum
Lilia, verbenasque premens, veſcumque papaver,
Regum æquabat opes animis : ſerâque revertens
Noſte donum, dapibus menſas onerabat inemptis.
Primus vere roſam, atque autumnò carpere poma ;
Et cum triſtis hyems etiam nunc frigore ſaxa
Rumperet, & glacie curſus frænaret aquarum ;
Ille comam mollis jam tum tondebat acanthi,*

Aſſatam

PREFACE to the GEORGICS.

Æstatem increpitans seram, Zephyrosque morantes.

Ergo apibus fætis idem atque examine multo

Primus abundare; Et spumantia cogere pressis

Mella favis: illi tilia, atque uberrima pinus:

Quotque in flore novo pomis se fertilis arbes

Induerat, totidem autumno matura tenebat.

Ille etiam seras in versum distulit ulmos,

Eduramque pyrum, Et spinos jam pruna ferentes

Jamque ministrantem platanum potantibus umbras.

But that my rural Labour's near an End,

Since to the Port with falling Sails I tend;

I would *Pomona* and her Treasure sing,

And how bright *Flora* beautifies the Spring:

How twice a Year the fam'd *Lucanian Rose*,

Near *Pæstum* blooms; how creeping Parsley grows,

And Succory, which wat'ry Banks inclose.

To raise *Acanthus* and the Daffodil,

How bending Cucumbers their Bellies fill;

How Ivy-Twigs the Trunks of Trees surround,

And *Venus'* Myrtles on the Shore abound.

For once I knew an old *Corycian Swain*,

Where deep *Galefus* wets *Tarentum's* Plain,

Heir to few Acres of a barren Field,

Which neither Wine, nor Corn, nor Grass did yield;

He Colworts planted, Vervain, Poppy sow'd;

Where Thorns once grew, his Beds of Lillies stood:

When he return'd at Night, with Plenty stor'd,

His unbought Dishes heap'd his homely Board,

Nor envy'd he the Wealth which Royal Courts afford.

First in the Spring he blushing Roses sees,

In Autumn first unloads his fruitful Trees;

When Winter cleaves the Rocks, and Nature pains,

And Rivers languish under Icy Chains,

He

XIXI **PREFACE to the GEORGICS.**

He gathers Cotton from th' *Egyptian* Thorn,
Chiding the ling'ring Spring, and *Phæbus'* slow Return.
His Grounds with Pines and fragrant Limes are fill'd,
His Bees the first of all the flow'ry Field,
Produce their young, the first their Honey yield.
And all the Blossoms which his Orchards bear,
Rip'n into Fruit, when Harvest crowns the Year:
He plants his Pear-trees and his Elms in Rows;
The Damask Plum on Thorns ingrafted grows;
His spreading Planes their pleasant Shade extend,
Where he enjoys his Bottle and his Friend.

LAUDERDALE.

He then proceeds to shew the great Oeconomy of the Bees, their unwearied Industry, and the Way to come at their Honey without destroying them quite: but if they should happen to be all destroy'd, he shows the Method how to restore their Kind, in the charming Episode of *Aristæus* recovering his Bees, with which he concludes these admirable Poems.

These and innumerable other Beauties, obvious to every judicious Reader, have gain'd the *GEORGICS* the Esteem and Admiration of all Ages, as the most finish'd Pieces of all Antiquity: For who can help being charm'd with the agreeable Manner in which the Poet lays down his Precepts, the Justness of his Sentiments, the Delicacy of his Thoughts, the Sublimity of his Expressions, and the inexpressible Beauty of his Descriptions. So that we may well say in the Poet's own Words,

*Tale tuum carmen nobis, divine Poeta,
Quale super fœsis in gramine; quale per æstum
Dulcis aquæ saliente sitim testinguere rivo.
Nam neque me tantum venientis sibilus Ausuri,
Nec percussa juvant fluctu tam litora, nec quæ
Saxosas inter decurrunt flumina valles.*

O heav'nly Poet! such thy Verse appears,
So sweet, so charming to my ravish'd Ears,

PREFACE to the GEORGICS.

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As to the weary Swain, with Cares oppress'd,
Beneath the Sylvan Shade, refreshing Rest :
As to the seav'rish Traveller, when first
He finds a Crystal Stream to quench his Thirst.
' The cool soft Zephyrs don't delight me more,
Nor murm'ring Billows on the sounding Shore ;
Nor winding Streams that through the Valley glide ;
And the scarce cover'd Pebbles gently chide.

Ecl. 5. 47

DRYDEN.



P R E F A C E

T O T H E

Æ N E I D.

THE ÆNEID, in which *Virgil* imitates *Homer*, is a Poem of a nobler Kind, as it is an *Epic* or *Heroic Poem*, which, as *Mr. Rapin* has observed, is the greatest Work the Soul of Man is capable of performing: For of it may be justly said what *Scaliger* says of *Buchanan*,

*Namque ad supremum perducta poetica culmen
In te stat; nec quo progrediatur habet.*

Nature's great Efforts can no further tend,
Here fix'd her Pillars, all her Labours end.

As, under the Allegory of one Heroic Action, its Design is to form our Morals, and inflame our Mind with the Love of Virtue: And this indeed is the chief and principal Design of all Poetry, as plainly appears by this and every other Species of it. For the *Lyric* celebrates the Virtues of great Men for our Imitation; *Tragedy* regulates our Pity and Fears; *Comedy* and *Satire* correct our Vices; *Elegy* sets bounds to our Sorrow; and the *Eclogue* or *Pastoral* sings the innocent Pleasures of a Country Life: So that
all

all of them have a Tendency to make us Wiser and Better. This was the Design *Homer* and *Virgil* had in View in their Poems, those Master-pieces of human Wit, which have been so justly and highly admir'd in all Ages. This appears by the very Plan of their Works. In the *Iliad*, *Achilles* quarrels with *Agamemnon*; shuts himself up in his Tent, and refuses to fight. Upon which the *Greeks*, who had hitherto been victorious, are beat every Day, and reduc'd to the last Extremity; nor could they recover their former Glory, but by the Reconciliation of these two Princes; by which *Homer* teaches us, *That the Safety and Welfare of a Nation depends on the Harmony of its Rulers*. In the *Odyssey*, *Ulysses* being necessarily absent from his Family, and at a great Distance from his Country, neighbouring Princes take the Advantage of his Absence, make Encroachments on his Estate, lay Snares for his Son, and commit Outrages of all Sorts: But no sooner does *Ulysses* return than he restores his Kingdom and Family to their former Peace and Quiet. By which *Homer* would teach us, *That the Presence and Vigilance of a Master and Prince are absolutely necessary to keep good Order in a Family or Kingdom*. *Homer's* Design in these two Poems, is plainly to establish National and Family Happiness; nor could a more noble Thought enter the Mind of Man.

Virgil again, out of Love to his Country, and Gratitude to his Prince, who had loaded him with Favours, forms the Plan of the *Æneis*, with a View to establish the Authority of *Augustus*, and the Happiness of the *Romans*; and to this End chuses for the Hero of his Poem, a Man whom the Gods order to found a Kingdom in *Italy*; to obstruct which *Juno* uses all her Authority and all her Art, and exerts herself the more to prevent its Accomplishment, that *Æneas* was at the Head of it, to whom she bore an inveterate Enmity, as he was a *Trojan*, and the Son of *Venus*, her great Enemy and Rival. She applies to *Æolus* the God of the Winds to sink his Fleet; uses all the Policy she was Mistress of to detain him at *Carthage*; and destroys Part of his Fleet in *Sicily*: But in spite of all her Opposition, he arrives in *Italy* and founds the *Roman* State. By all which *Virgil* shews us
this

this great Truth, *That when it is the Will of Heaven to set a Prince over a People, their plain Duty is humbly to submit to his Authority.* These are the excellent Morals of those three inestimable Poems. But to confine ourselves to *Virgil*: If from his general Instructions, which is the Structure of his Poem, we descend to particular Lessons, which are of great Use in the Conduct of Life, how innumerable are they! Nor has he delivered these Instructions in dogmatical Precepts and Maxims, but exhibits them to us in the Person of his Hero, to whom he assigns a constant Piety, the Height of filial Affection, in running so many Risks of his Life to save his Parents, and a ready Obedience to the Command of Heaven, in forsaking a Queen for whom he had the greatest Affection wherewith Love and Gratitude could inspire the Heart of Man. Nor does he only take this modest Way of conveying these important Lessons to us by a third Person, but to make us in Love with them, he insinuates himself into our Hearts, by spreading Charms over every Thing he touches, and enriches his Poem with curious Descriptions, fine Episodes, beautiful Allegories, lofty Expressions, and Numbers so very harmonious, as must charm the Ear of every Reader. But, as it would be endless to recite Examples of all the Beauties of this inimitable Poem, I shall instance only a few of them: And first, what a beautiful Description does our Author give us of a *Storm at Sea* in the *First Book* in these expressive Words:

*Hæc ubi dicta, cavum conversâ cuspide montem
Impulit in latus; ac venti, velut agmine facto,
Quà data porta, ruunt, & terras turbine perflant.
Incubere mari, totumque à sedibus imis
Una Eurisque Notisque ruunt, creberque procellis
Africus, & vastos volvunt ad litora fluctus.
Insequitur clamorque virum, stridorque rudentum.
Eripiunt subito nubes, cælumque, diemque
Teucrorum ex oculis: ponto nax incubat atra.
Intonuere poli, & crebris micat ignibus æther:*

Præsentemque

*Præsentemque viris intentant omnia mortem.
Extemplo Æneæ solvuntur frigore membra.
Ingemit, & duplices tendens ad sidera palmas,
Talia voce refert : O terque quaterque beati,
Quæis ante ora patrum, Trojæ sub manibus altis,
Contigit oppetere ! ô Danaüm fortissime gentis
Tydide, mene Iliacis occumbere campis
Non potuisse, tuæque animam hanc effundere dextrâ ?
Sævus ubi Æacidæ telo jacet Hector, ubi ingens
Sarpedon : ubi tot Simoïs correpta sub undis
Scuta virum, galeasque & fortia corpora volvit.*

*Talia jactanti, stridens Aquilone procella
Velum adversa ferit, fluctusque ad sidera tollit.
Franguntur remi : tum prora avertit, & undis
Dat latus : insequitur cumulo præruptus aque mons ;
Hi summo in fluctu pendent ; bis unda debiscens
Terram inter fluctus aperit : furit æstus arenis.
Tres Notus abreptas in saxa latentia torquet ;
Saxa vocant Itali, mediis quæ in fluctibus, Aras ;
Dorsum immane mari summo. Tres Eurus ab alto
In brevia & Syrtes urget, (miserabile visu)
Illiditque vadis, atque aggere cingit arenæ.
Unam quæ Lyciis fidumque vehebat Orontem,
Ipsius ante oculos ingens à vertice pontus
In puppim ferit : excutitur pronusque magister
Volvitur in caput : ast illam ter fluctus ibidem
Torquet agens circum, & rapidus vorat æquore vortex.
Apparent rari nantes in gurgite vasto :
Arma virum, tabuleque & Troia gaza per undas.
Jam validam Ithomei navem, jam sortis Achatæ ;
Et qua veltus Abas, & qua grandævus Aletbes,
Vicit biemis : lætis laterum compagibus omnes
Accipiunt inimicum imbrem, rimisque fatiscunt.*

He laid, and hurl'd against the Mountain Side
 His quiv'ring Spear, and all the God apply'd.
 The raging Winds rush through the hollow Wound,
 And dance aloft in Air, and skim along the Ground :
 Then settling on the Sea, the Surges sweep ;
 Raise liquid Mountains, and disclose the Deep.
 South, East, and West, with mix'd Confusion roar,
 And roll the foaming Billows to the Shore.
 The Cables crack, the Sailors fearful Cries
 Ascend ; and sable Night involves the Skies ;
 And Heaven itself is ravish'd from their Eyes.
 Loud Peals of Thunder from the Poles ensue,
 Then flashing Fires the transient Light renew ;
 The Face of Things a frightful Image bears,
 And present Death in various Forms appears.
 Struck with unusual Fright, the *Trojan* Chief,
 With lifted Hands and Eyes, implores Relief.
 And thrice, and four times happy those, he cry'd,
 That under *Ilian* Walls before their Parents dy'd.
*Tydid*es, bravest of the *Græcian* Train,
 Why could not I by that strong Arm be slain,
 And lie by noble *Hector* on the Plain ;
 Or great *Sarpedon*, in those bloody Fields,
 Where *Simois* rolls the Bodies and the Shields
 Of Heroes, whose dismember'd Hands yet bear
 The Dart aloft, and clench the pointed Spear ?
 Thus while the pious Prince his Fate bewails,
 Fierce *Boreas* drove against his flying Sails,
 And rent the Sheets : The raging Billows rise,
 And mount the tossing Vessel to the Skies :
 Nor can the shiv'ring Oars sustain the Blow :
 The Galley gives her Side, and turns her Prow :
 While those astern descending down the Steep,
 Through gaping Waves behold the boiling Deep.

Three Ships were hurry'd by the southern Blast,
 And on the secret Shelves with Fury cast.
 Those hidden Rocks, th' *Ausonian* Sailors knew,
 They call'd them Altars, when they rose in View,
 And show'd their spacious Backs above the Flood.
 Three more, fierce *Eurus* in his angry Mood
 Dash'd on the Shallows of the moving Sand,
 And in mid Ocean left them moor'd a-land.
Orontes' Bark that bore the *Lycian* Crew,
 (A horrid Sight!) even in the Hero's View,
 From Stem to Stern, by Waves was overborn:
 The trembling Pilot, from his Rudder torn,
 Was headlong hurl'd; thrice round, the Ship was tost,
 Then bulg'd at once, and in the Deep was lost.
 And here and there above the Waves were seen,
 Arms, Pictures, precious Goods, and floating Men.
 The stoutest Vessel to the Storm gave Way,
 And suck'd thro' loosen'd Planks the rushing Sea,
Ilioneus was her Chief: *Aletbes* old,
Acbates faithful, *Abas* young and bold
 Endur'd not less: Their Ships, with gaping Seams,
 Admit the Deluge of the briny Streams. DRYDEN.

What a moving Scene is that in the *Second Book*, where *Æneas*, after going through Fire and Sword to look after the Safety of his Father and Family, finds the old Gentleman resolute on continuing in *Troy*, and sharing the same Fate with it, maugre all the Arguments he could use to the contrary, nay, tho' he, *Creusa*, and *Ascanius*, with Tears in their Eyes, begg'd of him to consult his own Safety by leaving *Troy*. What filial Affection and Duty does *Æneas* express in that moving Speech.

*Mene efferre pedem, genitor, te posse relicto
 Sperasti? tantumque nefas patrio excidit ore?
 Si nihil ex tanta Superis placet urbe relinqui,*

PREFACE to the *ÆNEID*.

*Et sedet hoc animo, perituræque addere Trojæ
 Teque tuosque juvat: patet isti janna letbo.
 Jamque aderit multo Priami de sanguine Pyrrhus,
 Natum ante ora patris, patrem qui obtruncat ad aras.
 Hoc erat, alma parens, quod me, per tela, per ignes,
 Eripis? ut mediis hostem in penetralibus, utque
 Ascaniumque, patremque meum, juxtaque Creüsam,
 Alterum in alterius mactatos sanguine cernam?
 Arma, viri, ferte arma: vocat lux ultima victos.
 Reddite me Danais: finite instaurata revisam
 Prælia: nunquam omnes hodie moriemur inulti.*

To fly the Foe, and leave your Age alone,
 Could such a Sire propose to such a Son?
 If 'tis by yours and Heav'n's high Will decreed
 That you and all with hapless Troy must bleed;
 If not her least Remains you deign to save;
 Behold! the Door lies open to the Grave.
 Pyrrhus will soon be here, all cover'd o'er,
 And red from Priam's venerable Gore;
 Who stabb'd the Son before the Father's View,
 Then at the Shrine the royal Father flew.
 Why! heav'nly Mother, did thy guardian Care
 Snatch me from Fires, and shield me in the War?
 Within these Walls to see the Grecians roam,
 And purple Slaughter stride around the Dome;
 To see my murder'd Consort, Son, and Sire,
 Steep'd in each other's Blood, on Heaps expire!
 Arms! Arms! my Friends, with Speed my Arms supply,
 'Tis our last Hour, and summons us to die;
 My Arms!—in vain you hold me,—let me go!
 Give, give me back this Moment to the Foe.
 'Tis well,—we will not tamely perish all,
 But die reveng'd, and triumph in our Fall.

PITT.

But

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But when *Æneas* (finding his Father still obstinate) put on his Armour, and offers to rush out at the Door, chusing rather to die by the Hand of the Enemy, than see his Father, Wife and Son butcher'd before his Eyes, who can read what follows without falling into Tears.

*Ecce autem complexa pedes in limine conjux
Hærebatur, parvumque patri tendebat Iulum.
Si periturus abis, Et nos rape in omnia tecum :
Sin aliquam expertus sumtis spem ponis in armis,
Hanc primum tutare domum : cui parvus Iulus,
Cui pater, Et conjux quondam tua dicta relinquitur ?*

When, at the Door, my weeping Spouse I meet,
The fair *Creusa*, who embrac'd my Feet,
And clinging round them, with Distraction wild,
Reach'd to my Arms my dear unhappy Child :
And oh ! she cries, if bent on Death thou run,
Take, take with thee, thy wretched Wife and Son ;
Or, if on glimmering Hope from Arms appear,
Defend these Walls, and try thy Valour here :
Ah, who shall guard thy Sire, when thou art slain,
Thy Child, or me thy Consort once in vain !
Thus while she raves, the vaulted Dome replies
To her loud Shrieks, and agonizing Cries.

PITT.

And when the good old Man was at last persuaded there was no Way to save himself and Family but by leaving his beloved *Troy*, what Compassion and Tenderness does *Æneas* show to his aged helpless Father ? How soft are these Words ?

*Ergo age, chare pater, cervici imponere nostræ :
Ipse subibo humeris : nec me labor iste gravabit.
Quo res cunque cadent, unum Et commune periculum,
Una salus ambobus erit : mihi parvus Iulus.*

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Sit comes, & longe servet vestigia conjux.
 Vos famuli, quæ dicam, animis advertite vestris.
 Est urbe egressis tumulus, templumque vetustum
 Deserta Cereris: juxtaque antiqua cupressus,
 Religione patrum multos servata per annos.
 Hanc ex diverso sedem veniemus in unam.
 Tu, genitor, cape sacra manu, patriosque Penates:
 Me, bello è tanto digressum & cade recenti,
 Attrectare nefas; donec me flumine vivo
 Abluero.

Haste, my dear Father, ('tis no Time to wait)
 And load my Shoulders with a willing Freight.
 Whate'er befalls, your Life shall be my Care;
 One Death, and one Deliv'rance we will share.
 My Hand shall lead our little Son; and you,
 My faithful Consort shall our Steps pursue.
 Next, you my Servants, heed my strict Commands:
 Without the Walls a ruin'd Temple stands,
 To Ceres, hallow'd once; a Cypress nigh,
 Shoots up her venerable Head on high;
 By long Religion kept: There tend your Feet;
 And in divided Parties let us meet.
 Our Country Gods, the Relicks, and the Bands,
 Hold you, my Father, in your guiltless Hands:
 In me 'tis impious holy Things to bear,
 Red as I am with Slaughter, new from War:
 'Till in some living Stream I cleanse the Guilt
 Of dire Debate, and Blood in Battle spilt.

DRYDEN.

Virgil, in all his Poems, shows he thoroughly understood the human Passions; but he has painted none of them in such strong and lively Colours, as that of Love in the Passion of *Dido* for *Æneas* in his *Fourth Book*: But to point out all the Beauties of this Book would be to transcribe almost the whole of it: Wherefore, I shall

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shall mention only two; the one is that beautiful Description the Poet gives of *Dido* and *Æneas* going a hunting, in which how charming is the Comparison of *Æneas* to *Apollo*?

Oceanum interea surgens Aurora reliquit. 6.4.129
It portis jubare exsorto delecta juventus:
Retia rara, plage, lato venabula ferro,
Massylque rununt equites, & odora canum vis.
Reginam thalamo cunctantem ad limina primi
Panorum expectant: ostroque insignis & auro
Stat somipes, ac frena ferox spumantia mandit.
Tandem progreditur, magnâ stipante catervâ,
Sidoniam picto chlamydem circumdata limbo:
Cui pharetra ex auro, crines nodantur in aurum,
Aurea purpuream subnectit fibula vestem.
Necnon & Phrygii comites, & letus Iulus,
Incedunt: ipse ante alios pulcherrimus omnes
Insert se socium Æneas, atque agmina jungit.
Qualis, ubi hybernâ Lyciam, Xanthique fluenta
Deserit, ac Delum maternam inuifit Apollo,
Instauratque choros: missique altaria circum
Cretesque Dryopesque fremunt, pictique Agathyrsi:
Ipse jugis Cynthi graditur, mollique fluentem
Fronde premit crinem fugens, atque implicat auro:
Tela sonant humeris. Haud illo segnior ibat
Æneas: tantum egregio decus emitet ore.

Scarce had *Aurora* left her Orient Bed,
 And rear'd above the Waves her radiant Head,
 When, pouring through the Gates, the Train appear,
Massylian Hunters with the steely Spear,
 Sagacious Hounds, and Toils, and all the sylvan War.
 The Queen engag'd in Dress, with Reverence wait
 The *Tyrian* Peers before the Regal Gate.

Her

Her Steed, with Gold and Purple cover'd round,
 Neighs, champs the Bit, and foaming paws the Ground.
 At length she comes, magnificently drest,
 (Her Guards attending) in a *Tyrian* Vest.
 Back in a golden Caul her Locks are ty'd ;
 A golden Quiver rattles at her Side ;
 A golden Clasp her purple Garment binds,
 And Robes, that flew redundant in the Winds.
 Next, with the youthful *Trojans*, to the Sport,
 The fair *Ascanius* issues from the Court.
 But far the fairest, and supremely tall,
 Tow'rs great *Æneas*, and outshines them all.
 As when from *Lycia* bound in wintry Frost,
 Where *Xanthus*' Streams enrich the smiling Coast ;
 The beauteous *Phæbus* in high Pomp retires,
 And hears in *Delos* the triumphant Quires ;
 The *Cretan* Crowds and *Dryopes* advance,
 And painted *Scythians* round his Altar dance ;
 Fair Wreaths of vivid Bays his Head infold,
 His Locks bound backward, and adorn'd with Gold ;
 The God majestic moves o'er *Cynthus*' Brows,
 His golden Quiver rattling as it goes :
 So mov'd *Æneas* ; such his charming Grace ;
 So glow'd the purple Bloom, that flush'd his godlike Face.

PITT.

The other is that inimitable Description of Fame, which a great Critic says ought to be consider'd as one of the greatest Ornaments of the *Æneid*,

Extemplo Libyæ magnas it Fama per urbes : (4. p. 173)
Fama, malum quo non aliud velocius ullum :
Mobilitate viget, viresque acquirit eundo :
Parva metu primo ; mox sese attollit in auras,
Ingrediturque solo, & caput inter nubila condit.

Illam

*Illam Terra parens, irâ irritata Deorum,
Extremam (ut perhibent) Cæo Enceladoque sororum
Progeniit, pedibus celerem & pernicibus alis:
Monstrum horrendum, ingens: cui quot sunt corpore plumæ,
Tot vigiles oculi subter (mirabile dictu!)
Tot lingue, totidem ora sonant, tot subrigit aures.
Nocte volat cæli medio, terræque per umbram
Stridens, nec dulci declinat lumina somno:
Luce sedet custos, aut summi culmine tecti,
Turribus aut altis, & magnas territat urbes:
Tam fidei prædique tenax, quam nuncia veri.*

Now Fame, tremendous Fiend! without Delay,
Through *Lybian* Cities took her rapid Way.
Fame, the swift Plague, that every Moment grows,
And gains new Strength and Vigor as she goes.
First small with Fear, she swells to wond'rous Size,
And stalks on Earth, and tow'rs above the Skies;
Whom, in her Wrath to Heav'n, the teeming Earth,
Produc'd the last of her gigantic Birth;
A Monster huge, and dreadful to the Eye,
With rapid Feet to run, or Wings to fly.
Beneath her Plumæ the various Fury bears
A thousand piercing Eyes and listning Ears;
And with a thousand Mouths and babbling Tongues appears. }
Thund'ring by Night, through Heav'n and Earth she flies,
No golden Slumbers seal her watchful Eyes;
On Tow'rs or Battlements she sits by Day,
And shakes whole Towns with Terror and Dismay,
Alarms the World around, and, perch'd on high,
Reports a Truth, or publishes a Lie. Prrr.

How remarkably curious is the Description in the *Sixth Book*,
of *Æneas's* Descent into Hell, where the Sybil, after explaining to
him the various Scenes of the infernal Regions, conducts him to
Anchises,

Anchises, who instructs him in those sublime Subjects, the Immortality of the Soul, and the Happiness and Misery of a future State, and shows him the glorious Race of Heroes that were to descend from him and his Posterity, and closes this noble Account with the Character of their Genius, then concludes all with the Character of the elder *Marcellus*, in order to introduce that noble heroic Elegy on the Death of the younger *Marcellus*, who was the Darling of *Augustus*, *Octavia*, and of all the *Romans*.

*Atque hic Æneas (una namque ire videbat
Egregium formâ juvenem & fulgentibus armis;
Sed frons leta parum, & dejecto lumina vultu)
Quis, pater, ille virum qui sic comitatur euntem?
Filius? ane aliquis magna de stirpe nepotum?
Quis strepitus circa comitum? quantum instar in ipso est!
Sed nox atra caput tristi circumvolat umbra:
Tum pater Anchises lacrymis ingressus obortis:
O nate, ingentem luctum ne quare tuorum:
Ostendunt terris hunc tantum fata, neque ultra
Esse sinent. Nimum vobis Romana propago
Visa potens, superi, propria hæc si dona fuissent.
Quantos ille virum magnam Mavortis ad urbem
Campus aget gemitus! vel quæ, Tyberine, videbis
Funera, cum tumulum præterlabere recentem!
Nec puer Iliaca quisquam de gente Latinos
In tantum spe tollet avos: nec Romula quondam
Ullo se tantum tellus jactabit alumno.
Heu pietas! heu prisca fides! invictaque bello
Dextera! non illi quisquam se impune tulisset
Obvius armato: seu cum pedes iret in hostem,
Seu spumantis equi foderet calcareibus armos.
Heu, miserande puer: si qua fata aspera rumpas,
Tu Marcellus eris. Manibus date lilia plenis:
Purpureos spargam flores, animamque nepotis
His saltem accumulem donis, & fungar inani
Munere.*

Say, who that Youth (he cries) o'ercast with Grief;
 The Youth who follows that victorious Chief;
 His Son? or one of his victorious Line?
 What Numbers crowd, and shout around the Form divine!
 His Port how noble! how august his Fame!
 How like the former! and how near the same!
 But gloomy Shades his pensive Brows o'erspread,
 And a dark Cloud involves his beauteous Head.
 Seek not, my Son, replies the Sire, to know
 (And, as he spoke, the gushing Sorrows flow)
 What Woes the Gods to thy Descendants doom;
 What endless Grief to every Son of *Rome*!
 This Youth on Earth the Fates but just display,
 And soon, too soon, they snatch the Gift away!
 Had *Rome* for ever held the glorious Prize,
 Her Bliss had rais'd the Envy of the Skies!
 Oh! from the martial Field what Cries shall come!
 What Groans shall echo thro' the Streets of *Rome*!
 How shall old *Tyber*, from his oozy Bed,
 In that sad Moment rear his reverend Head,
 The length'ning Pomp, and Fun'ral to survey,
 When by the mighty Tomb he takes his mournful Way!
 A Youth of nobler Hopes shall never rise,
 Nor glad, like him, the *Latian* Fathers Eyes:
 And *Rome*, proud *Rome* shall boast, she never bore,
 From Age to Age, so brave a Son before!
 Honour and Fame, alas! and antient Truth
 Revive and die with that illustrious Youth!
 In vain embattled Troops his Arms oppose:
 In every Field he tames his Country's Foes,
 Whether on Foot he marches in his Might,
 Or spurs his fiery Courser to the Fight.
 Poor pitied Youth! the Glory of the State!
 Oh! could'st thou shun the dreadful Stroke of Fate,

Rome shou'd in thee behold, with ravish'd Eyes,
 Her Pride, her Darling, her *Marcellus* rise!
 Bring fragrant Flow'rs, the whitest Lillies bring,
 With all the purple Beauties of the Spring;
 These Gifts at least, these Honours shall be paid
 To the dear Youth, to please his pensive Shade. Prrr.

In the *Ninth Book*, what a noble Description does the Poet give of True Friendship in that famous Episode of *Nisus* and *Euryalus*, which consisting of 474 Lines, is of too great a Length to insert here, I shall therefore only take Notice of some of the principal Parts of it. However, it will be necessary to premise what gave Occasion to this noble Episode, which was this: *Aeneas* having gone in Person to beg Auxiliaries of *Evander* against *Turnus*, who was at War with him on account of *Levinia*; *Turnus* takes the Advantage of his Absence, and besieges the City in which his Troops were garrison'd. The *Trojans*, in the utmost Distress for want of *Aeneas*, and *Nisus* and *Euryalus*, two dear Friends, then standing Centinels in their Turn, and observing the *Rutulians* sunk in Wine and Sleep, persuaded themselves they could make their Way to *Aeneas*, *Nisus* makes the Proposal to *Euryalus*.

*Nisus ait: Dine hunc ardorem mentibus addunt,
 Euryale? an sua cuique Deus sit dira cupido?
 Aut pugnam, aut aliquid jamdudum invadere magnum,
 Mens agitat mibi; nec placida contenta quiete est.
 Cernis, quæ Rutulos habeat fiducia rerum:
 Lumina rara micant: somno vinoque soluti
 Procubuerunt: silent late loca. Percipe porro
 Quid dubitem, & quæ nunc animo sententia surgat.
 Aenean acciri omnes, populosque, patresque,
 Exposcunt: mittique viros, qui certa reportent.
 Si tibi, quæ posco, promittunt (nam mibi facti
 Fama sat est) tumulo videor reperire sub illo
 Posse viam ad muros & mania Pallantea.*

Has Heav'n (cry'd *Nisus* first) this Warmth bestow'd?
 Heav'n? or a Thought that prompts me like a God?

This

This glorious Warmth, my Friend, that breaks my Rest?
 Some high Exploit lies throbbing at my Breast.
 My glowing Mind, what generous Ardors raise,
 And set my mounting Spirits on a Blaze!
 See the loose Discipline of yonder Train,
 The Lights, grown thin, scarce glimmer from the Plain:
 The Guards in Slumber and Debauch are drown'd;
 And mark!—a general Silence reigns around:
 Then take my Thought; the People, Fathers, all,
 Join in one Wish, our Leader to recall.
 Now, would they give to thee the Prize I claim,
 (For I cou'd rest contented with the Fame—)
 An easy Road, methinks, I can survey
 Beneath yon' Summit to direct my Way. PITT.

To whom young *Euryalus* makes this charming Answer, in which he shows he's resolv'd to run all Risques with his Friend, and takes it amiss he should once think of leaving him behind.

*Obstupuit magno laudum percussus amore
 Euryalus: simul his ardentem affatur amicum:
 Mene igitur socium summis adjungere rebus,
 Nise, fugis? solum te in tanta pericula mittam?
 Non ita me genitor bellis assuetus Opheltes
 Argolicum terrorem inter Trojæque labores
 Sublatum erudiit: nec tecum talia gessi,
 Magnanimum Ænean & fata extrema secutus.
 Est hic, est animus lucis contemptor; & istum
 Qui vitâ bene credat emi, quo tendis, honorem.*

The brave *Euryalus*, with impartial Pride,
 Fir'd with the Charms of Glory, thus reply'd:
 And will my *Nisus* then his Friend disclaim?
 Deny'd his Share of Glory and of Fame?
 And can thy dear *Euryalus* expose
 Thy Life, alone, unguarded to the Foes?
 Not so my Father taught his generous Boy,
 Born, train'd and season'd in the Wars of Troy.

And where the great *Æneas* led the Way,
 I brav'd all Dangers of the Land and Sea.
 Thou too canst witness that my Worth is try'd ;
 We march'd, we fought, we conquer'd Side by Side.
 Like thine, this Bosom glows with martial Flame,
 Burns with a Scorn of Life, and Love of Fame,
 And thinks, if endless Glory can be fought
 On such low Terms, the Prize is cheaply bought. PITT.

To which *Nisus* makes this moving and affectionate Reply :

*Nisus ad hæc : Equidem de te nil tale verebar,
 Nec fas : non : ita me referat tibi magnus ovantem
 Jupiter, aut quicumque oculis hæc aspicit equis.
 Sed si quis (quæ multa vides discrimine tali)
 Si quis in adversum rapiat casusve Deusve,
 Te superesse velim : tua vitâ dignior ætas.*

*Sit, qui me raptum pugna, prætiore redemptum,
 Mandet humo solita ; aut, si qua id fortuna vetabit,
 Absenti ferat inferias, decoretque sepulcro.*

*Neu matri misere tanti sis causa doloris :
 Quæ te sola, puer, multis è matribus ausa
 Prosequitur ; magni nec mænia curat Acestæ.*

Let no such jealous Fears alarm thy Breast,
 Thy Worth and Valour stand to all confess'd,
 But let the Danger fall, (he cries) on me ;
 For this Exploit, I durst not think on thee !
 No—as I hope the blest *Ethereal Train*
 May bring me glorious to thy Arms again !
 But should the Gods deny me to succeed,
 Should I—(which Heav'n avert !) but should I bleed ;
 Live thou ;—in Death some Pleasure that will give ;
 Live for thy *Nisus*' Sake ; I charge thee, live.
 Thy blooming Youth a longer Term demands ;—
 Live, to redeem my Corse from hostile Hands ;
 And decent to the silent Grave commend
 The poor Remains of him who was thy Friend ;

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Or raise at least, by kind Remembrance led,
A vacant Tomb in Honour of the Dead.
Why should I cause thy Mother's Soul to know
Such Heart-felt Pangs? unutterable Woe!
Thy dear, fond Mother, who, for Love of thee,
Dar'd every Danger of the Land and Sea!
She left *Aceffes* Walls, and she alone,
To follow thee, her only, darling Son! PITT.

But all *Nisus's* Reasons and Remonstrances are in vain; wherefore they wait on their Generals, who were then holding a Council of War, and having receiv'd their Instructions they set out. Having past the Enemy's Trenches safely, they find them fast asleep after a Debauch of Wine, among whom they made great Slaughter; but Day approaching, they resolve to retire. *Euryalus*, like most young Warriors, taken with the glittering Spoils of the kill'd and wounded, seizes, among other Things, *Messapus's* crested Helmet, and puts it on his own Head; which inconsiderate Action prov'd fatal to both him and his Friend *Nisus*; for by it *Volscens*, at the Head of a Party of Horse, espies them in their Retreat, upon which they fly to a neighbouring Wood for Safety, where *Euryalus* loses his Way, nor does *Nisus* miss him till he was got a great Way off; but how great is his Surprize, when, boldly returning in quest of him, he sees him in the Hands of the Enemy? Resolv'd to rescue his Friend, he throws two Lances unobserv'd, and kills two of their Men, which so enraged *Volscens*, that he resolves to revenge their Deaths on *Euryalus*, and drawing his Sword makes up to him; then cries out *Nisus* in these beautiful Words, which admirably express the Confusion he was in, and at the same time the great Power of true Friendship.

*Me, me; adsum qui fecti; in me convertite ferrum,
O Rutuli: mea fraus omnis: nihil iste, nec ausus,
Nec potuit: calum hoc, & conscia sidera testor;
Tantum infelicem nimium dilexit amicum.*

Me, me, to me alone, your Rage confine;
Here sheath your Javelins; all the Guilt was mine.

By

PREFACE to the *ÆNEID*.

By yon' bright Stars, by each immortal God,
 His Hands, his Thoughts are innocent of Blood !
 Nor cou'd nor durst the Boy the Deed intend ;
 His only Crime (and oh ! can that offend ?
 Was too much Love to his unhappy Friend !

PITT.

This did not hinder *Volsens* from giving the fatal Wound to *Euryalus*, whose Death, and *Nisus*'s brave Revenge of it on *Volsens* are painted to Admiration in the following Words :

*Talia dicta dabat : sed viribus ensis adactus
 Transiit costas, & pectora candida rumpit.
 Voluitur Euryalus letbo, pulchrosque per artus
 It cruor, inque humeros cervix collapsa recumbit.
 Purpureus veluti cum flos succisus aratro
 Languescit moriens ; lassove papavera collo
 Demisere caput, pluvia cum forte gravantur.
 At Nisus ruit in medios, solumque per omnes
 Volscentem petit ; in solo Volscente moratur :
 Quem circum glomerati hostes, hinc cominus atque hinc
 Proturbant : instat non secius, ac rotat ensis
 Fulmineum : donec Rutuli clamentis in ore
 Condidit adverso, & moriens animam abstulit hosti.
 Tum super exanimum sese projecit amicum
 Confossus, placidâque ibi demum morte quievit,
 In vain he spoke, for ah ! the Sword, address'd
 With ruthless Rage had pierc'd his lovely Breast.
 With Blood his snowy Limbs are purpled o'er,
 And, pale in Death, he welters in his Gore.
 As a gay Flow'r, with blooming Beauties crown'd,
 Cut by the Share, lies languid on the Ground ;
 Or some tall Poppy, that o'ercharg'd with Rain,
 Bends the faint Head, and sinks upon the Plain ;
 So fair, so languishingly sweet he lies,
 His Head inclin'd and drooping, as he dies !
 Now midst the Foe distracted *Nisus* flew ;
Volsens, and him alone he kept in View,*

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The gathering Train the furious Youth surround ;
 Dart follows Dart, and Wound succeeds to Wound ;
 All, all, unfelt, he seeks their guilty Lord ;
 In fiery Circles flies his thundering Sword ;
 Nor ceas'd, but found at length the distant Way ;
 And, buried in his Mouth, the Faulchion lay.
 Thus, cover'd o'er with Wounds on every Side,
 Brave *Nisus* slew the Murtherer as he dy'd ;
 Then, on the dear *Euryalus's* Breast,
 Sunk down and slumber'd in eternal Rest. PITT.

Thus even Death itself could not separate these two sincere Friends, to whom *Virgil* gives this noble Elogy.

*Fortunati ambo ! si quid mea carmina possunt,
 Nulla dies unquam memori vos eximet ævo ;
 Dum domus Æneæ Capitoli immobile saxum
 Accolet, imperiumque Pater Romanus habebit.*

Hail happy Pair ! if Fame our Verse can give,
 From Age to Age, your Memory shall live ;
 Long as th' Imperial Capitol shall stand,
 Or *Rome's* majestic Lord the conquer'd World command.

PITT.

It would be endless to point out all the Beauties of the *Æneid*, but there is one Thing so very remarkable, not only in this, but in all *Virgil's* Poems, that it would be unpardonable to omit it, I mean the great Art and Dexterity *Virgil* shows in making the Sound of his Verse expressive of its Sense ; of which I shall give a few Instances from each of his Poems.

How admirably does the Sound of this Line express the warbling of the Pipe,

Formosam resonare doces Amaryllida lyctas. Ecl. i. 5.

And the Sound of this, a sorrowful Parting,

Et, longum formosæ vate, vale, inquit, Iola. Ecl. iii. 79.

How

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How slow does the Waggon move in this Line,

Tardaue Eleusinae matris volventia plaustra. G. i. 163.

One can scarcely help thinking he hears the Sheep bleating while he reads this Verse,

Balantumque gregem fluvio mersare salubri. G. i. 272.

These Lines seem to heave in which Virgil describes the Giants laying Mountain upon Mountain,

*Ter sunt conati imponere Pelio Ossam
Scilicet, atque Ossæ frondosum involvere Olympum.* G. i. 281.

There never was a Crab-tree rougher than this Verse describing the ingrafting a Filberd on a Crab-stock.

Inseritur vero ex sætu nucis arbutus horrida. G. ii. 69.

How expressive is this Line of the swiftness of Time,

Sed fugit interea, fugit irreparabile tempus. G. iii. 284.

And this, of the Fury of the Storm?

Una Euræque Notusque ruunt, creberque procellis. Æ. i. 89.

How soft and expressive of filial Love and Affection are these Words of Æneas to his Father,

Ergo, age, care Pater, cervici imponere nostræ. Æ. ii. 707.

And how harsh does this Line read, expressing the frightful Figure Polyphemus made,

Monstrum horrendum, informe, ingens, cui lumen ademptum.
Æ. iii. 658.

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In reading the following Verse one would think he hears the Bound the bulky Body of the Ox makes when it falls on the Ground,

Sternitur, exanimisque tremens procumbit humi vos. *Æ.* v. 481.

How admirably does this Line express not only the swiftness of the Horse, but the Sound of his Feet,

Quadrupedante putrem sonitu quatit ungula campum.

Æ. viii. 596.

Nor is the Sound of the Trumpet itself more shrill than the Sound of this Verse.

At Tuba terribilem sonitum procul ære canoro. *Æ.* ix. 503.

With such Charms does *Virgil's* Poetry every where abound, more than that of any Poet whatever. Who therefore, as the learned Dr. *Trapp* observes, can help being enamoured with the unaffected Beauty of his *Pastorals*, the finish'd and chaste Elegance of his *Georgics*, their entertaining Descriptions, their useful Precepts in Husbandry, and their noble Excursions upon every proper Occasion, into Subjects of a more sublime Nature?

But who can read the divine *Æneid*, without being transported, and as it were lost in a Mixture of Pleasure and Admiration? Who can help being astonished at that Force of Imagination, tempered with so cool a Judgment? In what human Composition is there so exact a Harmony, and so much Beauty in all its Parts? It would be endless to enumerate the many different Images of Heroes, and the Variety of Manners that appear up and down in it; the Conflict of Passions and almost every Object of the Imagination beautifully describ'd, all Nature unfolded, the great Events, the surprizing Revolutions, the Incentives to Virtue, the most finish'd Eloquence in the several Speeches, the sublimest Majesty in the Thoughts and Expressions, in short, the most consummate

PREFACE to the *ÆNEID*.

summate Art by which all these Things are brought into one uniform and perfect Piece.

Wherefore we may justly say of the Poet what his great Modesty would not allow him to say of himself,

*Exegit monumentum ære perennius,
Regalique situ Pyramidum altius ;
Quod non Imber Edax, non Aquilo impotens
Possit diruere, aut innumerabilis
Annorum series, & fuga temporum.*

He has rais'd a Monument will surpass
The Age of those that stand in solid Brass ;
That eminently tow'ring to the Skies
In Height the Royal Pyramids outvies :
The Force of boist'rous Winds and mould'ring Rain,
Years after Years an everlasting Train,
Shall ne'er destroy the Glory of his Name,
Still shall he shine in Verse and live in Fame.

AS TO THIS TRANSLATION OF VIRGIL, tho' there have been many in Verse, some of which are of great Merit ; yet as the Translators have confin'd themselves to Measure and Numbers, none of them have express'd the Author's Meaning so fully and exactly as may be done by a Translator in Prose. For the Poet is often necessitated, for the Sake of his Measures, to add, retrench, or otherwise deviate from the precise Meaning of his Author, especially if he be shackled and hemm'd in by Rhymes. Besides, as this Work was chiefly intended for the Use of Schools, and of those who have made but small Proficiency in the Knowledge of the *Latin* Tongue, it was judg'd necessary to be much more literal and exact than a Poetical Translation can well bear.

When I call this Translation literal, I don't mean, that I have render'd *Virgil's* Latin Word for Word into *English* ; for this the different Idioms of the two Languages will not admit of ; but, that

Care

Care has been taken all along, to preserve the full Sense of the Author, and to adhere as closely to the Letter as was consistent with Spirit, Elegance, and Propriety of Style; above all, to present to the Reader the same Ideas in *English*, which the Author does in *Latin*, and carefully to affix the precise determinate Meaning to every one of his Words, distinguishing them from others commonly reckon'd synonymous, or that nearly resemble them in Sense, however different in Sound. And herein, if I am not mistaken, will be found to lie the precise Difference between this and the Interpretation of *Ruens* and others, which, in Numbers of Places, have not so much given the strict and proper Sense of their Author, as something like it; that is, they substitute one Idea for another, which is the more apt to mislead the Reader, as it bears a near Resemblance to that of the Author, without being exactly the same. And tho' this might happen in translating some Authors without doing them much Injury, yet in so judicious and correct an Author as *Virgil*, whose Sentiments on every Subject are so just, every little Deviation from the Ideas of the Original becomes considerable; for if we alter them at all it must be for the worse.

I have only this further to add with regard to the Translation, that tho' Prose seem'd better adapted than Verse to my Design of being almost quite literal; yet the nervous comprehensive Style of the Original oblig'd me frequently to adopt the Language of Poetry, setting aside the Numbers. For which Purpose, I not only consulted the best of our poetical Versions, but borrow'd Aid from the Works of our celebrated Poets, who have made *Virgil* their Standard, and happily imitated his Manner.

Nor will this Work be useful only to Boys at School, or mere Novices in the *Latin*, but may without Vanity promise to be of some Service even to greater Proficients. Many, even of those who think themselves pretty much Masters of *Virgil*, will find, upon Reflection, that they have but a confus'd, or at best, but a very superficial and general Knowledge of his Meaning. To such it may possibly be no unprofitable Labour to bestow some Time
and

and Attention, even on studying the Words of an Author, whose Choice is so nice and delicate. Especially, if they will take the Trouble to consult the Notes subjoin'd to the Translation, which are extracted from the best Commentators ancient and modern, interspersed with several that occur'd to the Translator himself, and which seem'd necessary, either to supply the Defects of others, or to support the Sense of the Translation, where it differs from the commonly received Explication. As these Notes are not calculated to make a vain Parade and Ostentation of Learning, but merely to explain and illustrate the Author, they are generally short and concise, except where the clearing up of more remarkable Difficulties, or the solving some curious Questions, requir'd a longer Discussion. What I found of chief Use in compiling them, was to make *Virgil* his own Interpreter, and illustrate one Passage by comparing it with others that are parallel. This often prov'd the only Resource in Difficulties which were either intirely overlook'd by Commentators, or where they disagreed among themselves.

As to the *Latin* Text, no Pains has been spared to present it to the Reader in its genuine Purity and Correctness: For I all along compar'd the most celebrated Editions, namely, those of *H. Stephen*, *Heinsius*, *Emmenessius*, *Masvicius*, *Servius*, and *La Cerda*. And for the Satisfaction of the Curious, I have also taken Notice of the most material of the various Readings from *Pierius*, *Servius*, *Stephen*, and others.

And that nothing might be wanting to render this Work complete, the Pointing, which in most Editions is exceeding erroneous, I have alter'd throughout, and endeavour'd to set it to rights: Considerable Instances of this the Reader will find in *Geor.* iv. 241. *Æn.* vii. 390. and *Æn.* ix. 140.

P. VIRGILII.

P. VIRGILII MARONIS BUCOLICA.

ECLOGA I.

MELIBŒUS, TITYRUS.

MEL. **T**ITYRE, tu, patulæ recubans
sub tegmine fagi,
Silvestrem tenui Musam medi-
taris avenâ :

Nos patriæ fines, et dulcia linquimus arva ;
Nos patriam fugimus : tu, Tityre, lentus in umbrâ,
Formosam resonare doces Amaryllida silvas.

ORDO.

Mel. Tityre, tu, recubans sub
tegmine patulæ fagi, meditaris
silvestrem Musam tenui avenâ :
Nos linquimus fines patriæ, et
dulcia arva ; nos fugimus pa-
triam : tu, Tityre, lentus in
umbrâ, doces silvas resonare for-
mosam Amaryllida.

TRANSLATION.

MEL. **Y**OU, Tityrus, lying all along under the Covert of *that* full-spread
Beech, practise your woodland Lays on a slender oaten Pipe : We
are forced to leave the Bounds of our Country, and our pleasant
Fields ; we fly our Country, *while you, Tityrus, in the Shade at*
Ease teach the Woods to re-echo fair Amaryllis.

NOTES.

The Occasion of the first Pastoral was this :
When *Augustus* had settled himself in the Ro-
man Empire, that he might reward his vete-
ran Troops for their past Service, he distributed
among them all the Lands that lay about *Mantua*
and *Cremona*, turning out the right Owners
for having sided with his Enemies. *Virgil*, or
his Father, was a Sufferer among the rest ; but
afterwards recovered his Estate by the Intercession
of *Mecenas*, *Pollio*, and *Varus*. *Virgil*, as an
Instance of his Gratitude, composed the follow-
ing Pastoral ; where he sets out his Father's
good Fortune in the Person of *Tityrus*, and the
Calamities of his *Mantuan* Neighbours in the
Character of *Melibœus*. To this Piece of His-
tory *Martial* refers in the following Lines :

*Sint Mecænates, non deerunt, Flacce, Marones,
Virgiliumque tibi vel tuâ rura dabunt.*

*Jugera perdidit misera vicina Cremona,
Plebat et abductus Tityrus ager oves.*

*Riſt Thuseus equos, paupertatēque malignam
Reppulit, ut taleri jussit abire fuga.*

*Accipe divitias, et vatum maximus esto,
Tu licet, et nostrum dixit Alexin ames.*

1. *Fagi*. We commonly make the *Fagus*
the same Tree as the *Esculus* : But *Ovid* plainly
distinguishes them. *Metam.* Book 10. Lines
91 and 92.

2. *Silvestrem Musam*. i. e. *Rusticum carmen*,
Lucretius, Lib. II.

Fistula silvestrem ne cesset findere Musam.

3. *Meditaris*. i. e. *Exerceas*, as in *Plautus*.
Stich. II. 1. 34. *Ad cursum meditabor me.* And
Cic. 1 de *Orat* 62. *Demosthenes* perfecit medi-
tando, ut nemo planius eo locutus putaretur.

4. *Avenâ*. For *fistula avenacea*.

5. *Amaryllida*. By *Amaryllis* some under-
stand *Rome*, and *Virgil's* Friends at *Rome* : But
there is no Occasion for such Refinement : The
Pastoral will appear more beautiful by consider-
ing *Amaryllis* simply as the Shepherd's Mistress,
whose Praises he sings at his Ease. See *Theo-
critus*, *Idyll.* III.

TIT. O Melibœus, Deus fecit hæc otia nobis; namque ille erit semper Deus mihi: sæpe tener agnus, ab nostris ovilibus, imbuet aram illius. Ille permittit meas boves errare, ut cernis, et me ipsum ludere quæ carmina vellem, aggregi calamo. **MEL.** Equidem non invideo tibi; miror magis: turbatur usque aded totis agris undique. En ego ipse ager ago meas capellas protenus: Tityre, etiam vix duco hanc: namque modò connixa gemellos, spem gregis, hic inter densas corylos, ab! reliquit eos in nudâ filice. Memini quercus, tactas de cælo, sæpe prædicere hoc malum nobis, si mens non fuisset læva: sæpe sinistra cornix prædixit hoc ab cavâ ilice. Sed tamen, Tityre, da nobis, qui iste Deus sit. **TIT.** Melibœus, ego stultus putavi urbem, quam dicunt Romam, similem huic nostræ Mantuæ, quòd non pastores sæpe solemus depellere teneros fetus ovium. Sic nostram catulos similes canibus, sic nostram dardes similes matribus; sic soledam componere magna parvis. Verùm hæc Roma extulit caput inter alias urbes, tantum quantum cupressi solent inter lenta viburna.

TIT. O Melibœus, Deus nobis hæc otia fecit; Namque erit ille mihi semper Deus: illius aram Sæpe tener nostris ab ovilibus imbuet agnus.

Ille meas errare boves, ut cernis, et ipsum Ludere, quæ vellem, calamo permittit aggregi. 10

MEL. Non equidem invideo; miror magis; undique totis

Usque aded turbatur agris. En ipse capellas Protenus æger ago: hanc etiam vix, Tityre, duco: Hic inter densas corylos modò namque gemellos, Spem gregis, ah! filice in nudâ connixa reliquit. 15 Sæpe malum hoc nobis, si mens non læva fuisset, De cælo tactas memini prædicere quercus: Sæpe sinistra cavâ prædixit ab ilice cornix.

Sed tamen, iste Deus qui sit, da, Tityre, nobis.

TIT. Urbem, quam dicunt Romam, Melibœus, putavi 20

Stultus ego huic nostræ similem, quòd sæpe solemus Pastores ovium teneros depellere fetus.

Sic canibus catulos similes, sic matribus hœdos Nôram; sic parvis componere magna solebam.

Verùm hæc tantum alias inter caput extulit urbes, Quantum lenta solent inter viburna cupressi. 26

TRANSLATION.

TIT. A God, O Melibœus, hath vouchsafed us this Tranquillity; for to me he shall always be a God: A tender Lambkin from our Folds shall often stain his Altar with its Blood. 'Tis he hath licensed my Heifers to feed at large, as you see, and myself to play what Tunes I pleased on my rural Reed.

MEL. Truly I envy you not; but rather am amaz'd at your good Fortune; now that all around there are such Confusions in the Country. Lo myself, sick as I am, drive far hence my tender Goats: This too, O Tityrus, I drag along with much ado: For here just now among the thick Hazles having yeaned Twins, the Hope of my Flock, she left them, alas! on the naked flinty Rock. This Calamity, I remember, my Oaks struck with Lightning from Heaven often presaged to me, had not my Mind been under Infatuation: Often the ill-boding Crow from an old hollow Oak presaged it. But tell me, Tityrus, who is this God of yours.

TIT. The City, Melibœus, which they call Rome, I foolishly imagined to be like this our Mantua, whither we Shepherds oft-times are wont to drive the tender Offspring of our Ewes. So I had known Whelps like Dogs, so Kids like their Dams; thus was I wont to compare great Things with small. But that City hath raised its Head as far above others as the Cypressess use to do above the limber Shrubs.

NOTES

19. *Iste.* Is the true Reading: *Hic, iste,* and *ille,* being thus distinguished: *Hic Deus,* is that God of mine, or whom I mentioned; *iste Deus,* is that God of yours; and *ille Deus,* that God of his, of theirs, or of any third Person.

23. *Sic.* He thought it only different in

Magnitude, not in Kind: But, when he came to see Rome, he then not only found it distinguished in Degree, but even in Species: It was a quite other sort of City, just as the Cypress differs in Species from a Shrub.

MEL. Et quæ tanta fuit Romam tibi causa
videndi?

TIT. Libertas, quæ sera, tamen respexit inertem;
Candidior postquam tondenti barba cadebat:

Respexit tamen, et longo post tempore venit: 30
Postquam nos Amaryllis habet, Galatea reliquit.

Namque (fatebor enim) dum me Galatea tenebat,
Nec spes libertatis erat, nec cura peculî.

Quamvis multa meis exiret victima septis,
Pinguis et ingrata premeretur caseus urbi; 35

Non unquam gravis ære domum mihi dextra re-
dibat.

MEL. Mirabar, quid mœsta Deos, Amarylli,
vocares;

Cui pendere suâ patereris in arbore poma.

Tityrus hinc aberat: ipsæ te, Tityre, pinus,

Ipsi te fontes, ipsa hæc arbuta vocabant. 40

TIT. Quid facerem? neque servitio me exire
licebat,

Nec tam præsentibus alibi cognoscere Divos.

Hic illum vidi juvenem, Melibœæ, quotannis

Bis senos cui nostra dies altaria fumant.

Hic mihi responsum primus dedit ille petenti: 45

Mel. Et quæ tanta fuit tibi
tanta causa videndi Romam?

Tit. Libertas: quæ licet sera,
tamen respexit me inertem; post-
quam candidior barba cadebat
mihi tondenti: tamen respexit,
et venit longo tempore post; post-
quam Amaryllis habet nos, et
Galatea reliquit nos. Namque,
dum Galatea tenebat me (enim
fatebor) erat mihi nec spes
libertatis, nec cura peculî.

Quamvis multa victima exiret
meis septis, et pinguis caseus
premeretur nostræ ingrata urbi
Mantua; dextra non unquam
redibat mihi domum gravis ære.

Mel. Amarylli, mirabar quid
tu mœsta vocares Deos; cui
patereris poma pendere in sua
arbore. Tityrus aberat hinc:

Tityre, pinus ipsa vocabant te,
fontes ipsi, hæc arbuta ipsa vo-
cabant te. Tit. Quid facerem?

neque licebat me exire servitio,
nec cognoscere tam præsentibus Di-
vos alibi. Melibœæ, hic vidi
illum juvenem, cui nostra altaria

fumant bis senos dies quotannis.
Hic ille primus dedit responsum.

mibi petenti ab illo; ait, Pueri,

TRANSLATION.

MEL. And what important Cause had you to visit Rome?

TIT. Liberty, which, tho' late, yet cast an Eye upon me in my inactive Time of Life; after that my Beard began to fall of a grizzled Colour when I shaved: Yet on me she cast her Eye, and after a long Period of Slavery came at last: Ever since that Amaryllis sways me, and Galatea hath cast me off. For, I will not disown it, while Galatea ruled me, I had neither Hopes of Liberty, nor Concern about my Stock. Tho' many a Victim went from my Folds, and many a fat Cheese was pressed by me for the ungrateful City, I never returned Home with my Hands full of Money.

MEL. I admired, Amaryllis, why disconsolate you was still invoking the Gods; for whom you suffered the Apples to hang on their native Tree. Now I see the Cause. Your Tityrus from hence was absent: The very Pines, O Tityrus, the Fountains, these very Groves invited thee to return.

TIT. What could I do? It was neither in my Power, while here I staid, to rid me of my Thralldom, nor elsewhere could I experience Gods so propitious. Here, Melibœus, I saw that divine Youth, to whom for twice six Days our Altars yearly smoke with Incense. Here first he gave this gracious Answer to me

NOTES.

28. *Libertas*. Not that Virgil or his Father were really Slaves: But he speaks of the Oppression he sustained at home in his own Country as a kind of Slavery.

33. *Peculî*. Peculium is properly the private

Stock of a Slave; in which Sense it is fitly applied to Tityrus, who performs the Character of a Slave.

36. *Non unquam, &c.* Literally, My Right-hand never returned Home loaded with Money.

pascite boves ut antè, et submitte tauros jugo. Mel. Fortunate senex, ergo tua rura manebunt, et magna satis tibi: quamvis nudus lapis, palusque obducatur omnia tua pascua limoso junco: insueta pabula non tentabunt tuas graves fetas oves: nec mala contagia vicini pecoris lædent eas. Fortunate senex, hic inter nota flumina, et sacros fontes, captabis opacum frigus. Hinc sepes, quæ, ab vicino limite, semper depasta quoad florem salicti ab Hyblæis apibus, sepe suadabit tibi inire somnum levi susurro. Hinc frondator canet ad auras sub altâ rupe. Tamen interea nec raucæ palumbes, tua cura, nec turtur cessabit gaudere ab aëriâ ulmæ. Tit. Antè, ergo leves cervi pascentur in æthere, et freta destituent pisces nudi in litore; antè, aut Par-

“Pascite, ut antè, boves, pueri, submitte tauros.”

MEL. Fortunate senex, ergo tua rura manebunt; Et tibi magna satis: quamvis lapis omnia nudus, Limosoque palus obducatur pascua junco; Non insueta graves tentabunt pabula fetas; 50 Nec mala vicini pecoris contagia lædent. Fortunate senex, hic inter flumina nota, Et fontes sacros, frigus captabis opacum. Hinc tibi, quæ semper vicino ab limite sepes Hyblæis apibus florem depasta salicti, 55 Sæpe levi somnum suadebit inire susurro. Hinc altâ sub rupe canet frondator ad auras: Nec tamen interea raucæ, tua cura, palumbes, Nec gemere aëriâ cessabit turtur ab ulmo.

TIT. Antè leves ergo pascentur in æthere cervi, Et freta destituent nudos in litore pisces; 61 Ante, pererratis amborum finibus, exsul

TRANSLATION.

his Suppliant: “Swains, feed your Heifers as formerly, yoke your Steers.”

MEL. Happy old Man, your Lands shall then remain still in your Possession, and large enough for you: Tho’ naked Stones and Marsh with slimy Rushes overspread all the Pasture-grounds; yet no unaccustomed Fodder shall taint thy pregnant Ewes; nor noxious Diseases of the neighbouring Flocks shall hurt them. Happy old Man, here between the well known Streams, and sacred Fountains, you shall enjoy the cool Shades. On the one Hand a Hedge planted on the neighbouring Marsh, whose fallow Blooms are ever fed on by Hyblæan Bees, shall of en court you by its gentle Hummings to indulge Repose. On the other Hand the Wood-lopper beneath a lofty Rock shall sing aloud to Heaven: Nor mean while shall either the hoarse Wood-pigeons, thy Delight, or the Turtle from his airy Elm cease to cooe.

TIT. Sooner therefore shall fleet Stags feed in the Air, and the Seas leave Fishes naked on the Shore; sooner, each others Bounds being mutually traversed,

NOTES.

46. Pueri. Puer has three Significations. 1. A Slave. 2. A Boy in Opposition to a Girl. 3. Puerilis ætas.

50. Graves fetas, i. e. Prægnantes: Nam feta sine addito, et de gravida, et de puerpera dicitur. In the first Sense it occurs, Æn. VIII. 620.

Fecerat et viridi fetam Marwortis in antro Procubuisse lupam.

52. Inter flumina. The Mincio and the Po.

53. Frigus opacum. Literally, the shady Coolness.

54. Ab vicino limite. The same as in, &c.

55. Florem depasta salicti. A Geccism, the

same as habens florem salicti depastum.

55. Hyblæis apibus. i. e. Bees such as those of Hybla, a Mountain in Sicily, productive of the finest Honey.

57. Frondator. Servius gives it three Significations. 1. The Woodman in general. 2. The Vine-dresser, who clears away the Vine-leaves when they are too thick, and lays the Grapes more open to the Sun. 3. Any Bird that sings among the Boughs; whence some render it the Nightingale.

57. Ad auras. In die, says Servius: But I rather think it means aloud, so as to pierce the Skies, as the Phrase is used elsewhere.

Aut Ararim Parthus bibet, aut Germania Tigrim,
Quàm nostro illius labatur pectore vultus.

MEL. At nos hinc, alii sitientes ibimus Afros: 65
Pars Scythiam, et rapidum Cretæ veniemus
Oaxem,

Et penitus toto divisos orbe Britannos.
En unquam patrios longo post tempore fines,
Pauperis et tugurî congestum cespitem culmen,
Post aliquot, mea regna, videns mirabor aristas? 70
Impius hæc tam culta novalia miles habebit?
Barbarus has segetes? en quò discordia cives
Perduxit miseros! en queis consecvimus agros!
Infer, nunc, Melibœe, pyros: pone ordine vites.
Ite meæ, felix quondam pecus, ite capellæ: 75
Non ego vos posthæc, viridi projectus in antro,
Dumosa pendere procul de rupe videbo.
Carmina nulla canam; non, me pascente, capellæ,
Florentem cytisum, et salices carpetis amaras.

TIT. Hic tamen hanc mecum poteris requies-
cere noctem 80
Fronde super viridi. Sunt nobis mitia poma,

escere hanc noctem mecum super viridi fronde. Sunt nobis mitia poma,

*ibus aut libet flavium Ararim
aut Germania bibet flavium Ti-
grim, finibus autem populo-
rum parvatis, quibus vultus il-
lius juvenis labatur nostro pectore.
Mel. At nos pulch hinc,
alii ibimus ad sitientes Afros:
pars veniemus Scythiam et rapidum
Oaxem flavium Cretæ, et
Britannos penitus divisos toto
orbe. En unquam ego videns
mirabor patrios fines longo tem-
pore post, et culmen pauperis tu-
guri congestum cespitem, post ali-
quot aristas mea regna? An im-
pius miles habebit hæc tam cul-
ta novalia? An Barbarus ha-
bebit has segetes? En quo dis-
cordia perduxit miseros cives!
en, queis consecvimus agros! Me-
libœe, nunc infer pyros: pone
vites ordine. Ite, ite mea cap-
pellæ, quondam felix pecus. E-
go, projectus in viridi antro,
non videbo vos posthæc pendere
procul de dumosa rupe. Canam
nulla carmina; vos capellæ non
carpetis florentem cytisum et a-
maras salices, me pascente vo-
Tit. Hic tamen poteris requi-*

TRANSLATION.

shall the Parthian Exile drink the Soane, or Germany the Tigris, than his *lovely* Image be effaced from my Breast.

MEL. But we must go hence, some to the parched Africans; some of us shall visit Scythia, and Oaxes the rapid River of Crete, and the Britons quite disjoined from all the World *besides*. Say, shall I ever, after a Length of Time, with Wonder see my native Territories, and the Roof of my poor Cot covered over with Turf, *standing* behind some Ears of Corn, my Kingdom, my All? Shall then a Russian Soldier possess these so well cultivated Lands of mine? A Barbarian these my Fields of standing Corn? See to what Extremity *civil* Discord hath reduced us, wretched Citizens! See for whom we have sowed our Fields! Now, Melibœus, graft your Pear-trees, in order range your Vines. Begone, my Goats, begone, once a happy Flock: No more shall I, extended in my verdant Grot, henceforth behold you hanging far above me from a Rock with Bushes overgrown. No Carols shall I sing; no more, my Goats, tended by me, shall you browse the flowery Cytisus and bitter Sallows.

TIT. Yet here this Night you may take up your Rest with me on a *a* Bed of green Leaves. We have mellow Apples, Chestnuts soft and ripe, and Plenty of

NOTES.

63. *Parthus*. Is not here to be taken for a particular Native of *Parthia*, but for the *Parthian* Nation in general; as *Germania* in the other Part of the Verse signifies the Germans all in a Body. So that the Meaning is, That these two Nations shall sooner exchange Countries with one another than, &c. Had the Critics attended

to this, it might have saved them a great deal of needless Trouble.

70. *Aliquot aristas*. Some Years, according to some, as *Claudian* says, *decimas evensus aristas*. But this agrees not with *longo post tempore*; the one implying a long, and the other a short Duration; or at best it would be an idle Repetition.

*molles castaneæ, et copia pressi
lactis. Et jam summa culmina
villarum procul fumant, majoresque
umbræ cadunt de altis
montibus.*

*Castaneæ molles, et pressi copia lactis.
Et jam summa procul villarum culmina fumant,
Majoresque cadunt altis de montibus umbræ.*

TRANSLATION.

Curds and Cream. And now the high Tops of the Villages at Distance smoke, and larger Shadows fall from the lofty Mountains.

NOTES.

tion of the same Idea. Therefore by *aristas* it seems better to understand *this Fields of Corn*, where are but a few Ears to be seen; which also suits best with *mos regna*, which in the natural Order of Construction must refer to *aliquot gristas*, not to *culmen pauperis tuguri*.

82. *Castaneæ molles.* Molles either signifies ripe, or such Chestnuts as were called soft, in Opposition to the *hirsutæ*, Ecl. VII. 53. the one being smooth in the Husk, the other rough and jagged.

E C L O G A II.

ALEXIS.

ORDO.

*Pastor Corydon ardebat formosum
Alexin, delicias domini; nec habebat
quid speraret. Tantum veniebat assidue
inter densas fagos habentes umbrosa
cacumina: ibi solus jactabat hæc
incondita carmina montibus et
silvis inani studio.*

Formosum pastor Corydon ardebat Alexin,
Delicias domini; nec, quid speraret, habebat.
Tantum inter densas, umbrosa cacumina,
fagos
Assidue veniebat: ibi hæc incondita solus
Montibus, et silvis studio jactabat inani.

TRANSLATION.

THE Shepherd Corydon burned for fair Alexis, the Darling of his Master; nor had he any Hope of Success. Only among the thick Beeches, with high embowering Tops, he continually resorted: There all alone with unavailing Fondness he threw away to the Mountains and the Woods these indigested Complaints.

NOTES.

By Corydon here some would have us to understand *Virgil* himself, and by *Alexis* a young Slave of *Mecænas*, for whom *Virgil* had conceived a violent Affection, and solicited his Patron to make him a Present of the Boy: To which *Martial* is thought to allude in the Verses above quoted, Ecl. I. Be that as it will, *Corydon* is here represented making Love to this beautiful Youth. His Way of Courtship is wholly pastoral: He complains of the Boy's Coyness; recommends himself for his Beauty and

Skill in Piping; invites the Youth into the Country, where he promises him the Diversions of the Place, with a suitable Present of Nuts and Apples: But, when he finds nothing will prevail, he resolves to quit his troublesome Amour, and betake himself again to his former Business.

There is certainly something more intended in this Pastoral than a Description of Friendship or Platonic Love; the Sentiments, tho' chaste, are too warm and passionate for a mere Platonic

O crudelis Alexi, nihil mea carmina curas;
 Nil nostri miserere; mori me denique coges.
 Nunc etiam pecudes umbras et frigora captant;
 Nunc virides etiam occultant spineta lacertos;
 Thestylis et rapido fessis messoribus æstu
 Allia serpyllumque herbas contundit olentes:
 At mecum raucis, tua dum vestigia lustro,
 Sole sub ardenti resonant arbuta cicadis.
 Nonne fuit fatiùs, tristes Amaryllidis iras,
 Atque superba pati fastidia? nonne Menalcan?
 Quamvis ille niger, quamvis tu candidus esses.
 O formose puer, nimium ne crede colori.
 Alba ligustra cadunt, vaccinia nigra leguntur.
 Despectus tibi sum, nec qui sim quæris, Alexi;
 Quàm dives pecoris nivei, quàm lactis abundans.
 Mille meæ Siculis errant in montibus agnæ.
 Lac mihi non æstate, novum non frigore defit.
 Canto, quæ solitus; si quando armenta vocabat,
 defit mihi non æstate, non frigore hyemis. Canto hæc carmina,

O crudelis Alexi, curas mea carmina nihil; miserere nostri nil; denique coges me mori. Nunc etiam pecudes captant umbras et frigora; nunc etiam spineta occultant virides lacertos; et famula Thestylis contundit allia serpyllumque, olentes herbas, dum lustro tua vestigia, & Alant, arbuta resonant raucis cicadis mecum sub ardenti sole. Nonne fuit fatiùs pati tristes iras Amaryllidis, atque ejus superba fastidia? nonne fuit fatidæ poti Menalcan? quamvis ille esset niger, quamvis tu esset candidus. O formose puer, ne crede nimium tuo colori. Alba ligustra cadunt, nigra vaccinia leguntur. Sum despectus tibi, Alexi, nec quæris qui sim: quàm dives pecoris, quàm abundans lactis. Mille meæ Siculis errant in montibus. Novum lac

TRANSLATION.

Ah cruel Alexis, to my Songs thou hast no Regard; on me thou hast no Pity; thou wilt surely be my Death at last. Even the Cattle now in this Noon-tide Heat pant after Shades and cool Retreats; now the thorny Brakes shelter the vilest Reptiles even the green Lizards; and Thestylis pounds the Garlic and wild Thyme, strong-scented Herbs, for the Reapers spent with violent Heat. But to the hoarse Grasshoppers and me the Groves resound, while under the scorching Sun I trace thy Steps. Was it not better to endure the rueful Spite and proud Disdain of Amaryllis? Had it not been better to endure Menalcas, tho' he was black, tho' thou art fair? Ah comely Boy, trust not too much to a Complexion. White Privets fall neglected, the purple Hyacinths are gathered. By thee, Alexis, I am neglected; nor once enquire you who I am; how rich in snowy Flocks, how abounding in Milk. A thousand Ewes of mine stray on the Mountains of Sicily. I want not New-milk in Summer, nor in the Cold of Winter. I warble the same Airs which Theban Amphion was wont to practise, what time

NOTES.

nic Lover. But there is no Reason to charge Virgil on that Account with the unnatural Love of Boys; a Poet may shew his Talent in describing a Passion which he by no Means approves. "The Passion for Boys, Mr. Bayle observes, was as common in Pagan Times as that for Girls; a Writer of Eclogues therefore might make his Shepherds talk according to that abominable Passion, as we at present make the Heroes and Heroines of Romances talk, without approving the Passions therein mentioned."

18. *Vaccinia*. Some will have this to be Bilberries; Servius makes it the Violet; but from that Virgil himself plainly distinguishes it, Ecl. X. 39.

Et nigra viola, sunt et vaccinia nigra. Salmastus and others explain it of the Hyacinth, chiefly because *vaccinium* answers to *ὑακινθός* in that Line of Theocritus, which Virgil here not only imitates, but almost literally translates:

Και τοῖον μελαν ἐντὶ καὶ ὑάκινθος.

que Dictæus Amphion erat so-
lus tantum in Attæo Aracyn-
tho, si quando vocabat armenta.
Nec sum adeò informis: nuper
sum in litore vidi me, cum
mare flaret placidum ventis. Ego
non metum Daphnin, te iudice,
si imago nunquam fallat. O
tantum libeat tibi habitare, me-
cum, rura sordida, atque humi-
lis casus, et figere cervos, cum-
pellerique gregem hœdorum cum
viridi hibisco! Imitabere Pana
canendo unâ mecum in silvis.
Pan primus instituit conjungere
plures calamos cerâ: Pan curat
oves, magistrosque ovium. Nec
pœniteat te, Alexi, trivisse la-
bellum calamo. Quid Amyntas
non faciat, ut sciret hæc an-
dum a me? Est mihi fistula,
compacta septem disparibus cicu-
tis, quam fistulam Damoetas o-
lim dedit mihi dono, et moriens
dixit mihi: Nunc ista fistula
habet te secundum dominum.
Damoetas dixit hoc: stultus Amyntas invidit mihi. Præterea duo capreoli reperti mihi nec tutâ
valle,

Amphion Dirceus in Actæo Aracyntho.

Nec sum adeò informis: nuper me in litore vidi, 29
Cum placidum ventis flaret mare. Non ego
Daphnin,

Judice te, metuam, si nunquam fallat imago.
O tantum libeat mecum tibi sordida rura,
Atque humiles habitare casus, et figere cervos,
Hœdorumque gregem viridi compellere hibisco!
Mecum unâ in silvis imitabere Pana canendo. 31
Pan primus calamos cerâ conjungere plures
Instituit: Pan curat oves, oviumque magistros.
Nec te pœniteat calamo trivisse labellum.
Hæc eadem ut sciret, quid non faciebat Amyntas?
Est mihi disparibus septem compacta cicutis 36
Fistula: Damoetas dono mihi quam dedit olim;
Et dixit moriens: Te nunc habet ista secundum.
Dixit Damoetas: Invidit stultus Amyntas.
Præterea duo, nec tutâ mihi valle reperti 40

TRANSLATION.

on Attic Aracynthus he called his Herds together, Nor am I so deformed as to
be the Object of your Disdain: Upon the Shore I lately viewed myself, when the
Sea stood unruffled by the Winds. I will not fear to compare even with Daphnis,
thyself being Judge, if the Image does not deceive me. O wouldst thou
but vouchsafe to inhabit with me our mean rural Retreats, and humble Cots, to
pierce the Deer, and with a Bundle of green Twigs to drive together a Flock of
Kids! In the Woods along with me thou shalt rival even Pan himself in Singing.
Pan first taught us to join together several Reeds with Wax: Pan guards the
Sheep and Shepherds both. Nor be thou averse to wear thy Lip with a Shep-
herd's Reed. What Pains did not Amyntas take to learn this same Art of mine?
A Pipe I have of seven unequal Reeds compactly joined, of which Damoetas some
time ago made me a Present; and in his dying Moments said: Thou art now its
second Master. Damoetas said: Me the foolish Amyntas envied. Besides, I have

NOTES.

24. *Amphion*. The famous King of Thebes, who built the Walls of that City: The Stones whereof he is said to have made to dance into their Places by the Music of his Lyre. He is called *Dirceus*, either from *Dirce* his Stepmother, whom he put to Death for the Injuries she had done to his Mother *Antiope*; or from a Fountain in *Boetia* of that Name.

24. *Aracyntho*. Aracynthus was a Town on the Confines of Attica and Boetia, where was the Fountain *Dirce*: It is called *Actæo*, *Attice*, from *Actæ* or *Acte*, the Country about Attica, Ovid. Met. Lib. II. 720. Sic super *Actæas* agilis *Cyllenius* arces inclinat cursum.

28. *Tibi sordida rura*. Servius, and all the Commentators after him, join *tibi* with *sordida*,

the Country which gives you such Disgust. But that Construction seems not so natural; and therefore we have joined *tibi* with *libeat*. As for *sordida*, it is a proper enough Epithet to Cottages and rural Villages, which are but mean and poorly furnished. Or he speaks in the Character of a Lover, who thinks nothing good enough for his beloved Object.

30. *Hibisco*. A slender Twig or Rush; as appears from Ecl. X. 71.

Dum sedet, et gracili fistellam texit hibisco.

36. *Cicutis*. Hemlock, here used for any hollow Reeds.

38. *Te nunc, &c.* Literally, Now it has you its second Master.

Ecl. II. P. VIRG. MAR. BUCOLICA.

9

Capreoli, sparsis etiam nunc pellibus albo,
Bina die siccant Jovis ubera: quos tibi seruo.
Jampridem à me illos abducere Thestylis orat:
Et faciat: quoniam sordent tibi munera nostra.

Huc ades, ó formosè puer: tibi lilia plenis 45
Ecce ferunt nymphae calathis: tibi candida Nais,
Pallentes violas et summa papavera carpens,
Narcissum et florem jungit benè olentis anethi.
Tum cassiá, atque aliis intexens suavibus herbis,
Mollia luteolá pingit vaccinia calthá. 50

Ipsè ego cana legam tenerá lanugine mala,
Castaneasque nuces, mta quas Amaryllis amabat.
Addam cerea prusta: honos erit huic quoque porho:
Et vos, ó lauri, carpam, et te, proxima myrte:
Sic positæ quoniam suaves miscetis odores. 55

Rusticus es, Corydón; nec munera curat Alexis:
Nec, si muneribus certès, concedat Iolas.
Eheu, quid volui misero mihi? floribus Austrum
Perditus, et liquidis immisi fontibus aptos.

litæ immisi Austrum floribus, et aptos liquidis fontibus.

*etiam nunc pellibus sparsis albo,
siccant bina ubera ovium die: quos
capreoli ego seruo illi. Jam-
pridem Thestylis orat abducere
illos à me: et faciat: quoniam
nostra munera sordent tibi. Ad-
es huc, ó formosè puer: ecce
Nymphae ferunt lilia tibi plenis
calathis: candida Nais, car-
pens pallentes violas et summa pa-
pavera tibi, jungit Narcissum et
florem bene olentis anethi. Tum
intexens illis cassiá atque aliis
suavibus herbis, pingit mol-
lia vaccinia luteolá calthá. Ego
ipse legam cana mala tenerá lan-
ugine, castaneasque nuces, quas
mea Amaryllis amabat. Addam
cerea prusta: et honos erit huic
quoque porho: et vos, ó lauri, et
te, myrte proxima car-
pam: quoniam vos se posita mi-
scetis suaves odores. Corydón, es
rusticus, nec Alexis curat tui
munera: nec Iolas concedat illi,
si certas muneribus. Eheu,
quid volui mihi misero? ego per-*

TRANSLATION.

two young He-goats, which I found in a Valley not without Danger, whose Skins even now are fleeced with white, each Day they drain both the Udders of a Ewe: These I reserve for thee. Long Thestylis has begged to have them from me; and let her have them; since my Presents are disdained by you.

Come hither, O lovely Boy: Behold the Nymphs bring thee Lilies in full Baskets: For thee, fair Nais, cropping the pale Violets and Heads of Poppies, joins the Narcissus and Flower of sweet-smelling Anise. Then, interweaving them with Cassia and other fragrant Herbs; sets off the soft Hyacinths with Saffron Marygold. Myself will gather for thee Quinces whitening with tender Down, and Chestnuts which my Amaryllis loved. Plums I will add of waxen Hue: On this Fruit too shall Honour be conferred: And you, ye Laurels, I will crop, and thee, O Myrtle, next in Dignity to the Laurel: For thus arranged you mingle sweet Perfumes.

Alas Corydon, thou art a silly Clown thus to flatter thyself. Alexis neither minds thy Presents: Nor, if by Presents thou shouldst strive to win him, would Iolas, thy richer Rival, yield. Alas, what was in my wretched Mind? Undone, un- done, I have let the Southwind loose among my Flowers, and the Boars to pollute

NOTES.

51. *Mala*. We have translated it *Quinces*, with *Servius*, and all the Commentators; where- of the white are the best and most fragrant. See *Pliny XXI. 6*. But the Description here given seems rather to agree to the Peach, as Mr. *Dryden* renders it.

53. *Cerea*. Of a beautiful Colour as Wax. See *La Corda*. The *et* is wanting in all the an- cient Manuscripts: It seems to have been added

by some Transcriber, who had fancied the Verse would be deficient without it; but the Aspiration *b* coming after the *a* supports it.

57. *Iolas*. Those who think *Corydon* perso- nates *Virgil*, and *Alexis* the Slave of *Mecænas* whom he loved, by *Iolas* here of Course under- stand *Mecænas*.

58. *Floribus Austrum immisi*. A proverbial Expression, applicable to those who wish for Things

*ah, demens! quem fugis? Di
quos Dardaniusque Paris ha-
bitavit silvas. Pallas ipsa co-
dit arces quas condidit: silvas
placeant nobis ante omnia silvae.
Torva leena lupum sequitur, lupus ipse capellam;
Florentem cythifum sequitur lasciva capella;
Te, Corydon, ô Alexi. Trahit sua quemque
voluptas.
Aspice, aratra jugo referunt suspensa juveni;
Et sol crescentes decedens duplicat umbras:
Me tamen urit amor. Quis enim modus adsit amor?
Ah, Corydon, Corydon; quæ te dementia cepit!
Semiputata tibi frondosa vitis in ulmo est.
Quin tu aliquid saltem, potius quorum indiget usus,
Viminibus, mollique paras detexere junco?
Invenies alium, si te hic fastidit, Alexin.*

Quem fugis, ah, demens! habitârunt Dî quoque
silvas,
Dardaniusque Paris. Pallas, quas condidit, arces
Ipsa colat: nobis placeant ante omnia silvæ.
Torva leena lupum sequitur, lupus ipse capellam;
Florentem cythifum sequitur lasciva capella;
Te, Corydon, ô Alexi. Trahit sua quemque
voluptas.

Aspice, aratra jugo referunt suspensa juveni;
Et sol crescentes decedens duplicat umbras:
Me tamen urit amor. Quis enim modus adsit amor?
Ah, Corydon, Corydon; quæ te dementia cepit!
Semiputata tibi frondosa vitis in ulmo est.
Quin tu aliquid saltem, potius quorum indiget usus,
Viminibus, mollique paras detexere junco?
Invenies alium, si te hic fastidit, Alexin.

TRANSLATION.

my crystal Springs. Ah, witless Boy, whom dost thou fly? The Gods themselves have dwelt in Woods, and there the Trojan Paris dwelt. Let Pallas inhabit Palaces of which she is the Foundress: Let us in Woods above all Things delight. The grim Lionsess pursues the Wolf, the Wolf himself the Goat; the wanton Goat pursues the flowery Cythifus; and Corydon thee, O Alexis. Each is drawn away by some peculiar Pleasure.

See, the labouring Steers bring home the Plough borne lightly on the Yoke, and the retreating Sun doubles the growing Shadows: But me Love still consumes. For what Bounds can be set to Love? Ah, Corydon, Corydon; what Frenzy hath possessed thee? Half-pruned is thy Vine propped on the leafy Elm. Why rather triest thou not to weave, of Osiers and pliant Rushes, some one or other at least of those Implements which thy Work requires? Thou wilt find another Alexis, if this disdains thee.

NOTES.

Things that prove destructive to them; the Southwind by its hot sultry Quality being noxious to Flowers. Hence *Papin. Lib. III. Sylv.*

Pubentisque rose primas mariuntur ad aures.

61. *Dardaniusque Paris.* Paris was exposed by his Father in a Wood, in order to elude the

Oracle, which foretold that he was to be the Destruction of Troy.

61. *Pallas condidit.* Meaning, that she first invented and taught to build stately Structures.

66. *Suspensa.* Moving lightly, as Things that are suspended in a Balance.

ECLOGA

E C L O G A. III.

MENALCAS, DAMOETAS, PALÆMON.

M. **D**IC mihi, Damoeta, cujum pecus?
an Melibœi?

D. Non; verum Ægonis. Nuper
mihi tradidit Ægon.

M. Infelix ô semper oves pecus! ipse Nêxram
Dum sovet, ac, ne me sibi præferat illa, veretur;
Hic alienus oves custos bis mulget in horâ, 5
Et succus pecori, et lac subducitur agnis.

D. Parcius ista viris tamen objicienda memento.
Novimus et qui te, transversa tuentibus hircis,
Et quo, sed faciles nymphæ risere, facello.

M. Tum, credo, cum me arbutum videre
Myconis, 10

Atque malâ vites incidere falce novellas.

D. Aut hîc ad veteres fagos, cum Daphnidis
arcum

O R D O.

M. Damoeta, dic mihi cujum
pecus est? an est Melibœi?

D. Non; veritas est Ægonis.
Ægon tradidit illud mihi nuper.

M. O oves, semper infelix pe-
cus! dum Ægon ipse sovet Ne-
xram, ac veretur ne illa præ-
ferat me sibi; hic alienus custos
mulget oves bis in horâ: et suc-
cus subducitur pecori, et lac sub-
ducitur agnis. D. Tamen me-
mento ista objicienda esse viris
parcius. Et novimus qui con-
ruperit te, hircis tuentibus trans-
versa, et quo facillè, sed faciles
nymphæ risere. M. Credo fu-
isse tum, cum ille videre me
incidere arbutum Myconis, at-
que ejus novellas vites malâ
falce. D. Aut hîc ad veteres
fagos, quum fregeris arcum et
calamus Daphnidis, quæ tu,

T R A N S L A T I O N.

M. **T**ELL me, Damoetas, whose is that Flock? Is it *that* of Me-
libœus?

D. No; but Ægon's. Ægon lately gave it to my Care.

M. Ah Sheep, still a luckless Flock! while *the Master* himself caresses
Nexra, and fears that she prefer me to him; this hireling Shepherd milks
his Ewes twice in an Hour; and *by him* the Juice from the Flock, and the Milk
from the Lambs is filched away.

D. Remember, however, that these Scandals should with more Reserve be
charged on Men. We know both who *seduced* you, and in what sacred Cave,
while the Goats looked askance; but the good-natured Nymphs *winked thereat*,
and smiled.

M. Then, I suppose, when they saw me with a felonious Bill cut down My-
con's Grove and tender Vines.

D. Or here by these old Beeches, when *for Spite* you broke the Bow and Ar-
rows of Daphnis: Which when you, cross-grained Menalcas, saw given to the

N O T E S.

Damoetas and Menalcas, after some smart
Strokes of Country Raillery, resolve to try who
has the most Skill at a Song; and accordingly
make their Neighbour Palæmon Judge of their
Performance: Who, after a full Hearing of both
Parties, declares himself unfit for the Decision
of so weighty a Controversy, and leaves the
Victory undetermined.

7. *Viris*. There is a particular Emphasis lies
on *viris*: As much as to say, *Such Indignities*
may be borne by such Varlets as you, but not by
Men of Honour.

10. *Tum credo, &c.* Menalcas here slyly
accuses Damoetas of what he charges himself
with.

perversæ Menalca, cum vidisti donata puero, et dolebas, et esset mortuus, si non nocuisses ei aliqua. M. Quid domini ipsi faciant, cum levi fures audient talia? an non ego vidi te, pessime, anticipare caprum Damonis insidiis, Lyciscâ latrante multum? et cum ego clamarem: quid nunc ille sit proripit se? Tityre, coge tuam pecus: tu latebas post arvum. D. An non ille, victus cantando, reddere mihi caprum, quem mea fistula murrisset carminibus? si nescis, ille caper fuit meus; et Damon ipse fatetur id, sed negabat se posse reddere eum. M. Tu vicisti illum cantando? aut unquam fuit tibi fistula juncta corâ? an non tu, indocte, solebas stridenti miserum stipulâ disperdere carmen? D. Vis ergo ut vicissim experiamur inter nos, quid uterque possit? ego depono hanc vitulam (ne forte recuses eam, his die venit ad mulctram, alit binos fetus ubere) tu dic, quo pignore certes mecum.

Fregisti et calamos: quæ tu, perversæ Menalca, Et, cum vidisti puero donata, dolebas; Et, si non aliqua nocuisses, mortuus esses. 15
M. Quid domini faciant, audent cum talia fures? Non ego te vidi Damonis, pessime, caprum Excipere insidiis, multum latrante Lyciscâ? Et, cum clamarem: Quò nunc se proripit ille? Tityre, coge pecus: tu post carecta latebas. 20
D. An mihi cantando victus non redderet ille, Quem mea carminibus murrisset fistula, caprum? Si nescis, meus ille caper fuit; et mihi Damon Ipse latebatur: sed reddere posse negabat.
M. Cantando tu? aut unquam tibi fistula cerâ 25

Juncta fuit? non tu in triviis, indocte, solebas stridenti miserum stipulâ disperdere carmen? D. Vis ergo inter nos, quid possit uterque, vicissim Experiamur? ego hanc vitulam (ne fortè recuses, Bis venit ad mulctram, binos alit ubere fetus) 30 Depono: tu dic, mecum quo pignore certes,

TRANSLATION.

Boy, you both repined; and, hadst thou not by some Means or other done him a Mischief, thou hadst burst for Envy.

M. What may not Masters do, when pilfering Slaves are so audacious? Mischreant! did not I see thee insidiously snap the Goat of Damon, while his Mongrel barked with Fury? And when I cried out, Whither is he now sneaking off? Tityrus, gather your Flock together: You skulked away behind the Sedges.

D. Ought he not when vanquished in piping to give me the Goat which my Flute by its Music won? If you know not, I will let you know, that Goat was my own; and Damon himself owned to me the Debt, but alledged he was not able to pay.

M. You vanquish him in piping? Or was there ever a Wax-jointed Pipe in your Possession? Wait thou not wont, thou Dunce, in the Crossways to murder a pitiful Tune on a squeaking Straw?

D. Are you willing then that we shall each of us try by Turns what we can do? This young Heifer I stake, and, lest you should possibly reject it, she comes twice a Day to the Milking-Pail, two Calves she suckles with her Udder: Say you what Stake you will lay against me.

NOTES.

15. Fures. i. e. Slaves; because Slaves were much addicted to Pilfering: Hence *Plautus*, speaking to a Slave, says: *Tu trium literarum serus, vituperas me? i. e. tu fur.*

25. Lyciscâ. The Mongrel Breed of a Wolf

and a Bitch, from *λυκος*, *lupos*, and *κυων*, *canis*.

20. Coge. i. e. Enamure that none of them be wanting.

31. Mecum quo pignore certes. Literally,

With what Stake you will contend with me.

M. De grege non ausim quicquam deponere
tecum :

Est mihi namque domi pater, est injusta noverca:
Bisque die numerant ambo pecus, alter et hœdos.
Verum, id quod multò tute ipse fatebere majus, 35
Infanire libet quoniam tibi, pocula ponam
Fagina, coelatum divini opus Alcimedontis:
Lenta quibus torno facili superaddita vitis
Diffusa ederâ vestit pallente corymbos.
In medio duo signa, Conon: et, quis fuit alter, 40
Descriptis radio totum qui gentibus orbem;
Tempora quæ messor, quæ curvus arator haberet?
Necdum illis labra admovi, sed condita servo.

D. Et nobis idem Alcimedon duo pocula fecit:
Et molli circumest ansas amplexus acantho: 45
Orpheaque in medio posuit, silvasque sequentes.
Necdum illis labra admovi, sed condita servo.

Si ad vitulam spectas, nihil est quod pocula laudes.

M. Nunquam hodiè effugies: veniam quo-
cunque vogâris.

est nihil propter quod laudes pocula.

M. Nunquam effugies certamen hodiè: veniam quocunque vo-
câris me.

TRANSLATION.

M. I dare not take any thing from the Flock: For I have a Sire at home, I have a harsh Step-dame: And twice a Day they number the Cattle both, and one the Kids. But, what thyself shalt own of far greater Value, since thou choosest to be mad, I will pawn my beechen Bowls, the carved Work of divine Alcimedon: Round which a curling Vine, superadded by the easy skilful Carver's Art, mantles the clustering Berries diffusely spread from a pale Ivy-bough. In the midst two Figures are embossed, Conon the one: And, who was the other, he who with his Wand distributed among the Nations the whole Globe; Who taught what Seasons the Reaper, what the bending Ploughman should observe? Nor have I yet applied my Lips to them, but keep them carefully laid up.

D. For me too the same Alcimedon made two Bowls, and with soft Foliage wreathed their Handles round: Orpheus in the midst he placed, and the Woods following. Nor have I yet applied my Lips to them, but keep them carefully laid up. If you consider the Heifer, you have no Reason to praise so much your Bowls.

M. By no Means shalt thou this Day escape: I will descend to any Terms you

NOTES.

38. *Lenta quibus, &c.* These two Verses are somewhat intricate, and the Commentators have made them much more so by their Glosses. *Rurus* takes *vitis* for vines, but quotes no Authority: And the whole of his Interpretation appears harder than the Original. *Vitis* I take in the usual Sense: By *torno facili*, the easy carving Tool, understand the ingenious Carver, who handles the gnawing Tool with Ease and Address: And by *diffusa ederâ pallente corymbos*, the Ber-

ries diffused on the Ivy-boughs. So that the plain Meaning will be, that each of these Cups was engraved with Vine and Ivy-branches interwoven, in such sort, that the Ivy-berries were shaded by the mantling Vine.

40. *Quis fuit alter?* Supposed to mean either *Aratus* or *Archimedes*.

45. *Acantho*. *Acanthus* is properly the Plant called Bear's-foot, or Bear's-branch.

49. *Nunquam hodiè effugies*. Dametas sup-

*Tantum vel ille qui venit, audiat
hæc, oro, Palæmon: efficiam,
ne longius quicquam tua post-
ulat. D. Quin æge, si habes
quid: non erit ulla mora in me:
non fugio quicquam. Tantùm,
vicine Palæmon, repone hæc
imò sensibus mentis, res non est
parva. P. Dicite; quando-
quidem confidamus in molli herbæ:
et nunc omnis ager, nunc om-
nis arbor parturit: nunc silvæ
frudent, nunc omnis est forma-
sissimus. Incipe, Damoeta, tu
deinde sequere, Menalca. Di-
citis alternis carminibus: Co-
mune est autem alterna cæmina.
D. Musa, principium sit ab Jo-
ve: omnia sunt plena Jovis:
sile colit terras, nunc carmina sunt
illi cura. M. Et Phœbus a-
mat me: sunt Phœbo semper a-
pul me sua munera, lauri, et
suave rubens hyacinthus. D.
Galatæa, lasciva puella, petit
me male, et fugit ad salices, et
cupit se videri à me anod quam
sugit. M. At meus ignis A-
myntas offert sese mihi ultro; et
non Delia sit notior nostris cani-
bus.*

Audiat hæc tantùm vel qui venit, ecce, Palæmon:
Efficiam posthæc ne quemquam vota laceffas. 51

D. Quin æge, si quid habes; in me mora non
erit ulla:

Nec quemquam fugio. Tantùm, vicine Palæmon,
Sensibus hæc imis, res est non parva, reponas.

P. Dicite; quandoquidem in molli confedi-
mus herbâ: 55

Et nunc omnis ager, nunc omnis parturit arbor:
Nunc frudent silvæ, nunc formosissimus annus.

Incipe Damoeta: tu deinde sequere, Menalca.
Alternis dicetis: amant alterna Cæmenæ.

D. Ab Jove prîncipium, Musæ: Jovis omnia
plena: 60

Ille colit terras, illi mea carmina cure.

M. Et me Phœbus amat: Phœbo sua semper
apud me

Munera sunt, lauri, et suave rubens hyacinthus.

D. Malo me Galatæa petit, lasciva puella;
Et fugit ad salices, et se cupit ante videri. 65

M. At mihi sese offert ultro meus ignis Amyntas:
Notior ut jam sit canibus non Delia nostris.

TRANSLATION.

name. Let but that very Person who comes (so, it is Palæmon) listen to this
Debate: I'll take care you shall not challenge any henceforth at Singing.

D. Come on then, if thou hast any Manhood; in me there shall be no De-
lay: Nor do I decline any Judge. Only, good Neighbour Palæmon, weigh
this Debate with the deepest Attention, it is a Matter of no small Importance.

P. Sing then; since we are seated on the soft Grass: And now every Field,
now every Tree is budding forth: Now the Woods look green, now the Year
is in its highest Beauty. Begin Damoetas: Then you, Menalcas follow. Ye shall
sing in alternate Measures: Alternate Measures please the Muses.

D. From Jove, ye Muses, let us begin: All Things are full of Jove: He che-
rishes the Earth, my Songs are his Regard.

M. And me Phœbus loves: For Phœbus are still with me his sacred Gifts,
the Laurel, and sweet-blushing Hyacinth.

D. Galatæa, a wanton Girl, pelts me with Apples; then to the Sallows flies,
but wishes first to be seen.

M. But my Darling Amyntas voluntarily offers himself to me; that now not
Delia's self is more familiar to our Dogs.

NOTES.

ed to contrive Menalcas's Backwardness to stake
a Heifer as an Attempt to evade the Combat,
and still insisted on that Condition: Upon which
Menalcas turns short upon him, retorts the
Charge of Faintheartedness, and takes him on
his own Terms: Nunquam bodi, &c. Think
not that any of your evasive Arts will serve your
Turn; veniam quocunque vocaris; I will descend

to any Terms you name; if you insist on my
stakeing a Heifer, be it so; I agree to that, or
any other Condition you name.

54. Sensibus imis. Literally, Lay up these
Matters in your deepest Thoughts.

63. Lauri—hyacinthus. The Laurel and Hy-
acinth were sacred to Apollo; the one on ac-
count of Daphnæ, Apollo's Mistress, who was
transformed

D. Parta mea: Veneri sunt munera: namque notavi

Ipse locum, ærie quo congersere palumbes.

M. Quod potui, puero silvestri ex arbore lecta 70
Aurea mala decem misi; cras altera mittam.

D. O quoties, et quæ nobis Galatea locuta est!
Partem aliquam, venti, Divum referatis ad aures.

M. Quid prodest, quod me ipso animo non spernis, Amynta,

Si, dum tu sectaris apros, ego retia servo? 75

D. Phyllida mitte mihi: meus est natalis, Iola.
Cum faciam vitulâ pro frugibus, ipse venito.

M. Phyllida amo ante alias, nam me discere flevit;

Et, longum formosæ vale, vale, inquit, Iola.

D. Triste lupus stabulis; maturis frugibus imbres; 80

Arboribus venti: nobis Amaryllidis iræ.

M. Dulce satis humor; depulsis arbutus hædis;
Lenta salix feto pecori; mihi solus Amyntas.

batus est depulsa hædis; lenta salix est feto pecori; Amyntas solus est dulce mihi.

D. Munera sunt parta mea: Veneri: namque ego ipse notavi locum, in quo æria palumbes congersere vidimus. M. Ego mihi decem aurea mala puero Amyntæ, lecta ex silvestri arbore, quod unum potui facere: cras mittam altera. D. O quoties, et quæ verba Galatæe est locuta nobis! vos venti referatis aliquam partem aurum ad aures Divum. M. Quid prodest mihi, Amynta, quod tu ipse non spernis me animo, si ego servo retia, dum tu sectaris apros? D. Iola, mitte Phyllidæ mihi, est meus natalis dies. Cum faciam sacra vitulæ pro frugibus, tu ipse venito. M. Iola, amo Phyllidæ ante alios suminus, nam flevit me discere; et inquit, formosæ Menalce, vale longum tempus, vale. D. Lupus est triste stabulis; imbres sunt maturis frugibus; venti sunt arboribus; iræ Amaryllidis sunt triste nobis. M. Humor est dulce satis; ar-

TRANSLATION.

D. I have a Present provided for my Love: For I myself marked the Place where the airy Ring-doves have built *their Nest*.

M. What I could I sent to my Boy, ten golden Apples gathered from a Tree in the Wood: To-Morrow I will send him other *ten*.

D. Oh how often, and what *charming* Things Galatea spoke to me! Some Part, ye Winds, waft to the Ears of the Gods.

M. What avails it, O Amyntas, that you despise me not in your Heart, if, while you hunt the Boars, I watch the Toils, and *share not with you the Danger*?

D. Iolas, send home to me the *charming* Phyllis: It is my Birth-day. When for the Fruits I sacrifice a Heifer, come thyself.

M. Iolas, I love Phyllis above others, for at my Departure she wept; and said, Adieu, fair Youth, a long Adieu.

D. The Wolf is † fatal to the Flocks; Showers of Rain to ripened Corn; *shaking* Winds to Trees; to me the Wrath of Amaryllis.

M. Moisture is grateful to the springing Corn; the Arbutus to weaned Kids; limber Willows to the teeming Cattle; to me Amyntas only.

† *A sad Thing*.

NOTES.

transformed into the Laurel; and the other of *Myacanthus* his favourite Boy, whom he accidentally killed with a Quail, and from whose Blood sprung the Flower of his Name. See *Danius's Mythology*.

74. *Quid prodest, &c.* *Dametas* mentions the Happiness he had enjoyed in his Mistress's Presence and Converse; and in her Absence solaces himself with the delightful Remembrance thereof: *Menalcas* here strives to go beyond him

in Sentiments of Love and Tenderness, and shews that it is impossible for him to have any Enjoyment of himself while *Amyntas* is absent, nay, unless he share with him every Danger.

77. *Faciam vitulâ*, i. e. *Faciam sacra ex vitulâ*.
80. *Stabulis*. Stalls, here put for Herds or Flocks of Cattle.

82. *Arbutus*. The Strawberry-tree, so called from the Resemblance of its Fruit to a Strawberry.

D. Pollio amat nostram Musam,
 quamvis sit rustica: Pierides,
 pascite vitulum vestro lectori.
 M. Et Pollio ipse facit nova
 carmina: pascite illi taurum,
 qui jam petat cornu, et qui spar-
 gat arenam pulvis. D. Qui
 amat te, Pollio, veniat, quò
 gaudet te quoque vasa: mella
 suant illi, et asper rubus fe-
 rat amomum. M. Qui non odit
 Bavius pactum, amet tua car-
 mina, Marvi: atque idem jungat
 vulpes, et mulgeat hircos.
 D. O pueri, qui legitis flores,
 et fraga nascentia humi, fugite
 hinc, frigida anguis latet in
 herbâ. M. Oves, parcite pro-
 cedere nimium: non creditur bene
 ripa: atiam aries ipse nunc se-
 cat vellera. D. Tityre, reice
 pascetes capellas à flumine:
 equ ipse lavabo omnes in fonte,
 ubi erit tempus. M. Pueri,
 cogite oves in ovile: si asper
 præceperit lac, ut nuper, frustra
 pressabimus ubera eorum pal-
 mis.

D. Pollio amat nostram, quamvis est rustica,
 Musam:
 Pierides, vitulam lectori pascite vestro. 85
 M. Pollio et ipse facit nova carmina: pascite
 taurum,
 Jam cornu petat, et pedibus qui spargat arenam.
 D. Qui te, Pollio, amat, veniat, quò te quo-
 que gaudet:
 Mella suant illi, ferat et rubus asper amomum.
 M. Qui Bavius non odit, amet tua carmina,
 Marvi: 90
 Atque idem jungat vulpes, et mulgeat hircos.
 D. Qui legitis flores, et humi nascentia fraga,
 Frigidus, ô pueri, fugite hinc, latet anguis in herbâ.
 M. Parcite oves nimium procedere: non be-
 ne ripæ
 Creditur: Ipse aries etiam nunc vellera ficeat. 95
 D. Tityre, pascetes à flumine reice capellas:
 Ipse, ubi tempus erit, omnes in fonte lavabo.
 M. Cogite oves, pueri: si lac præceperit æstus,
 Ut nuper, frustra pressabimus ubera palmis.

TRANSLATION.

D. Pollio loves my Muse, tho' rustic: Ye Pierian Sisters, feed a Heifer for your Reader.

M. Pollio himself too composes noble Verses: Feed for him the Bull which already butts with the Horn, and spurns the Sand with his Feet.

D. Let him who loves thee, Pollio, rise to those Honours to which he joys that thou hast risen: For him let Honey flow, and the prickly Bramble bring forth Amomum.

M. Who hates not Bavius's Verse, may he love thine, O Marvius: And the same Fool may join Foxes in the Yoke, and milk He-goats.

D. Ye Swains who gather Flowers, and Strawberries that grow lowly on the Ground, oh fly hence, a cold deadly Snake lurks in the Grass.

M. Forbear my Sheep to advance too far; 'tis not safe Trusting to the Bank: The Ram himself is but now drying his Fleece.

D. Tityrus, from the River remove your browsing Goats: I myself, when it is time, will wash them all in the Pool.

M. Pen up the Sheep, ye Swains: If the Heat shall dry up the Milk, as of late, in vain shall we squeeze the Teats with our Hands.

NOTES.

86. *Nova*. i. e. *Magna*, *miranda*, such as are rare and unmatched.

88. *Veniat quò*. May he arrive at the Consulship, and all those Honours which you have attained.

89. *Amomum*. What is commonly called a-

momum Plinii, or Berry-bearing Nightshade: But Salmassius thinks the Ancients called every sweet Odour amomum.

98. *Præceperit*. Shall take it before us, or prevent us of it.

D. Eheu, quam pingui macer est mihi taurus
in arvo! 100

Idem amor exitium pecori est, pecorisque magistro.

M. His certè neque amor causâ est: vix ossi-
bus hærent:

Nescio quis teneros oculus mihi fasciat agnos.

D. Dic, quibus in terris, et eris mihi magnus
Apollo,

Tres pateat cœli spatium non amplius ulnas. 105

M. Dic, quibus in terris inscripti nomina Regum
Nascantur flores; et Phyllida solus habeto.

P. Non nostrum inter vos tantas componere lites:

Et vitulâ tu dignus, et hic; et quisquis amores

Aut metuet dulces, aut experietur amaros. 110

Claudite jam rivos, pueri: sat prata biberunt.

D. Eheu, quam macer taurus est mihi in pingui arvo! idem amor est exitium pecori, magistroque pecoris. M. Certè neque amor est causa his meis ovibus cur sunt macra: vix hærent ossibus: nescio quis oculus fasciat teneros agnos mihi. D. Dic in quibus terris, spatium cœli pateat tres ulnas, et non amplius, et eris magnus Apollo mihi. M. Tu dic, in quibus terris flores nascantur, inscripti quodam nomina regum, et tu solus habeto Phyllidæ. P. Non est nostrum componere tantas lites inter vos: et tu es dignus vitulâ, et hic; et quisquis aut metuet dulces, aut experietur amares amores. Jam, pueri, claudite rivos: prata biberunt sat.

TRANSLATION.

D. Alas, how lean is my Bullock in a fertile Field! the same Love is the Bane of the Herd, and of the Herdsman.

M. Surely Love is not the Cause why these too are so lean: They scarce stick to their Bones: I know not what malignant Eye bewitches my tender Lambs.

D. Tell me, and you shall be my great Apollo, where Heaven's Circuit extends not farther than three Ells.

M. Tell me where Flowers grow, inscribed with the Names of Kings; and have Phyllis to thyself alone.

P. 'Tis not in me to determine this weighty Controversy between you: Both you and he deserve the Heifer; and whoever so well shall sing the Pangs of sweet successful Love, and experimentally describe the Bitterness of Disappointment. Now, Swains, shut up your Streams: The Meads have drunk enough.

NOTES.

105. Tres pateat, &c. May mean, In the Bottom of a Well.

106. Inscripti nomina regum, &c. The Flower here meant is probably the Hyacinth, of which Pliny says: *Hyacinthum comitatur fabula duplex, lætæ præferens ejus quam Apollo dilexerat, aut ex Asiæ cruore editi, ita discurrentibus vocis, ut signa literarum Græcarum Ai, legatur inscripta*, Lib. XXI. Cap. 2. This Account, I doubt, is like many others in Pliny, built but on a slight Foundation: But it is sufficient for Virgil if there was such a Tradition.

110. Metuet dulces, &c. Literally, Shall either fear sweet Amours, or experience the bit-

ter; i. e. shall sing the Pangs and Jealousies that mingle with sweet successful Love, and from Experience describe the Pangs and Bitterness of Disappointment. The one was the Case of Menækas, Dulces satis humor, &c. the other that of Demetrius, Triste lupus fabulæ, &c. In the Language of Poetry Persons are said to do what they naturally describe. So Ecl. VI. 62.

Tum Phœthontiadae musco circumdat amara Corticis, &c.

111. Claudite, &c. An allegorical Expression, denoting that it was time to give over their Songs, now that they had given sufficient Proof of their Talent.

E C L O G A IV.

P O L L I O.

O R D O.

*Musæ Sicelides, canamus paulò
id majora carmina. Arbuta,
humilesque myrica, non juvant
omnes. Si canimus silvas, silvæ
sint dignæ consule. Jam ulti-
ma ætas Cumæi carminis venit :
jam magnus ordo seculorum nas-
citur ab integro. Et jam Virgo
Astræa redit, Saturnia regna
redeunt : jam nova progenies de-
mittitur alto caelo. Tu modò,
casta Juno Lucina, fave nas-
centi puero, sub quo ferrea gens
primùm desinet, ac aurea gens
surget in toto mundo : jam tuus
Apollo regnat. Adhuc hoc
decus ævi inibit, te, Pollio, te
consule : et magni menses incipient procedere.*

Sicelides Musæ, paulò majora canamus.
Non omnes arbuta juvant, humilesque my-
ricæ.

Si canimus silvas, silvæ sint Consule dignæ.
Ultima Cumæi venit jam carminis ætas :
Magnus ab integro seclorum nascitur ordo. 5
Jam redit et Virgo, redeunt Saturnia regna :
Jam nova progenies cœlo demittitur alto.
Tu modò nascenti puero, quo ferrea primùm
Desinet, ac toto surget gens aurea mundo,
Casta fave Lucina : tuus jam regnat Apollo. 10
Teque adèò decus hoc ævi, te consule, inibit
Pollio : et incipient magni procedere menses.

T R A N S L A T I O N.

YE Sicilian Muses, let us sing somewhat higher Strains. The Groves and lowly Tamarisks delight not all. If rural Lays we sing, let those Lays be worthy a Consul's Ear. The last Æra, the Subject of Cumæan Song, is now arrived : The great Series of revolving Ages begins anew. Now too returns the Virgin Astræa, returns the Reign of Saturn : Now a new Progeny from high Heaven descends. Be thou but propitious to the Infant Boy, by whom first the Iron Age shall cease, and the golden Age over all the World arise. O chaste Lucina ; now thy own Apollo reigns. While thou too, Pollio, while thou art Consul, this Glory of our Age shall make his Entrance ; and the

N O T E S.

Among the various Conjectures about the Design of this Pastoral, the most probable is, that Virgil therein celebrates the Birth of the famous Marcellus, the Nephew of Augustus by Octavia ; the same who died in the Flower of his Age, and whose Memory the same Poet has perpetuated by that celebrated Funeral Elogy in the sixth Æneid. The Time of his Birth agrees to the Year of Pollio's Consulship, A. U. C. 714, when the Child here described is said to have come into the World. This Event fell out in a happy Conjunction, just after Augustus and Antony had ratified a League of Peace, and Octavia by marrying Antony sealed that Peace ; which restored Plenty to Rome, re-established the Tranquillity of the Empire, as in the Times of the golden Age. Yet many not without Ground think this Pastoral a Prophecy of Our Blessed Saviour, there being several remarkable Passages in it applicable to Him.

1. *Sicelides Musæ.* Sicilian or pastoral Muses, because Theocritus, the original pastoral Poet, was a Native of Sicily.

3. *Silvæ.* Woods, here put for pastoral rural Subjects.

5. *Magnus ordo.* Thought to refer to the great Platonic Year which Cicero says, *tum efficitur, cum Solis, et Lunæ, et quinque errantium ad eandem inter se comparationem confectis omnium spatiis, effecta conversio*, 2 de Nat. Deor. And Clavius, C. 1. *Sphæra quo tempore quidam volunt omnia, quæcunque in mundo sunt, eodem ordine esse reditura, quo nunc cernuntur.*

11. *Inibit.* Is a much finer Word, and more emphatic, than any of those the Commentators substitute in the room of it : It implies, he shall enter on the Happiness of his Life, and Glories of his Reign.

Te duce, si qua manent sceleris vestigia nostri,
 Irrita perpetuâ solvent formidine terras.
 Ille Deûm vitam accipiet, Divisque videbit
 Permissos heroas, et ipse videbitur illis :
 Pacatumque reget patriis virtutibus orbem.
 At tibi prima, puer, nullo munuscula cultu,
 Errantes hederas passim cum baccare tellus,
 Mistaque ridenti colocasia fundet acantho.
 Ipsæ lacte domum referent distenta capellæ
 Ubra : nec magnos metuent armenta leones.
 Ipsa tibi blandos fundent cunabula flores.
 Occidet et serpens, et fallax herba veneni
 Occidet : Assyrium vulgò nascetur amomum.
 At simul heroum laudes, et facta parentis
 Jam legere, et quæ sit poteris cognoscere virtus :
 Molli paulatim flavescent campus aristâ,
 Incultisque rubens pendebit sentibus uva :
 Et duræ quercus sudabunt roscida mella.
 Pauca tamen suberunt priscae vestigia fraudis,
 Quæ tentare Thetin ratibus, quæ cingere muris
 Oppida, quæ jubeant telluri insindere sulcos.
 Alter erit tum Tiphys, et altera quæ vehat Argo
 Delectos heroas ; erunt etiam altera bella ;

Te duce, si qua vestigia nostri
 sceleris manent, illa irrita sol-
 vent terras perpetuâ formidine.
 Ille quæ accipiet vitam Deorum,
 videbitque heroas permissos Di-
 vit, et ipse videbitur illis : re-
 getque pacatum orbem patriis vir-
 tutibus. At tellus fundet prima
 munuscula tibi, puer, nullo cultu,
 errantes hederas passim cum bac-
 care, fundetque colocasia mista
 ridenti acantho. Capellæ ipsæ
 referent ubera domum, distenta
 lacte : nec armenta metuent mag-
 nos leones. Cunabula ipsa fun-
 dent blandos flores tibi. Et ser-
 pens occidet, et fallax herba ve-
 neni occidet : Assyrium amomum
 nascetur vulgò. At simul poteris
 jam legere laudes heroum, et fac-
 ta tui parentis, et cognoscere quæ
 virtus sit : tunc campus flaves-
 cent paulatim molli aristâ, rubens-
 que uva pendebit incultis senti-
 bus : et duræ quercus sudabunt
 roscida mella. Tamen pauca
 vestigia priscae fraudis suberunt,
 quæ jubeant homines tentare
 Thetin ratibus, quæ jubeant
 cingere oppida muris, quæ ju-
 beant insindere sulcos telluri.
 Tum erit alter Tiphys gu-

bernator, et altera navis Argo, quæ vehat delectos heroas : etiam altera bella erunt ;

TRANSLATION.

great Month's begin to roll. Under thy Conduct, whatever Vestiges of our Guilt remain, shall by being done away release the Earth from Fear for ever. He shall partake the Life of Gods, shall see Heroes mingled in Society with Gods, himself be seen by them, and rule the peaceful World with his Father's Virtues. Mean while the Earth, *sweet Boy*, as her first Offerings, shall pour thee forth every where without Culture creeping Ivy with Ladies-glove, and Egyptian Beans with smiling Acanthus intermixed. The Goats of themselves shall home-ward convey their Udders distended with Milk : Nor shall the Herds dread huge overgrown Lions. The very Cradle shall pour thee forth fair attractive Flowers. The Serpent shall die, and the Poison's fallacious Plant shall die : The Assyrian Spikenard shall grow in every Soil. But soon as thou shalt be able to read the Praises of Heroes, and the Achievements of thy Sire, and to understand what Virtue is ; the Field shall by Degrees grow yellow with soft Ears of Corn, blushing Grapes shall hang on the rude Brambles, and hard Oaks shall distil the dewy Honey. Yet some few Footsteps of ancient Vice shall still remain, to prompt Men to tempt the Sea in Ships, to inclose Cities with Walls, and cleave Furrows in the Earth. Another Tiphys then shall be, and another Argo to waft chosen Heroes over the Main : There shall be likewise other Wars, and

NOTES.

19. *Hedrus*. He promises him Ivy as a future Poet, Ecl. VII. 25.

19. *Baccare*. The Herb Baccar, or Ladies Glove, thought to have Virtue against Fascination.

26. *At simul*. i. e. As soon as you shall arrive at Youth.

26. *Facta parentis*. This is referred to Augustus, the adoptive Father of Marcellus.

atque magis Achilles mittetur
iterum ad Trojam. Hinc, ubi
jam firmata aetas fecerit te vi-
rum, et vector ipse cedit mari;
nec nautica pinus mutabit merces:
omnis tellus feret omnia. Non
humus patietur rastros, non vi-
nae patietur falcem: jam quo-
que robustus arator solvet juga
taurinis. Nec lana discet mentiri
varios colores: sed aries ipse,
in pratis, mutabit sua vellera,
jam suave rubenti murice, jam
croceo luto. Sandyx vestiet pas-
centes agnos sua sponte. Sorores
Parcae, concordet stabili numini
fatorum, dicuntur suis fuisse, &
talisa secla currita. O clara so-
boles Deum, magnum incremen-
tum Jovis, aggredere magnos
honores, jam tempus aderit. As-
pice mundum convexo pondere nu-
tantem, terrasque, tractusque
maris, profundumque caelum:
aspice, ut omnia latentur hoc
aureo seculo venturo.

Atque iterum ad Trojam magnus mittetur Achilles.
Hinc, ubi jam firmata virum te fecerit aetas,
Cedet et ipse mari vector; nec nautica pinus
Mutabit merces: omnis feret omnia tellus.
Non rastros patietur humus, non vinea falcem: 40
Robustus quoque jam tauris juga solvet arator.
Nec varios discet mentiri lana colores:
Ipse sed in pratis aries jam suave rubenti
Murice, jam croceo mutabit vellera luto.
Sponte sua sandyx pascentes vestiet agnos. 45
Talia secla, suis dixerunt, currite, fufis
Concordes stabili fatorum numine Parcae.
Aggredere ô magnos (aderit jam tempus) honores,
Clara Deum soboles, magnum Jovis incrementum.
Aspice, convexo nutantem pondere mundum, 50
Terrasque, tractusque maris, coelumque profun-
dum:
Aspice, venturo latentur ut omnia seculo.

TRANSLATION.

great Achilles shall once more be sent to Troy. After this, when confirmed Age shall now have ripened thee into Man, the Sailor shall of himself renounce the Sea: Nor shall the naval Pine barter Commodities: All Lands shall all Things produce. The Ground shall not endure the Harrow, nor the Vineyard the Pruning-hook: Now the sturdy Ploughman too shall release his Bullocks from the Yoke. Nor shall the Wool learn to counterfeit various Colours: But the Ram himself shall in the Meadows tinge his Fleece, now with sweet-blushing Purple, now with Saffron-dye. Scarlet shall spontaneous cloath the Lambs as they feed. The Destinies harmonious in the established Order of the Fates sung to their Spindles: "Ye so happy Ages run, *haste forward to the Birth.*" Bright Offspring of the Gods, illustrious Progeny of Jove, set forward in thy Way to signal Honours, the Time is now at hand. See the World with its conglobed ponderous Frame nodding to thee in sign of Gratulation, the Earth, the Regions of the Sea, and Heaven sublime: See how all Things rejoice at the Approach of this happy

NOTES.

37. Firmata virum, &c. Literally, *When confirmed Age shall now have made thee a Man*, i. e. *When thou art now arrived at the Years of full Maturity.*

44. Luto. Lutum is an Herb with which they dyed yellow.

46. Talia secla currita. Some make the Construction to be, *currite talia secla*, or *per talia secla*; i. e. *interrupt not the Course of such happy Ages.* The Expression seems borrowed from *Catullus*, who has, *currite ducentes subamina, currite fusi.* I have given what I take to be the Sense of *currite*: The Poet represents the Destinies well pleased in spinning such happy Events,

and hastening to bring forth the glorious Schemes of Fate.

48. Aggredere. Expresses the Greatness of Mind with which he was to rise to Honour, and surmount all Difficulties that opposed his Advancement; the assuming that Power to himself with which he was to subdue Vice and establish Virtue.

49. Clara. Others read *chara*.

50. Aspice convexo nutantem pondere. Some explain it thus: *Look with Compassion on a World nutantem mole vitorum, labouring and oppressed with Guilt and Misery.*

O mihi tam longæ maneat pars ultima vitæ,
Spiritus et quantum sat erit tua dicere facta!
Non me carminibus vincet nec Thracius Orpheus,
Nec Linus; huic mater quamvis, atque huic pa-
ter adsit,

Orphei Calliopea, Lino formosus Apollo.
Pan etiam Arcadiâ mecum si iudice cartet,
Pan etiam Arcadiâ dicat se iudice victum.
Incipe, parve puer, risu cognoscere matrem:
Matri longa decem tulerunt fastidia menses:
Incipe, parve puer: cui non risere parentes,
Nec Deus hunc mensâ, Dea nec dignata cubili est.

hunc cubili.

O utinam ultima pars tam longæ
vitæ maneat mihi, et tantum
spiritus, quantum erit sat dicere
tua facta! non quivis vincet me
carminibus, nec Thracius Orpheus,
nec Linus; quamvis mater
Calliopea adsit huic Orphei, atque
pater formosus. Apollo adsit huic
Lino. Si etiam Deus Pan ipse contem-
netur. Arcadiâ iudice, etiam Pan
ipse dicat se esse victum, Arcadiâ
iudice. Parve puer, incipe
cognoscere matrem risu: decem
menses tulerunt longa fastidia
tue matri. Incipe, parve pu-
er: cui puero parentes non ri-
sere, nec Deus est dignatus hunc
mensâ, nec Dea est dignata

TRANSLATION.

Age. O that my last Stage of Life may continue so long, and so much Breath as shall suffice to sing thy Deeds! Neither Thracian Orpheus, nor Linus shall surpass me in Song, tho' his Mother aid the one, and his Sire the other, Calliopea Orpheus, and fair Apollo Linus. Should even Pan with me contend, Arcadia's self being Judge; even Pan should own himself o'ercome, Arcadia's self being Judge. Begin, sweet Babe, to distinguish thy Mother by her Smiles: Ten Months did bring thy Mother tedious Qualms. Begin, sweet Babe: That Child on whom his Parents never smiled, nor God e'er honoured with his Table, nor Goddess with her Bed.

NOTES.

60. *Risu cognoscere.* Some explain it: Begin to distinguish thy Mother by smiling on her; but the Sense we have given agrees better with the following, *cui non risere parentes.*

62. *Cui non risere parentes.* No less a Man than Quintilian explains it: Those who have not smiled on their Parents; and, which is exceeding harsh, alledges *hunc* in the following Verse is for *hoc*, *Inf. Lib. IX. 3.*

63. *Nec Deus, &c.* The Meaning seems to be this: Begin, sweet Boy, to know thy Parents by their Smile; for thy Parents must smile upon thee before thou canst be advanced to that Life of

the Gods mentioned, Verse 15. *Ille Deum vitam accipiet, &c.* For no God nor Goddess ever promoted any to their Society on whom their Parents did not smile.

Or it may be interpreted thus: Begin, sweet Boy, to know thy Parents by their Smile; for thy Parents must smile upon thee before thou canst be honoured with the Table of a God, viz. Augustus, or Bed of a Goddess, viz. Julia. Both which Honours Marcellus arrived to by Augustus adopting him for his Son, and giving him Julia his Daughter in Marriage.

E C L O G A V.

M E N A L C A S, M O P S U S.

O R D O.

ME. *Mopse, quoniam nos convenimus, ambo boni, tu inflare lyram calamus, ego dicere versus, cum nos confidimus hic inter ulmos corylis?* MO. Tu es major: est æquum me parere tibi, Menalca: sive sub incertas umbras Zephyris motantibus qua, sive potius succedimus antro: aspice, ut silvestris labrusca sparsit antrum varis racemis. ME. In nostris montibus Amyntas solus certet tibi. MO. Quid si idem Amyntas certet superare Phœbum canendo? ME. Mopse, tu prior incipe, si habes aut quos ignes Phyllidis,

ME. **C**Ur non, Mopse, boni quoniam convenimus ambo, [versus, Tu calamos inflare leves, ego dicere Hic corylis mistas inter confidimus ulmos?

MO. Tu major: tibi me est æquum parere, Menalca:

Sive sub incertas Zephyris motantibus umbras, 5
Sive antro potius succedimus: aspice, ut antrum Silvestris raris sparsit labrusca racemis. [myntas.

ME. Montibus in nostris solus tibi certet A.
MO. Quid si idem certet Phœbum superare canendo?

ME. Incipe, Mopse, prior; si quos aut Phyllidis ignes, 10

T R A N S L A T I O N.

ME. **S**ince, Mopsus, we are happily met, both skilful Swains, you in piping on the slender Reed, I in singing Verses, why have we not sat down here among the Elms intermixed with Hazles?

MO. You, Menalcas, are my Superior: 'Tis just that I be ruled by you: Whether under the Shades that waver by the fanning Zephyrs, or rather into this Grotto we repair: See how the wild Vine with Clusters here and there hath mantled over the Grotto.

ME. Amyntas alone in our Mountains may vie with thee.

MO. What if the same presumptuous Youth should vie with Phœbus self in Song?

ME. Begin you, Mopsus, first; whether you are disposed to sing the Passion of

N O T E S.

Two Shepherds, Menalcas and Mopsus, celebrate the Funeral Elogy of Daphnis. Virgil himself is Menalcas, as appears from Verse 85, &c. Mopsus, some other Poet of Reputation in Rome, but young, and who had probably been Virgil's Disciple. Daphnis, some suppose to have been a Brother of his, who died in the Prime of his Age; others Quintilius Varus, of whom Horace says, *nulli scilicet quam tibi Virgili*: But here the Chronology does not agree; for Quintilius Varus died A. U. C. 730. and Virgil wrote this Eclogue fifteen Years be-

fore: Others therefore with more Probability refer it to the Death and Deification of Julius Cæsar.

10. *Phyllidis ignes*. Phyllis, Queen of Thrace, fell in Love with Demophoon, the Son of Thebes, and married him. Some time after Demophoon having gone to Athens, and being detained there beyond the Time when he had promised to return, Phyllis, tortured with the Pangs of a jealous Lover, grew impatient under his Absence, and at last hanged herself in Despair.

Aut Alconis habes laudes, aut jurgia Codri;
Incipe: pascetes servabit Tityrus hœdos.

Mo. Imò hæc, in viridi nuper quæ cortice fagi
Carmina descripsi, et modulans alterna notavi,
Experiar: tu deinde jubeto certet Amyntas. 15

ME. Lenta salix quantum pallenti cedit olivæ,
Puniceis humilis quantum saliunca rosetis;
Judicio nostro tantum tibi cedit Amyntas.

Mo. Sed tu define plura, puer: successimus
antro.

Exstinctum nymphæ crudeli funere Daphnin 20
Flebant, vos coryli testes, et flumina nymphis:
Cum, complexa sui corpus miserabile nati,
Atque Deos atque astra vocat crudelia mater.
Non ulli pastos illis egere diebus
Frigida, Daphni, boves ad flumina: nulla neque
amnem

Libavit quadrupes, nec graminis attigit herbam. 25
Daphni, tuum Pœnos etiam ingemuisse leones
Interitum, montesque feri silvæque loquuntur.

aut laudes Alconis, aut jurgia
Codri; incipe: Tityrus servabit
pascetes hœdos. Mo. Imò po-
tius superior hæc carmina, quæ
carmina descripsi nuper in vi-
ridi cortice fagi, et modulans no-
tavi ea alterna: deinde tu ju-
beto ut Amyntas certet mecum.
ME. Quantum lenta salix cedit
pallenti olivæ, quantum humilis
saliunca cedit puniceis rosetis;
tantum Amyntas cedit tibi nostro
judicio. Mo. Sed, puer, tu
define loqui plura verba: suc-
cessimus antro. Nymphæ se-
bant Daphnin exstinctum crudeli
funere: vos coryli et flumina
estis testes nymphis, cum mater
complexa miserabile corpus sui
nati, vocat atque Deos atque
astra crudelia. Daphni, non
ulli pastores egere pastos boves
ad frigida flumina illis diebus:
nulla quadrupes neque libavit
amnem, nec attigit herbam gra-
minis. Daphni, ferique montes
silvæque loquuntur, etiam Pœ-
nos leones ingemuisse tuum inter-
itum.

TRANSLATION.

Phyllis, or the Praises of Alcon, or the glorious Strife of Codrus; Begin: Tityrus will tend the browsing Kids.

Mo. Nay, I'll rather try those Strains, which lately I inscribed on the green Bark of the Beech-tree, and sung and noted them by Turns: Then bid Amyntas vie with me.

ME. As far as the limber Willow is inferior to the pale Olive, and humble Lavender to crimson Beds of Roses; so far is Amyntas, in my Judgment, inferior to you.

Mo. But, Shepherd, no more: Now we have reached the Grotto. The Nymphs deplored Daphnis cut off by cruel Death: Ye Hazles and ye Streams witnessed the Mourning of the Nymphs: When the Mother, embracing the lamented Corpse of her Son, reproaches both Gods and Stars of Cruelty. The mourning Swains, O Daphnis, then forgot to drive their fed Cattle to the cooling Streams: No Quadruped or tasted of the Brook, or touched a Blade of Grass. The savage Mountains, Daphnis, and the Woods, can tell that the very Lions

NOTES.

11. *Alconis*. A famous Cretan Archer, who aimed an Arrow so dextrously at a Serpent wreathed about the Body of his Son, as to kill the Animal without touching the Boy.

12. *Jurgia Codri*. Codrus was King of the Athenians, and signalized himself by dying for his People. For in a War between them and the Lacedæmonians, hearing that an Oracle had promised the Victory to that People whose King should die, and the Enemy being strictly enjoined not to kill the Athenian King; he dis-

guised himself in the Habit of a Peasant, went in among the Enemy, picked a Quarrel with some of them, and was slain in the Scuffle. The Enemy no sooner found out who he was than they threw down their Swords.

24. *Non ulli*. To this Ruens refers these Words of Suetonius in *Jul. C. 81*. *Proximis diebus equorum greges, quos in trajiciendo flumine Rubicone consecrarat, ac vagos ac sine custode dimiserat, comperit pertinacissime a pabulo abstinere, ubertimque flere.*

*Daphnis et instituit subjungere
Armenias tigres curru, Daph-
nis instituit inducere thiafos
Baccho, et intexere lentas hastas
mollibus foliis. Ut vitis est de-
cori arboribus, ut uvæ vitibus,
ut tauri gregibus, ut segetes pin-
guibus arvis; tu ex omne decus
tuis. Postquam fata abstu-
lerunt te, Dea Pales ipsa, atque
Apollo ipse reliquit agros. Sæpe,
quibus sulcis mandavimus
grandia bordas, infelix lolium,
et steriles avenæ dominantur
his. Pro molli violâ, pro pur-
pureo narcisso, carduus et pali-
urus surgit acutis spinis. Pas-
tores, spargite humum foliis, et
inducite umbras fontibus: Daph-
nis mandat talia fieri sibi. Et
facite tumulum illi, et superad-
dite hoc carmen tumulo: ego
Daphnis jaceo hic, notus in sil-
vis, hinc usque ad sidera, cus-
tos formosi pecoris, ipse formo-
sus. Me. Divine poeta, tuum
carmen est tale nobis, quale so-
por est sessis in gramine, quale
restinguere sitim saliente rivo
dulcis aqua. Nec æquiparas
magistrum calamis solùm, sed
etiam voce. Fortunatus puer,
nunc tu eris alter ab illo. Ta-
men nos dicemus hæc nostra car-
mina tibi vicissim, tollemusque tuum Daphnin ad astra:*

Daphnis et Armenias curru subjungere tigres
Instituit, Daphnis thiafos inducere Baccho, 30
Et foliis lentas intexere mollibus hastas.
Vitis ut arboribus decori est, ut vitibus uvæ,
Ut gregibus tauri, segetes ut pinguibus arvis;
Tu decus omne tuis. Postquam te fata tulerunt,
Ipsa Pales agros, atque ipse reliquit Apollo. 35
Grandia sæpe quibus mandavimus hordea fulcis,
Infelix lolium, et steriles dominantur avenæ.
Pro molli violâ, pro purpureo narcisso,
Carduus, et spinis surgit paliurus acutis.
Spargite humum foliis, inducite fontibus umbras,
Pastores: mandat fieri sibi talia Daphnis. 41
Et tumulum facite, et tumulo superaddite carmen:
Daphnis ego in silvis, hinc usque ad sidera notus,
Formosi pecoris custos, formosior ipse.

ME. Tale tuum carmen nobis, divine poeta, 45
Quale sopor sessis in gramine; quale per æstum
Dulcis aquæ saliente sitim restinguere rivo.
Nec calamis solùm æquiparas, sed voce magistrum.
Fortunate puer, tu nunc eris alter ab illo.
Nos tamen hæc quocunque modo tibi nostra vi-
cissim 50
Dicemus, Daphninque tuum tollemus ad astra:

TRANSLATION.

in the Wilds of Afric mourned thy Death. Daphnis taught to yoke Armenian Tygers in the Chariot, Daphnis taught to lead up the Dances in Honour of Bacchus, and wreath the pliant Spears with soft Leaves. As the Vine is the Glory of the Trees, as Grapes are of the Vine, as the Bull is of the Flock, as standing Corn of fertile Fields; so thou wast all the Glory of thy Fellow-swains. E'er since the Fates snatched thee away, Pales herself, and Apollo too, have left the Plains. Luckless Darnel, and the barren Oats prevail in these Furrows where we were wont to sow the plump Barley. In lieu of the soft Violet, in lieu of the empurpled Narcissus, the Thistle springs up, and the Thorn with its sharp Prickles. Strow the Ground with Leaves, ye Shepherds, cover the Fountains with shady Boughs: These Rites Daphnis for himself ordains. And raise a Tomb, and on that Tomb inscribe this Epitaph: Here I Daphnis of the Groves repose, from hence even to the Stars renowned, the Shepherd of a fair Flock, fairer myself than they.

ME. Such, matchless Poet, is thy Song to me, as Slumbers to the weary on the Grass; as in scorching Heat to quench Thirst from a salient Rivulet of fresh Water. Nor equal you your Master in the Pipe only, but also in the Voice. Happy Swain, you shall now be the next to him. Yet, as I can, I'll sing in my

NOTES

38. *Purpureo narcisso.* There are a great dil; *Dioxcorides* particularly mentions one that is many different Kinds of the Narcissus or Daffo-
| *πυρροποειδης*, of a purple Hue.

Daphnin ad astra ferentus : amavit nos quoque
Daphnis.

Mo. An quicquam nobis tali sit munere majus?
Et puer ipse fuit cantari dignus : et ista
Jampridem Stimichon laudavit carmina nobis. 55

Mr. Candidus infuetum miratur limen Olympi,
Sub pedibusque videt nubes, et sidera Daphnis.

Ergo alacris silvas, et cætera rura voluptas,
Panaque, pastoresque tenet, Dryadasque puellas.
Nec lupo insidias pecori, nec retia cervis 60

Ulla dolum meditantur : amat bonus otia Daphnis.
Ipsi lætitiâ voces ad sidera jactant

Intonsi montes : ipsæ jam carmina rupes.
Ipsæ sonant arbuta : Deus, Deus ille, Menalca.

Sis bonus ô felixque tuis ! en quatuor aras ; 65
Ecce duas tibi, Daphni, duoque altaria Phœbo.

Pocula bina novo spumantia lacte quotannis,
Craterasque duos statuam tibi pinguis olivi :

novo lacte quotannis, duosque crateras pinguis olivi tibi.

Daphnis amavit nos quoque
Mr. An quicquam nobis tali sit munere majus?
Et puer ipse fuit cantari dignus : et ista
Jampridem Stimichon laudavit carmina nobis.
Mr. Candidus infuetum miratur limen Olympi,
Sub pedibusque videt nubes, et sidera Daphnis.
Ergo alacris voluptas tenet silvas,
et cætera rura, Panaque, pastoresque,
puellasque Dryadas.
Nec lupo insidias pecori,
nec retia cervis : amat bonus otia.
Intonsi montes ipsæ jactant voces ad sidera lætitiâ :
ipsæ sonant arbuta : Deus, Deus ille, Menalca.
Sis bonus ô felixque tuis ! en quatuor aras :
Ecce duas tibi, Daphni, duoque altaria Phœbo.
Pocula bina novo spumantia

TRANSLATION.

Turn these Verses of mine, and exalt your Daphnis to the Stars : Daphnis I'll raise to the Stars : Me too Daphnis loved.

Mo. Can aught be more acceptable to me than such a Present ? The Swain was both worthy himself to be celebrated, and Stimichon hath long since praised to me that Song of yours.

Mr. Daphnis robed in white admires the Courts of Heaven, to which he is a Stranger, and underneath his Feet beholds the Clouds and Stars. Hence mirthful Pleasure fills the Woods and every Field, Pan, and the Shepherds, and Virgin Dryads. The Wolf does neither meditate mischievous Plots against the Sheep, nor are any Toils set to ensnare the Deer : Good Daphnis delights in Peace. For Joy, even the unshorn Mountains raise their Voices to the Stars : Now the very Rocks, the very Groves resound these Notes : A God, a God he is, Menalcas. Oh be propitious and indulgent to thy own ! See here four Altars ; lo, Daphnis, two for thee, and two for Phœbus. Two Bowls foaming with new Milk, and two Goblets of fat Oil will I present to thee each Year : And chiefly,

NOTES.

52. *Amavit nos quoque Daphnis.* Virgil was obscure and little known in Julius Cæsar's Time ; but Ruus thinks it may be explained of the *Mantuaus* in general, who with the other People of *Cisalpine Gaul* were cherished and protected by Cæsar.

54. *Et puer ipse.* Hence Servius infers that the Daphnis here celebrated cannot be Julius Cæsar, since puer ill agrees to a Man of fifty-six Years. Ruus contends that he may be called puer, as being now a God, whose Privilege is to preserve immortal Youth. But these refined Criticisms are very superfluous ; Virgil in the Style of pastoral Poetry represents Daphnis, who-

ever he was, as a Swain, and puer is the Word he uses all along in that Sense, Ecl. III. ult. VI. 24, &c.

56. *Candidus.* Servius makes this an Emblem of his Divinity, white being the Colour of the celestial Gods. Tibull. L. III. 6. *Candidæ Liber, ades, Ov. Trist. V. 514. Candidus hic veniat.*

66. *Altaria.* Aræ were Altars consecrated indifferently either to the celestial or infernal Deities ; but the altaria only to the former, and were of a larger Form : Hence Servius derives the Word from altus, high.

Et imprimis hilarans convivium
multo Baccho, ante focum, si
erit frigus, si erit messis, in um-
brâ, fundam Arvisia vina, no-
vum nectar è calathis. Damo-
etas et Lyctius Ægon cantabunt
mibi: Alphesibœus imitabitur
saltantes Satyros. Hæc sacra
semper erunt tibi, et cum red-
demus solennia vota Nymphis,
et cum lustrabimus agros. Dum
aper amabit juga montis, dum
piscis amabit fluvius, dumque
apes pascentur thymo, dum cica-
dæ pascentur rore; semper tuus
honor, tuumque nomen, laudes-
que manebunt. Agricola fa-
cient vota tibi quotannis sic, ut
Baccho Cererique; tu quoque
damnabis eos votis solvendis.
Mo. Quæ, quæ dona reddam
tibi pro tali carmine? nam ne-
que sibilus venientis Austri ju-
vat me tantum, nec litora per-
cussa fluctu tam juvant me, nec
flumina, quæ decurrunt inter
saxosas valles. Me. Nos do-
nabimus te ante hæc fragili ci-
cutâ. Hæc cicuta docuit nos canere; Corydon ardebat formosum Alexin:

Et, multo imprimis hilarans convivium Baccho,
Ante focum, si frigus erit, si messis, in umbrâ, 70
Vina novum fundam calathis Arvisia nectar.
Cantabunt mihi Damœtas, et Lyctius Ægon:
Saltantes satyros imitabitur Alphesibœus.
Hæc tibi semper erunt, et cum solennia vota
Reddemus Nymphis, et cum lustrabimus agros. 75
Dum juga montis aper, fluvios dum piscis amabit,
Dumque thymo pascentur apes, dum rore cicadæ;
Semper honos, nomenque tuum, laudesque ma-
nebunt.

Ut Baccho Cererique, tibi sic vota quotannis
Agricolæ facient: damnabis tu quoque votis. 80
Mo. Quæ tibi, quæ tali reddam pro carmine
dona?

Nam neque me tantum venientis sibilus Austri,
Nec percussa juvant fluctu tam litora, nec quæ
Saxosas inter decurrunt flumina valles. 84

ME. Hæc te nos fragili donabimus ante cicutâ.
Hæc nos, Formosum Corydon ardebat Alexin:

Corydon ardebat formosum Alexin:

TRANSLATION.

enlivening the Feast with Plenty of the Joys of Bacchus, before the Fire if it be Winter, if Harvest in the Shade, I will pour thee forth Chian Wines rich as Nectar. Damœtas and Lyctian Ægon shall sing to me: Alphesibœus shall mimic the frisking Satyrs. These Rites shall be ever thine, both when we pay our solemn anniversary Vows to the Nymphs, and when we make the Circuit of the Fields. While the Boar shall love the Tops of Mountains, while Fishes in the Floods delight, while Bees on Thyme shall feed, and Grasshoppers on Dew; thy Honour, Name, and Praise, shall still remain. As to Bacchus and Ceres, so to thee the Swains shall yearly perform their Vows: Thou too shalt bind them to their Vows.

Mo. What just, what grateful Returns shall I make thee for so excellent a Song? For neither the Whispers of the rising Southwind, nor Shores lashed by the Wave, nor Rivers that glide down among the stony Vales, please me so much.

ME. First will I present you with this brittle Reed. This taught me, "Cory-

NOTES.

71. *Arvisia*. From *Arvisus*, a Promontory in the Island of Chios, famous for excellent Wines. *Novum nectar*, i. e. quæ sunt novum nectar; Wines which are excellent as Nectar, the Drink of the Gods. *Novus* here signifies excellent, as above, Ecl. III. 36.

80. *Damnabis tu quoque votis*. Literally,

Thou shalt condemn them to their Vows. When the Object of the Vow or Prayer was granted, then the Person was *reus voti*, or *damnatus voti*: So that *damnare votis* is a Phrase equivalent to that of granting their Vows, or hearing their Prayers as a God.

Hæc

Hæc eadem docuit, cujum pecus? an Melibœi?

Mo. At tu fume pedum, quod, me cum sæpe
rogaret,

Non tulit Antigenes, (et erat tum dignus amari)

Formosum paribus nodis atque ære, Menalca. 90

*hæc eadem cicuta docuit nos,
cujum est pecus? an est Me-
libœi? Mo. At, Menalca,
tu fume pedum, formosum pari-
bus nodis atque ære, quod An-
tigenes non tulit, cum sæpe ro-
garet me (et tum ille erat dignus
amari.)*

TRANSLATION.

"don for fair Alexis burned:" This same hath taught me, "Whose is this
Flock? Is it that of Melibœus?"

Mo. But do you, Menalcas, accept this Sheep-hook adorned with uniform
Knobs, and Rings of Brass, which Antigenes never could obtain, tho' he often
begged it of me, and at that time he was worthy to be loved.

E C L O G A. VI.

S I L E N U S.

PRima Siracosio dignata est ludere versu,
Nostra nec erubuit silvas habitare Thalia.
Cum canerem reges et prælia, Cynthius aurem
Vellit, et admonuit: pastorem, Tityre, pingues
Pascere oportet oves, deductum dicere carmen. 5

pingues oves, et dicere deductum carmen.

O R D O.

*Nostra musa Thalia prima est
dignata ludere Siracosio versu,
nec erubuit habitare silvas. Cum
canerem reges et prælia, Cyn-
thius Apollo vellit meam au-
rem, et admonuit me sic: Ti-
tyre, oportet pastorem pascere*

TRANSLATION.

MY Thalia is the first who deigned to sport in Sicilian Verse, nor blushed
to be an Inhabitant of the Woods. When I offered to sing of Kings and
Battles, Apollo twitched my Ear, and warned me thus: A Shepherd, Tityrus,
should feed his fattening Sheep, and sing in humble Strain. Now then will I,

N O T E S.

Silenus surprised in a Grotto by two Shepherds,
Chromis and Mnasilus, and by the Nymph Egla,
is solicited to perform the Promise he had long
given them of a Song. Upon which he explains
to them the Origin of the World according to
the Doctrine of the Epicureans; and then, to
gratify their Curiosity, entertains them with
several Fables agreeable to the Simplicity of
Pastoral. This Eclogue is supposed to have been
designed as a Compliment to Syra the Epicurean,
who instructed Virgil and Varus in the Princi-
ples of that Philosophy.

1. *Siracosio versu.* In Syracusan Verse, i. e.
in pastoral Poetry, such as Theocritus the Syra-
cusan wrote.

4. *Pingues pascere oves,* i. e. *Pascere ut pin-
gescant.*

5. *Deductum dicere carmen.* A humble or
slender Song; a Metaphor taken from Wool spun
out till it becomes fine and slender. So Hor.
Lib. II. l. 225. *Tenui deducta poemata flo.*
And Tibul. Lib. I. 3. 86. *Deduzat pæna flami-
na longa colo.*

Nunc ego meditabor agrestem
 musam tenui grandæque (namque
 super erunt tibi, Vare, qui cupiant
 dicere tuas laudes, et condere
 tristia bella carminibus.) Non
 cano carmina injussa a Phœbo :
 tamen si quis, si quis caput a-
 more tamis liget hæc quoque ;
 Vare, nostra myrica canent te,
 omnes nemus canet te : nec est ul-
 la pagina gratior Phœbo, quam
 illa quæ præscripsit nomen Vari
 sibi. Pierides, pergite. Chro-
 mis et Mnasyllus duo pueri vi-
 dere Silenum juvenem somno in
 antro, infatus quodam venas
 inferas Iaccho, ut semper est
 mos illi. Serta, tentum delap-
 sa capiti, jacebant procul ab illo :
 et gravis cantharus pendebat at-
 triti ansæ. Pueri, aggressi eum,
 injiciunt illi vincula facta ex
 fertis ipsis (nam sæpe senex Si-
 lenus luserat ambo spe carminis.)
 Ægle addit se faciem puertis, su-
 pervenitque illa timidis, Ægle
 pulcherrima Naiadum, pingit-
 que frontem et tempora leni jam
 videnti sanguineis moris. Ille,

Nunc ego (namque super tibi erunt, qui dicere
 laudes,

Vare, tuas cupiant, et tristia condere bella)

Agrestem tenui meditabor arundine Musam.

Non injussa cano : si quis tamen hæc quoque, si
 quis

Captus amore leget ; te nostræ, Vare, myricæ, 10

Te nemus omne canet : nec Phœbo gratior ulla est,

Quàm sibi quæ Vari præscripsit pagina nomen.

Pergite, Pierides. Chromis et Mnasyllus in antro

Silenum pueri somno videre jacentem,

Infatum hesternis venas, ut semper, Iaccho. 15

Serta procul tantum capiti delapsa jacebant :

Et gravis attrita pendebat cantharus ansæ.

Aggressi (nam sæpe senex spe carminis ambo

Luserat) injiciunt ipsis ex vineula fertis.

Addit se sociam, timidisque supervenit Ægle, 20

Ægle Naiadum pulcherrima, jamque videnti

Sanguineis frontem moris et tempora pingit.

Ille dolum ridens, Quod vincula nectitis ? inquit.

Silenus, ridens, dolum inquit, Quod nectitis vincula ?

TRANSLATION.

O Varus (for there will not be wanting such as are ambitious to celebrate thy
 Praises, and record thy disastrous Wars) exercise my rural Muse on the slender
 Reed. I sing not unbidden Strains, tho' humble : Yet who so enamoured with the
 rural Muse, who so shall read even these ; to him, O Varus, our lowly Tamarisks,
 to him each Grove shall sing of thee : Nor is any Page more acceptable to Phœ-
 bus, than on whose Front the Name of Varus is inscribed. Proceed, O Muses.
 Chromis and Mnasyllus, the youthful Swains, saw Silenus lying asleep in his Cave,
 his Veins, as usual, blown up with Yesterday's Debauch. His Garlands just fallen
 from his Head lay at some Distance, and his ponderous Tankard hung by its
 worn Handle. Laying hold on him (for often the Sire had amused them both
 with the Promise of a Song) they bind him with his own Wreaths. Ægle asso-
 ciates herself with them, and comes unexpectedly upon the timorous Swains,
 Ægle, the fairest of the Nays, and, just as he is opening his Eyes, she paints his
 Forehead and Temples with Blood-red Mulberries. He, smiling at the Trick,
 says, Why these Bonds ? Loose me, Swains It is enough that I have suffered

NOTES.

7. *Varo.* Quintilius Varus, one of Augustus's
 Generals, who afterwards lost his Life and Army
 in Germany.

9. *Injussa.* May mean Strains ; I am forbid
 to sing, viz. Varus's Battles.

20. *Nostra myrica,* i. e. *Humble Pasture.*

16. *Serta.* To be crowned with Garlands was
 the Badge of a Drunkard.

16. *Procul.* Apart, at some Distance ; for
 it seems absurd to make procul here, with Ser-
 vius, signify near hand, and at other times far
 off.

Solvite me, pueri : fati est potuisse videri.
 Carmina, quæ vultis, cognoscite : carmina vobis ; 25
 Huic aliud mercedis erit. Simul incipit ipse.
 Tum verò in numerum Faunosque ferasque videres
 Ludere, tum rigidas motare cacumina quercus.
 Nec tantum Phœbo gaudet Parnassia rupes : 29
 Nec tantum Rhodope miratur et Ismarus Orpheus.
 Namque canebat, uti magnum per inane coacta
 Semina terrarumque, animæque, marisque fuissent,
 Et liquidi simul ignis : ut his exordia primis
 Omnia, et ipse tener mundi concreverit orbis.
 Tum durare solum, et discludere Nereæ Ponto 35
 Cœperit, et rerum paulatim sumere formas.
 Jamque novum ut terræ stupeant luceſcere Solem,
 Altiùs atque cadant submotis nubibus imbres :
 Incipiant silvæ cum primùm surgere, cumque
 Rara per ignotos errent animalia montes. 40
 Hinc lapides Pyrrhæ jactos, Saturnia regna,
 Caucaſæſque refert volucres, furtumque Promethei.

Solvite me, pueri : quod fati est potuisse videri. Vos carmina, quæ vultis, cognoscite : carmina vobis ; huic aliud mercedis erit. Simul incipit ipse. Tum verò in numerum Faunosque ferasque videres ludere, tum rigidas motare cacumina quercus. Nec tantum Phœbo gaudet Parnassia rupes : nec tantum Rhodope et Ismarus miratur Orpheus. Namque canebat, uti magnum per inane coacta semina terrarumque, animæque, marisque fuissent, et liquidi simul ignis : ut his exordia primis omnia, et ipse tener mundi concreverit orbis. Tum durare solum, et discludere Nereæ ponto, et rerum paulatim sumere formas. Jamque novum ut terræ stupeant luceſcere Solem, altiùs atque cadant submotis nubibus imbres : incipiant silvæ cum primùm surgere, cumque rara animalia errent per ignotos montes. Hinc refert jactos lapides Pyrrhæ, Saturnia regna, Caucaſæſque vo-

malia errent per ignotos montes. Hinc refert jactos lapides Pyrrhæ, Saturnia regna, Caucaſæſque vo-

TRANSLATION.

myself to be seen. Hear the Song which you desire : The Song for you ; for her I shall find another Reward. At the same time he begins. Then you might have seen the Fauns and Savages frisking about him in measured Dance, then the rigid Oaks waving their Tops. Nor rejoices the Parnassian Rock so much in Phœbus : Nor do Rhodope and Ismarus so much admire their Orpheus. For he sung how, through the mighty Void, the Seeds of Earth, and Air, and Sea, and pure æthereal Fire, had been together ranged : How from these Principles all the Elements, and the World's recent Globe itself combined into a System. Then how the Soil began to harden, to shut up the Waters apart within the Sea, and by Degrees to assume the Forms of Things. And how anon the Earth was struck to see the new-born Sun shine forth, and how from the Clouds suspended high the Showers descend : When first the Woods began to rise, and when the Animals as yet but few began to range the unknown Mountains. He rehearses next the Transformation of the Stones which Pyrrha threw, the Reign of Saturn, the Fowls of Caucasus, and the Theft of Prometheus. To these he adds the Fountain where the

NOTES.

31. *Magnum per inane.* The Epicureans, whose Philosophy is here sung, taught that incorporeal Space, here called *magnum inane*, and corporeal Atoms were the first Principles of all Things : Their void Space they considered as the Womb, in which the Seeds of all the Elements were ripened into their distinct Forms.

35. *Ne discludere Nereæ ponto.* Literally, to put up Nereus apart in the Sea, i. e. to separate the Waters into their Channel : Nereus the Sea-god being here put for the Waters in general ; and

ponto for the Channel or Receptacle of these Waters.

41. *Lapides Pyrrhæ.* See the Fable, Ovid, *Met.* l. 318.

43. *Caucaſæſque volucres.* Prometheus is fabled to have stolen Fire from Heaven, where-with he animated a Man of Clay of his own Foundation : For which presumptuous Theft he was chained to a Rock in Mount Caucasus, and had a Vultur continually preying upon his Liver, that grew as fast as it was consumed.

43. *Hylæ,*

*Adjungit his, quo fonte nautæ
clamassent, reliquit Hylan: ut
omne litus sonaret. Hyla, Hyla.
Et solatur reginam Pasiphaen
amore nivei juvenis, fortunatam,
si armenta nunquam fuissent.
Ah, infelix virgo, quæ dementia
cepit te? Proetides implerunt
agros falsis mugitibus: attamen
nec ulla earum est secuta tam
turpes concubitus pecudum, quam-
vis timuisset aratrum collo, et
sæpe quævisset cornua in levi
fronte. Ah, infelix virgo, nunc
tu erras in montibus! ille taurus,
fultus quoad nivem latus molli
hyacintho, ruminat pallentes her-
bas sub nigra ilice, aut sequitur
aliquam vaccam in magno grege.
Nymphæ, Dictææ nymphæ, clau-
dite, jam claudite saltus nemorum:
ut videamus si forte qua errabun-
da vestigia bovis, obvia, ferant
sepe nostris oculis. Forsitan ali-
qua vaccæ perducant illum ad
Gortynia stabula, aut captum vi-
vidi herbâ, aut secutum armenta.*

His adjungit, Hylan nautæ quo fonte relictum
Clamassent: ut litus, Hyla, Hyla omne sonaret.
Et fortunatam, si nunquam armenta fuissent, 45
Pasiphaen nivei solatur amore juvenis.
Ah, virgo infelix, quæ te dementia cepit?
Proetides implerunt falsis mugitibus agros:
At non tam turpes pecudum tamen ulla secuta est
Concubitus; quamvis collo timuisset aratrum, 50
Et sæpe in levi quævisset cornua fronte.
Ah, virgo infelix, tu nunc in montibus erras!
Ille, latus niveum molli fultus hyacintho,
Illice sub nigra pallentes ruminat herbas,
Aut aliquam in magno sequitur grege. Claudite
nymphæ, 55
Dictææ nymphæ, nemorum jam claudite saltus:
Si qua forte ferant oculis sese obvia nostris
Errabunda bovis vestigia. Forsitan illum
Aut herbâ captum viridi, aut armenta secutum;
Perducant aliquæ stabula ad Gortynia vaccæ. 60

TRANSLATION.

Argonautic Sailors had invoked aloud *their* Hylas lost: How the whole Shore re-
founded Hylas, Hylas. And next he soothes Pasiphae in her Passion for the
Snow-white Bull, happy Princess if Herds had never been! Ah, ill-fated Maid,
what Madness seized thee? The Daughters of Proetus with imaginary Lowings
filled the Fields: Yet none of them pursued such vile Embraces of a Beast; how-
ever they might dread the Plough to be yoked about their Necks, and often feel
for Horns on their smooth Foreheads. Ah, ill-fated Maid, thou now art roam-
ing on the Mountains! He, resting his snowy Side on the soft Hyacinth, rumi-
nates the blanched Herbs under some gloomy ever-green Oak, or courts some Fe-
male in the numerous Herd. Ye Nymphs, shut up, now ye Dictæan Nymphs,
shut up the Lawns and Openings of the Groves, if any where by Chance my
Bullock's wandering Footsteps may offer to my Sight. Perhaps some Heifers
may lead him on to the Gortynian Stalls, or enticed by the verdant Pasture, or
in Pursuance of the Herd. Then he sings the Virgin *Atalanta* charmed with

NOTES.

43. *Hylan*. The Boy *Hylas*, *Hercules's* Fa-
vorite, and Companion in the *Argonautic* Ex-
pedition, having gone to fetch Water from a
Fountain near which the *Argonauts*, had landed,
fell into the Well, and was drowned. *Hercules*
and his fellow *Argonauts*, missing the Boy, went
in search of him along the Coast, calling on him
aloud by his Name.

48. *Falsis mugitibus*. They imagined them-
selves transformed to Heifers; therefore he calls

their Lowings false, they were only fancied, not
real.

55. *Claudite*. Here *Silenus* personates *Pasi-
phae* apostrophizing the Woods and Groves.

56. *Dictææ Nymphæ*. The Nymphs of *Crete*,
from *Dictæ*, a Mountain in that Island, where
Pasiphae was Queen.

56. *Salus*. Signifies the Lawns or open
Places in Forests and Parks, where the Cattle
have Room *salire*, to feed and frisk about.

Tum canit Hesperidum miratam mala puellam:
 Tum Phaetontiadas musco circumdat amaræ
 Corticis, atque solo proceras erigit alnos.
 Tum canit, errantem Permessi ad flumina Gallum
 Aonas in montes ut duxerit una Sororum: 65
 Utque viro Phœbi chorus assurrexerit omnis;
 Ut Linus hæc illi divino carmine pastor,
 Floribus, atque apio crines ornatus amaro,
 Dixit: Hos tibi dant calamos, en accipe, Musæ,
 Ascræo quos antè seni; quibus ille solebat 70
 Cantando rigidas deducere montibus ornos.
 His tibi Grynæi nemoris dicatur origo:
 Ne quis sit lucus, quo se plus jactet Apollo.
 Quid loquar, ut Scyllam Nisi? ut quam fama se-
 cuta est, 74

Candida succinctam latrantibus inguina monstribus,
 Dulichias vexasse rates, et gurgite in alto,
 Ah, timidos nautas canibus lacerasse marinis?
 Aut ut mutatos Terei narraverit artus?
 Quas illi Philomela dapes, quæ dona parârit?
 Quo cursu deserta petiverit, et quibus ante 80
 Infelix sua tecta supervolitaverit alis?

raverit illi? quo cursu Tereus petiverit deserta, et quibus alis ille infelix supervolitaverit tecta sua ante?

TRANSLATION.

the Apples of the Hesperides: Then how the Sisters of Phaeton were wrapped about with the Moss of bitter Bark, and how from the Ground the stately Alders rose. Then sings how Gallus, wandering by the Streams of Permessus, was led to the Aonian Mountains by one of the Sister-muses; and how the whole Choir of Phœbus rose up to do him Honour. How Linus the Shepherd of Song divine, his Locks adorned with Flowers and bitter Parsley, thus addressed him: Here take these Pipes the Muses give thee, which before they gave to the Ascrean Sage: By whose Music he was wont to draw down the rigid wild Ashes from the Mountains. On these the Origin of Grynium's Grove by you be sung: That in no Grove Apollo may glory more. Why should I tell or how he sung of Scylla the Daughter of Nisus? or of her whom, round the snowy Waist begirt with barking Monsters, Fame records to have vexed the Dulichian Ships, and in the deep Abyss, alas, torn in Pieces the trembling Sailors with Sea-dogs? Or how he described the Limbs of Tereus transformed? What Banquets and what Presents Philomela for him prepared? With what Speed he sought the Desarts, and with what Wings, ill-fated Prince, he fluttered over the Palace once his own?

NOTES.

62. *Tum Phaetontiadas.* Literally, Then he unfolds the Sisters of Phaeton in the Moss of bitter Bark, and rears the tall Alders from the Grove; i.e. He sings their Transformation, and describes it to the Life. See the Note on Ecl. III. 110.

64. *Permessi.* Permessus, a River in Beotia, issuing from Mount Helicon.

65. *Aonas in montes.* Helicon and Cithæron, Mountains in Beotia; so called from Aon, the

Son of Neptune, who reigned there.

70. *Ascræo seni.* Hesiod, whose Country was Ascræa, a Village of Beotia.

72. *Grynæi nemoris.* Grynium, according to Strabo, was a City of Æolis, where Apollo had a Temple of white Marble, and a sacred Grove, where was a famous Oracle. See Banier's Mythology.

74, 78, 79. *Scyllam—Terei—Philomela.* See all

Tum canit puellam miratam mala Hesperidum: tum circumdat Phaetontiadas musco amaræ corticis, atque erigit solo proceras alnos solo. Tum canit, ut una sororum Musarum duxerit Gallum errantem ad flumina Permessi in Aonas montes; atque omnis chorus Phœbi assurrexerit viro; ut Linus pastor, ornatus quoad crines floribus atque amaro apio, dixerit hæc illi divino carmine: Galle, musæ dant tibi hos calamos, en accipe eos, quos dederant antè seni Ascræo, quibus ille solebat deducere rigidas ornos montibus cantando. Origine Grynæi nemoris dicatur tibi hic calamis: ne sit quis lucus, in quo Apollo jactet se plus. Quid loquar, ut narraverit, aut Scyllam filiam Nisi, aut eam quam succinctam quoad candida inguina latrantibus monstribus, fama est secuta, vexasse Dulichias rates, et, in alto gurgite, ab, lacerasse timidos nautas marinis canibus? aut ut narraverit artus Terei fuisse mutatos in upupam? quæ dapes, quæ dona Philomela parârit?

ill. Silenus canit citharæ, quæ
 lauro sacris Eurotas audit,
 Phœbo quondam meditante, jussit
 lauro colligere : pulsat
 vallis referunt quædam ad sil-
 va. Dant citharæ jussu pastores
 cogere oves stabulis, referuntque
 numerum catum, et processit
 Olympo iuvens.

Omnia quæ, Phœbo quondam meditante, beatus
 Audiit Eurotas, jussitque ediscere lauros,
 Ille canit : pulsæ referunt ad fidera valles.
 Cogere donec oves stabulis, numerumque referre 85
 Jussit, et invito processit vesp̄er Olympo.

TRANSLATION.

All those *Airs* he sings, which happy Eurotas heard, and bade its Laurels learn,
 when Phœbus played of old. The Vallies struck with the Sound re-echo to
 the Stars; till Vesper warned the *Shepherds* to pen their Sheep in the Folds,
 and recount their Number; and advanced on the Sky, full loth to lose the
 Song.

NOTES.

all these Fables in Ovid, and the other Books of
 Mythology, and the History of them in *Basil.*

85. *Invito Olympo.* This beautifully repre-
 sents the Sun and Sphere of Day, listening to the
 Sweetness of the Song, which described their
 own Formation; and unwillingly giving way to
 the Evening-star, that came unseasonably, as it
 were, to interrupt their Pleasure.

ECLOGA VII.

MELIBŒUS, CORYDON, THYRSIS.

ORDO.

M. Forte Daphnis confederat
 sub argutâ ilice, Corydonque et
 Thyrsis compulerant greges in
 unum; Thyrsis compulerat oves,
 Corydon compulerat capellas dis-
 tinctas lacte. Ambo florentes æ-
 tatibus, ambo Arcades, et pares
 cantare, et parati respondere.
 Hic caper ipsæ, vir gregis, de-
 erraverat mihi: dum defendo
 atrox myrtos à frigore: atque
 ego officio Daphnin:

M. Forte sub argutâ confederat ilice Daphnis,
 Compulerantque greges Corydon et
 Thyrsis in unum;
 Thyrsis oves, Corydon distinctas lacte capellas:
 Ambo florentes ætatibus, Arcades ambo:
 Et cantare pares, et respondere parati. 5
 Hic mihi, dum teneras defendo à frigore myrtos,
 Vir gregis ipsæ caper decurrerat: atque ego
 Daphnin

TRANSLATION.

M. Daphnis by chance sat down under a whispering ever-green Oak, and Co-
 rydon and Thyrsis had drove their Flocks together; Thyrsis his Sheep,
 Corydon his Goats distended with Milk: Both in the Flower of their Age, Arca-
 dians both: Equally matched at singing, and ready to answer each other's Chal-
 lenge. Here, while I am fencing my tender Myrtles from the Cold, the He-goat
 himself, the Husband of the Flock, from me had strayed away: and so I espied

NOTES.

Melibœus here gives us the Relation of a
 sharp poetical Contest between Thyrsis and Co-
 rydon; at which he himself and Daphnis were
 present, who both declared for Corydon.

Aspicio : ille ubi me contrâ videt, ocyûs, inquit.
 Huc ades, ô Melibœe ; caper tibi salvus, et hædi ;
 Et, si quid cessare potes, requiesce sub umbrâ. 10
 Huc ipsi potum venient per prata juvenci.
 Hic viridis tenerâ prætexit arundine ripas
 Mincius, eque sacrâ resonant examina quercu.
 Quid facerem ? neque ego Alcippen, nec Phylli-

da habebam,
 Depulsos à lacte domi quæ clauderet agnos : 15
 Et certamen erat, Corydon cum Thyrside, mag-

num.
 Posthabui tamen illorum mea seria ludo.
 Alternis igitur contendere versibus ambo
 Cœpère : alternos Musæ meminisse volebant.
 Hos Corydon, illos referebat in ordine Thyrsis. 20

C. Nymphæ, noster amor, Libethrides, aut
 mihi carmen,

Quale meo Codro, concedite : (proxima Phœbi
 Versibus ille facit) aut si non possumus omnes,
 Hic arguta sacrâ pendebit fistula pinu.

T. Pastores ederâ crescentem ornate poetam 25
 Arcades, invidiâ rumpantur ut ilia Codro.

tem poetam vederâ, ut ilia rumpantur Codro invidiâ.

ubi ille videt me contrâ, inquit, ô Melibœe, ades tibi saluus et hædi ; et, si potes cessare quid temporis, requiesce sub umbrâ. Juvenci ipsi venient per prata hoc potum. Hic viridis Mincius prætexit ripas tenerâ arundine, examinaque apium resonant à sacrâ quercu. Quid facerem ? ego habebam neque Alcippen, nec Phyllidæ, quæ clauderet domi agnos depulsos à lacte : et erat magnum certamen, Corydon certabat cum Thyrside. Tamen posthabui mea seria negotia ludo illorum. Igitur ambo capere contendere alternis versibus : Musæ volebant me meminisse alternos versus. Corydon referebat hos, Thyrsis referebat illos in ordine. C. Nymphæ Libethrides, noster amor, aut concedite tale carmen mihi, quale concessistis meo Codro : (ille facit carmina proxima versibus Phœbi) ; aut, si nos omnes non possumus assequi tale, hic arguta fistula pendebit sacrâ pinu. T. Vos pastores Arcades, ornate crescentem poetam vederâ, ut ilia rumpantur Codro invidiâ.

TRANSLATION.

Daphnis : When he again saw me, straight he cries, come hither, Melibœus ; your Goat and Kids are safe ; and, if you can stay a while, rest under this Shade. Hither thy Bullocks of themselves will come across the Meads to drink. Here Mincius hath fringed the verdant Banks with tender Reed, and from the sacred Oak Swarms of Bees resound. What could I do ? On the one Hand I had neither Alcippe, nor Phyllis, to shut up at home my weaned Lambs : And on the other Hand there was a mighty Match proposed, Corydon against Thyrsis. After all I postponed my serious Business to their Play. In alternate Verses therefore the two began to contend : Alternate Verses the Muses would have me record. These Corydon, those Thyrsis, each in his Turn recited.

C. Ye Libethrian Nymphs, my Delight, or favour me with such a Song as you did my Codrus (he makes Verses next to those of Phœbus) or, if we cannot all attain to this, here on this sacred Pine my tuneful Pipe shall hang.

T. Ye Arcadian Shepherds, deck with Ivy your rising Poet, that Codrus's Sides may burst with Envy. Or, if he praise me beyond what I desire, bind

NOTES.

16. *Et certamen erat, Corydon cum Thyrside.* There is no Occasion here for having Recourse, with Servius, and other Commentators, to the Antiptosis, or Substitution of one Case for another : *Corydon cum Thyrside* is an Ellipsis for *Corydon certabat cum Thyrside* ; and full as easily understood as if the Verb had been expressed.

19. *Alternos, &c.* See Dr. Trapp's Note on this Passage.

21. *Nymphæ Libethrides.* The Muses are called *Libethrian Nymphs*, from *Libethra*, a Fountain in *Magnesia*, or, according to others, in *Æstia* ; over which they presided.

27. *Laudabit,*

Aut si laudârit cum ultrâ placitum, cingite ejus frontem baccare, ne mala lingua noceat futuro vati. C. Delia, parvus Mycon offert hoc caput satys apri tibi, et ramosa cornua vivacis cervi. Si hoc fuerit proprium mihi, stabis tota de levi marmore, evincta quoad furas puniceo cothurno. T. Priape, est fac te expectare suum lactis et hæc liba quotannis : et custos pauperis horti. Nunc facimus te marmoreum pro tempore : at tu esto aureus, si setura suppleverit gregem. C. O Galatea Narine, dulcior mihi thymo Hyblæ, candidior cycnis, formosior albâ baderé : cum primum pasci tauri repetent præsepia, si qua cura tui Corydonis habet te, venito. T. Imò ego videar tibi amarior Sardois herbis, horridior rusco, projectâ vilior algâ, si hæc lux non est jam longior mihi toto anno. Pasci juvenci, ite domum, ite, si est vobis quis pudor.

Aut si ultrâ placitum laudârit, baccare frontem
Cingite, ne vati noceat mala lingua futuro.

C. Setosi caput hoc apri, tibi, Delia, parvus
Et ramosa Mycon vivacis cornua cervi. 30
Si proprium hoc fuerit, lêvi de marmore tota
Puniceo stabis furas evincta cothurno.

T. Sinum lactis, et hæc te liba, Priape, quotannis

Expectare sat est : custos es pauperis horti.
Nunc te marmoreum pro tempore fecimus : at tu,
Si setura gregem suppleverit, aureus esto. 36

C. Nerine Galatea, thymo mihi dulcior Hyblæ,
Candidior cycnis, ederâ formosior albâ :
Cum primum pasci repetent præsepia tauri,
Si qua tui Corydonis habet te cura, venito. 40

T. Imò ego Sardois videar tibi amarior herbis,
Horridior rusco, projectâ vilior algâ,
Si mihi non hæc lux toto jam longior anno est.
Ite domum pasci, si quis pudor, ite juvenci.

TRANSLATION.

my Brow with Lady's-glove, lest his ill Tongue should hurt your future Poet.

C. To thee, Diana, young Mycon for me presents this Head of a bristly Boar, and the branching Horns of a long-lived Stag. If this Success be lasting, thou shalt stand at thy full Length in polished Marble, thy Legs with Scarlet Buskins bound.

T. A Pail of Milk, and these Cakes, Priapus, is enough for you to expect from me : You are the Keeper of a poor ill-furnished Garden. Now we have raised thee of Marble such as the Times admit : But, if the Breed recruit my Flock, thou shalt be all of Gold.

C. Divine Galatea, sweeter to me than Hybla's Thyme, whiter than Swans, fairer than white Ivy : Soon as the full-fed Steers shall return to their Stalls, come, if thou hast any Regard for Corydon.

T. Nay, may I, sweet Maid, appear to thee more bitter than Sardinian Herbs, more rugged than the Furze, more worthless than Sea-weed thrown out upon the Shore, if this Day be not longer to me than a whole Year. Go home my well-fed Bullocks, if you have any Shame, go home.

NOTES

27. *Laudârit, baccare fontem.* Immoderate Praise was thought to be of a fascinating Nature. Hence says Pliny, Lib. VII. 2. *Esse in Africa familias quædam effascinantium ; quarum laudatione intereant probata, crescant arbores, emuriantur infantes.* Therefore, to avert the malignant Influence, they wore a Garland of Baccar or Lady's-glove by way of Amulet.

31. *Si proprium, &c.* The Meaning is, If you continue to give me such Success in Hunting.

35. *Pro tempore.* Literally, according to the

Time ; i. e. in proportion to my present Ability.

37. *Nerine Galatea.* He compliments his Mistress, by giving her the Name of Galatea, the Daughter of Nereus ; as much as to say, equal to her in Charms.

41. *Sardois herbis.* An Herb like Smallege, or, as some say, Holly-bush, growing in Sardinia, which, being bitter, causeth convulsive Laughter, with great Grinning. Hence Sardonius risus, a forc'd Laughter.

53. *Hirsuta.*

C. Muscosi fontes, et somno mollior herba, 45
Et quæ vos rarâ viridis tegit arbutus umbrâ,
Solstitium pecori defendite : jam venit æstas
Torrida ; jam læto turgent in palmitæ gemmæ.

T. Hic focus, et tædæ pingues ; hic plurimus
ignis

Semper, et assiduâ postes fuligine nigri. 50

Hic tantum Boreæ curamus frigora, quantum
Aut numerum lupus, aut torrentia flumina ripas.

C. Stant et juniperi, et castaneæ hirsutæ ;
Strata jacent passim sua quæque sub arbore poma ;
Omnia nunc rident : at si formosus Alexis 55
Montibus his abeat, videas et flumina sicca.

T. Aret ager ; vitio moriens sitit æris herba ;
Liber pampineas invidit collibus umbras :

Phyllidis adventu nostræ nemus omne virebit :
Jupiter et læto descendet plurimus imbri. 60

C. Populus Alcidæ gratissima, vitis Iaccho,
Formosæ myrtus Veneri, sua laurea Phœbo ;
aut formosæ Veneri, sua laurea Phæbo.

C. Vos muscosi fontes, et herba
mollior somno, et viridis arbu-
tus, quæ tegit vos rarâ umbrâ,
defendite solstitium pecori : jam
torrida æstas venit ; jam gemmæ
turgent in læto palmitæ. T. Hic
est focus, et pingues tædæ ; hic
est plurimus ignis semper, et
postes nigri assiduâ fuligine. Hic
curamus frigora Boreæ tantum,
quantum aut lupus curat nume-
rum ovium, aut torrentis flumi-
nis curant ripas. C. Et juni-
peri, et hirsutæ castaneæ stant ;
poma jacent strata passim, quæ-
que sub sua arbore ; nunc omnia
rident : at si formosus Alexis
abeat his montibus, videas et flu-
mina sicca. T. Ager aret ;
herba sitit moriens vitio æris ;
Liber invidit pampineas umbras
collibus : omne nemus virebit
adventu nostræ Phyllidis : et
plurimus Jupiter descendet læto
imbri. C. Populus est gratissi-
ma Alcide, vitis Iaccho, myr-
tus formosæ Veneri, sua laurea Phæbo.

TRANSLATION.

C. Ye mossy Fountains, and Grass more soft than Sleep, and the green Ar-
buté-tree that cloathes you with its Shade, ward off the solstitial Heat from my
Flock : Now scorching Summer comes ; now the Buds swell on the fruitful Ten-
drils of the Vine.

T. Here is a glowing Hearth, and unctuous Pines ; here is always a swindging
Fire, and Lintels footed with continual Smoke. Here we just as much regard the
Cold of Boreas, as either the Wolf does the Number of Sheep, or impetuous Ri-
vers their Banks.

C. Now Junipers and prickly Chesnuts crown the Boughs ; beneath each Tree
its Apples here and there lie strowed ; now all Nature smiles : But, were fair
Alexis to go from these Hills, you would see even the Rivers dry.

T. The Field is parched ; by the Intemperature of the Air the Herbage thirsts
and dies ; Bacchus has envied our Hills the Shadows of his Vine : At the Ap-
proach of our Phyllis every Grove shall look green ; and Jove full liberal descend
in joyous Showers.

C. The Poplar is most grateful to Hercules, the Vine to Bacchus, to lovely
Venus the Myrtle, to Phœbus his own Laurel ; Phyllis loves the Hazles : These

NOTES.

53. *Hirsutæ*. Of the kind that were rough and prickly, in opposition to the soft and smooth ones mentioned Ecl. I. *ad fin.* Or in general they stand rough ; i. e. still in the Shells.

53. *Stant*. Servius renders it *plena sunt*, viz. *fructu*, they are loaded with Fruit, taking *juniperi* and *castaneæ* for the Trees. I understand them, with others, of the Fruit, and so

consider *stant* in opposition to *strata jacent* in the next Verse : The one stand or hang ripening on the Boughs ; the other in rich Profusion strow the Ground.

54. *Sua, &c.* We must either read *quæque*, or *sua* must be contracted into one Syllable *se*, as Ennius says, *se* for *suis*.

61. *Populus Alcideæ*. The Poplar-tree was sacred to Hercules, because he wore a Crown
F 2

Phyllis amat corylos: dum Phyllis amat illas, nec myrtus, nec laurus Phœbi vincet corylos. T. Fraxinus est pulcherrima in silvis, pinus in hortis, populus in fluviis, abies in altis montibus: at si tu, formose Lycida, revisas me sæpius, fraxinus in silvis, et pinus in hortis cedit tibi. M. Memini hæc carmina, et Thyrsus victum contendere frustra. Ex illo tempore Corydon est Corydon nobis.

Phyllis amat corylos: illas dum Phyllis amabit, Nec myrtus vincet corylos: nec laurea Phœbi.

T. Fraxinus in silvis pulcherrima, pinus in hortis,

65

Populus in fluviis, abies in montibus altis:

Sæpius at si me, Lycida formose, revisas;

Fraxinus in silvis cedit tibi, pinus in hortis.

M. Hæc memini, et victum frustra contendere Thyrsin.

Ex illo, Corydon, Corydon est tempore nobis. 70

TRANSLATION.

So long as Phyllis loves, neither the Myrtle, nor the Laurel of Phœbus shall surpass the Hazles.

T. The Ash is fairest in the Woods, the Pine-trees in the Gardens, the Poplar by the Rivers, the Fir on lofty Mountains: But if, my charming Lycidas, you make me more frequent Visits, the Ash-tree in the Woods shall yield to thee, and the Pine-tree in the Gardens.

M. These Verses I remember, and that vanquished Thyrsis did in vain contend. From that time 'tis Corydon, Corydon for me.

NOTES.

of that Tree when he went down to Hell. The Vine to Baccus, because he was the Inventor of Wine. The Myrtle to Venus, either for its delicious Smell, or because it grows

often along the Shore of the Sea, out of whose Foam Venus sprung. The Laurel to Apollo, on account of Daphne, as is said above.

ECLOGA

ECLOGA VIII.

PHARMACEUTRIA.

DAMON, ALPHESIBOEUS.

PASTORUM Musam, Damonis et Alphesibœi,
Immemor herbarum quos est mirata juvenca
Certantes, quorum stupefactæ carmine lynces,
Et mutata suos requiêrunt flumina cursus:

Damonis Musam dicemus et Alphesibœi.

Tu mihi, seu magni superas jam saxa Timavi,
Sive oram Illyrici legis æquoris; en erit unquam
Ille dies, mihi cum liceat tua dicere facta!

En erit, ut liceat totum mihi ferre per orbem

Sola Sophocleo tua carmina digna cothurno!

A te principium: tibi desinet. Accipe iussis

sola digna Sophocleo cothurno per totum orbem terrarum! duxi principium meorum laborum à te: labor desinet tibi.

ORDO.

Dicemus Musam pastorum Damonis et Alphesibœi, quæ certantes quæque juvenca, immemor herbarum, est mirata, carmine quorundam lynces sunt stupefactæ, et flumina mutata, quod suos cursus, requiêrunt: dicemus Musam Damonis et Alphesibœi. Tu, Pollio, sive mihi, seu jam superas saxa magni Timavi, seu legis oram Illyrici æquoris; en unquam ille dies erit, cum liceat mihi dicere tua facta! en illud tempus erit, ut liceat mihi ferre tua carmina;

TRANSLATION.

THE Muse of the Shepherds, Damon and Alphesibœus, whom the Heifers mindless of their Pasture admired, contending, and to whose Song the Lynxes listened with Astonishment, and the Rivers, having changed their Courses, stood still: The Muse of Damon and Alphesibœus I sing.

Aid thou me, great Pollio, whether thou overpass the Rocks of broad Timavus, or cruize along the Coast of the Iberian Sea; say, shall that Day ever come, when I shall be indulged to sing thy glorious Deeds? Say, shall it come, that I may be indulged to diffuse through all the World thy Verse which sole merits to be praised in Sophocles's lofty Stile? With thee, my Muse commenced, with thee

NOTES.

This Pastoral contains the Songs of Damon and Alphesibœus. The first of them bewails the Loss of his Mistress, and repines at the Success of his Rival Mosus. The other repeats the Charms of some Enchantress, who endeavoured by her Spells and Magic to make Daphnis in love with her.

4. *Requiritur.* Here may be active, as in Propertius, Lib. II. 28. 25. *Jupiter Almena*

10. *Tua carmina.* Some by this understand

my Verses, in which your Praises are celebrated; but this seem very harsh.

10. *Sophocleo cothurno.* In Sophocles's *Buchins*; i. e. in his sublime tragic Stile. The *Cothurnus* signifies the higher kind of Shoe worn by Tragedians, hence put for Tragedy itself; as the *Soccus* the lower kind of Shoe is for Comedy. *Hor. de Art. Poet.* 90.

Indignatur itum privatis ac prope sacro Dignis carminibus narrari cuncta Thyesta.

Accipe carmina cepta tuis iussis, atque sine hanc ederam serpere inter victrices lauros circum tempora tibi. Vix frigida umbra noctis decesserat caelo, cum ros, gratissimus pecori, est in tenerâ herbâ; Damon, incumbens tereti olivæ, coepit sic. D. Lucifer, nascere, præveniensque age alium diem: dum ego, deceptus indigno amore conjugis Nisæ, quæror; et moriens, tamen extremâ horâ vitæ, alloquor Deos, quanquam profeci nil illis testibus. Mea tibia, incipe Mænalios versus mecum. Mænalus semper habet argutumque nemus, loquentisque pinas: ille mons semper audit amores pastorum, Panaque ipsam Deum eorum, qui primus non fuit passus calamos esse inertes. Mea tibia, incipe Mænalios versus mecum. Nisæ datur Mopsus! quid non amantes jam speremus? ævoque sequenti cum canibus timidi venient ad pocula damæ. Mopse, novas incide faces: tibi ducitur uxor. Sparge, marite, nutes: tibi deferit Hesperus OEtam.

Carmina cepta tuis: atque hanc sine tempora circum

Inter victrices ederam tibi serpere lauros.

Frigida vix cœlo noctis decesserat umbra,
Cum ros in tenerâ pecori gratissimus herbâ; 15
Incumbens tereti Damon sic coepit olivæ.

D. Nascere, præque diem veniens age Lucifer alium:

Conjugis indigno Nisæ deceptus amore
Dum quæror; et Divos, quanquam nil testibus illis
Profeci, extremâ moriens tamen alloquor horâ. 20

Incipe Mænalios mecum, mea tibia, versus.
Mænalus argutumque nemus pinosque loquentes
Semper habet; semper pastorum ille audit amores,
Panaque, qui primus calamos non passus inertes.

Incipe Mænalios mecum, mea tibia, versus. 25
Mopso Nisæ datur! quid non speremus amantes?
Jungentur jam gryphes equis: ævoque sequenti
Cum canibus timidi venient ad pocula damæ.
Mopse, novas incide faces: tibi ducitur uxor.
Sparge, marite, nutes: tibi deferit Hesperus
OEtam. 30

TRANSLATION.

my Muse shall end: Accept my Songs begun by thy Command, and permit this Ivy to creep around thy Temples among thy victorious Laurels.

Scarce had the cold Shades of Night retired from the Sky, what time the Dew on the tender Grass is most grateful to the Cattle, when Damon leaning against a tapering Olive thus began.

D. Arise, fair Lucifer, and previous usher in the cheerful Day: While I, deceived by the feigned Passion of my Mistress Nisæ, to her complain; and to the Gods, now that I die (tho' it hath hitherto availed me nought that I took them to Witness) yet in my last Hour appeal. Begin with me, my Pipe, Mænalian Strains. Mount Mænalus has Groves for ever filled with Melody, and Pines for ever vocal; he ever hears the Loves of Shepherds, and the Music of Pan, the first who suffered not the Reeds to be neglected. Begin with me, my Pipe, Mænalian Strains. Nisæ is given away to Mopsus! What may we Lovers not expect? Griffins now shall match with Horses, and in the succeeding Age the timorous Does with Dogs shall come to drink. Mopsus, cut your fresh nuptial Torches: For thee a Wife is conducting home. Strow the Nuts, Bridegroom:

NOTES.

18. *Conjugis Nisæ*, i. e. His designed Wife, as *maritus* is put for a Lover or intended Husband, &c. n. IV. 536.

Quos & cum toties jam designata maritor.

30. *Spargo nutes.* This Ceremony of strowing Nuts, that the Boys might scramble for

them, was usual at Nuptials; for which several Reasons are assigned by Pliny.

30. *Tibi deferit Hesperus OEtam.* OEtæ was a Mountain, or Range of Mountains, in Thessaly, of a very great Height; which, as *Rudolph* observes, being westward of Attica and Bœotia, the

Incipe Mænalios mecum, mea tibia, versus.
O digno conjuncta viro! dum despicias omnes,
Dumque tibi est odio mea fistula, dumque capellæ,
Hirsutumque supercilium, proluxaque barba;
Nec curare Deum credis mortalia quemquam. 35

Incipe Mænalios mecum, mea tibia, versus.
Sepibus in nostris parvam te roscida mala
(Dux ego vester eram) vidi cum matre legentem.
Alter ab undecimo tum me jam ceperat annus:
Jam fragiles poteram à terrâ contingere ramos. 40
Ut vidi, ut perii, ut me malus abstulit error!

Incipe Mænalios mecum, mea tibia, versus.
Nunc scio quid sit Amor: duris in cotibus illum
Ismarus, aut Rhodope, aut extremi Garamantes,
Nec nostri generis puerum, nec sanguinis edunt. 45

Incipe Mænalios mecum, mea tibia, versus.
Sævus amor docuit natorum sanguine matrem
Commaculare manus: crudelis tu quoque mater:
Crudelis mater magis, an puer improbus ille?
Improbis ille puer: crudelis tu quoque mater. 50

Mænales, incipe Mænalios versus mecum. O digno conjuncta viro! dum despicias omnes alios puerum illum Ismarum; dumque mea fistula est tibi odium, dumque mea capella, hirsutumque supercilium, proluxaque barba sunt odio: nec credis quemquam Deum curare mortalia. Mænales, incipe Mænalios versus mecum. Ego vidi te parvam, legentem roscida mala cum matre in nostris sepibus (ego eram vester dux). Jam tum alter annus ab undecimo ceperat me: jam poteram contingere fragiles ramos à terrâ. Ut vidi, ut perii amore, ut malus error abstulit me! Mænales, incipe Mænalios versus mecum. Nunc scio quid Amor sit: Ismarus, aut Rhodope, aut extremi Garamantes edunt illum in duris cotibus, illum puerum nec nostri generis, nec nostri sanguinis. Mænales, incipe Mænalios versus mecum. Sævus amor docuit matrem Medeam commaculare manus sanguine natorum.

torum: tu, mater, fuisti crudelis quoque: an mater fuit magis crudelis, an ille puer magis improbus? ille puer fuit improbus, tu crudelis quoque, mater.

TRANSLATION.

Hesperus for thee forsakes Oëta. Begin with me, my Pipe, Mænalian Strains. O rarely matched to a worthy Spouse! while you disdain all the World besides, and while you detest my Pipe and Goats, my shaggy Eye-brows, and my overgrown Beard; nor believe that any God regards the Affairs of Mortals. Begin with me, my Pipe, Mænalian Strains. When thou wast but a Child, I saw thee with thy Mother gathering the dewy Apples on our Hedges, I was your Guide; I had then just entered on the Year next after eleven: I was then just able to reach the slender Boughs from the Ground. How I looked, how I languished, how the fatal Delusion stole my Heart away! Begin with me, my Pipe, Mænalian Strains. Now I know what Love is: Ismarus, or Rhodope, or the remotest Garamantes, produced him on rugged Cliffs, a Boy nor of our Race, nor of our Blood. Begin with me, my Pipe, Mænalian Strains. Relentless Love taught the Mother to imbrue her Hands in her own Childrens Blood: A cruel Mother too thou wast: Whether more cruel was the Mother, or more impious the Boy? Impious was the Boy: Thou, Mother, too wast cruel.

NOTES.

the Inhabitants of those Countries used to observe the Stars set and retire out of Sight behind that Mountain. So that, with respect to them, *Hesperus leaves Oëta*, is the same as to say, *the Evening-star is now setting*. And the same Way of speaking was adopted by Poets of other Countries, tho' differently situated.

39. *Alter ab undecimo*. Literally, *The Year next after eleven had then just taken hold of me*. *Servius* makes it the thirteenth Year; for *alter*, he says, is said only of two. But *alter ab illo*,

Ecl. V. 49, plainly signifies *the next after*, and so it would seem to do here.

44. *Ismarus—Rhodope*. Two Mountains in Thrace, very wild and horrid. The Garamantes again were a savage People inhabiting the most inland Parts of Libya.

47. *Matrem*. This cruel Mother is Medea, who, to be revenged on Jason for preferring another Mistress to her, slew her Sons whom she bore to him before his Eyes.

56. *Arise*.

*Incipe tibia, incipe Mænalian
versus mecum. Nunc et lupus
fugiat oves ultro: dura quercus
ferant aurea mala: alnus
pinguis narcisso: myricæ sudent
corticibus; et cygnis ululæ: Tityrus sit
Orpheus; Orpheus in silvis,
Arion inter delphinas.
Illa tibia, incipe Mænalian
versus mecum. Omnia sunt vel
medium mare: silvas vivite et
videte. Deferat præcepti de
speculâ aërii montis in undas:
habeto hoc extremum munus morientis
amatoris. Tibia, desine,
jam desine Mænalian ver-
sus. Damon dixit hæc: vos,
Pierides, dicite, quæ Alphesi-
bus responderit. Omnes non
possumus facere omnia. A. Ef-
fer aquam huc, famula, et
cinge hæc altaria molli vittâ:
adoleque pingues verbenas, et
mascula thura: experiar aver-
tere sanos sensus mei conjugis
magicis sacris. Nihil nisi carmina desunt hic.*

*Incipe Mænalian mecum, mea tibia, versus.
Nunc et oves ultro fugiat lupus: aurea duræ
Mala ferant quercus: narcisso floreat alnus:
Pinguia corticibus sudent electra myricæ;
Certent et cygnis ululæ: sit Tityrus Orpheus;
Orpheus in silvis, inter delphinas Arion. 56
Incipe Mænalian mecum, mea tibia, versus.
Omnia vel medium fiant mare: vivite silvæ.
Præcepti aërii speculâ de montis in undas
Deferat: extremum hoc munus morientis habeto.
Desine Mænalian, jam desine, tibia, versus. 61
Hæc Damon: vos, quæ responderit Alphesi-
bæus,
Dicite, Pierides. Non omnia possumus omnes.
A. Effer aquam, et molli cinge hæc altaria vittâ:
Verbenasque adole pingues, et mascula thura: 65
Conjugis ut magicis sanos avertere sacris
Experiar sensus. Nihil hic nisi carmina desunt.*

TRANSLATION.

Begin with me, my Pipe, Mænalian Strains. Now let the Wolf of himself fly from the Sheep: The hard Oaks bear golden Apples: The Alder with Narcissus bloom: The Tamarisks distil rich Amber from their Barks: Let Owls with Swans contend; be Tityrus an Orpheus; an Orpheus in the Woods, an Arion among the Dolphins. Begin with me, my Pipe, Mænalian Strains. All the World for me may even become one great Abyss: Ye Woods farewell. From the Summit of yon aerial Mountain will I fling me headlong down into the Waves: Take this last Present from thy dying Swain. Cease, my Pipe, now cease Mænalian Strains.

Thus Damon: Ye Pierian Musæ, say what Alphesibæus responsive sung. All things we cannot all.

A. Bring forth the Water, and bind these Altars with a soft Fillet: Burn thereon fat unctuous Vervain, and male Frankincense: That I may try by sacred Magic Spells to dispossess my Love of a sound Mind. Nothing here but Charms

NOTES.

56. *Arion.* A Lyric Poet, who, in his Return to Corinth his native Country, from Italy, where he had enriched himself, was by the covetous Mariners thrown over board, while he was playing on his Lyre: But a Dolphin, charmed with his Music, is said to have taken him on its Back, and carried him to Tænarus.

59. *Speculâ.* Signifies an Eminence which commands the Prospect of all the Country round.

64. *Effer aquam, &c.* Here *Alphesibæus* personates the Enchantress, whom we must now suppose to be entering on her magic Rites, in order to recover the lost Affection of *Daphnis*:

And these Words she addresses to her Maid *Amarellis*, who is mentioned Verse 78.

65. *Verbenas.* According to the best Interpreters is here to be taken for all sorts of Herbs used in such kind of Rites: The Herb Vervain however was peculiarly appropriated to magical Operations, *Plin. Lib. XXII. 2.*

65. *Mascula thura*, i. e. The purest and best, as *La Cerda* explains it from *Dioscorides*.

66. *Conjugis, &c.* To turn away the sound Mind of him who was to have been my Spouse, i. e. to throw him into the frantic Passion of Love for me whom he has rejected.

Ducite ab urbe domum, mea carmina, ducite
Daphnin.

Carmina vel cœlo possunt deducere Lunam :

Carminibus Circe socios mutavit Ulyssæi : 70
Frigidus in pratis cantando rumpitur anguis.

Ducite ab urbe domum, mea carmina, ducite
Daphnin.

Terna tibi hæc primùm triplici diversa colore
Licia circumdo ; terque hæc altaria circum
Effigiem duco. Numero Deus impare gaudet. 75

Ducite ab urbe domum, mea carmina, ducite
Daphnin.

Necte tribus nodis ternos, Amarylli, colores :
Necte, Amarylli, modò : et, Veneris, dic, vin-
cula necto.

Ducite ab urbe domum, mea carmina, ducite
Daphnin.

Limus ut hic durefcit, et hæc ut cera liquefcit 80
Uno eodemque igni ; sic nostro Daphnis amore.
Sparge molam, et fragiles incende bitumine lauros.
Daphnis me malus urit ; ego hanc in Daphnide
laurum.

*Mea carmina ducite, ducite
Daphnin ab urbe domum. Car-
mina vel possunt deducere Lu-
nam cœlo : Circe mutavit socios
Ulyssæi carminibus : frigidus an-
guis, in pratis, rumpitur can-
tando. Mea carmina, ducite,
ducite Daphnin ab urbe domum.
Primum circumdo hæc tria licia
tibi, diversa triplici colore, du-
coque tuam effigiem ter circum
hæc altaria. Deus gaudet im-
pare numero. Mea carmina,
ducite, ducite Daphnin ab urbe
domum. Famula Amarylli,
necte ternos colores tribus nodis :
Amarylli, necte eos modò : et
dic hæc verba, necto vincula
Veneris. Mea carmina, ducite,
ducite Daphnin ab urbe domum.
Ut hic limus durefcit, et ut hæc
cera liquefcit uno eodemque igni ;
sic Daphnis durefcit aliis, et
liquefcit nostro amore. Sparge
molam, et incende fragiles lauros
bitumine. Malus Daphnis urit
me ; ego uro hanc laurum in
Daphnide.*

TRANSLATION.

are wanting. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. Charms can even draw down the Moon from Heaven : Circe by Charms transformed the Associates of Ulysses : The cold Snake is in the Meads by Incantation burst. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. First these three Threads with threefold Colours varied I round thee twine ; and thrice lead thy Image round these Altars. The Gods delight in the uneven Number. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. Bind, Amaryllis, three Colours in three Knots : Bind them, Amaryllis, now : And say I bind the Chains of Venus. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. As this Clay hardens, and as this Wax with one and the same Fire dissolves ; so may *Daphnis* By my Love. Sprinkle the salt Cake, and burn the crackling Laurels in Bitumen. Me cruel *Daphnis* burns, I on *Daphnis* burn this Laurel. My Charms bring

NOTES.

71. Cantando. i. e. Dum incantatur, as Geor.
II. 250.

Sed picis in morem ad digitos lentescit habendo.
i. e. Dum habetur tractaturque digitis.

82. Fragiles. Either crackling, quasi frago-
rem edentes : In which Sense Lucretius uses the
Word, Lib. VI. 3.

Interdum perfcissa furit petulantibus Euris,
Et fragiles sonitus chartarum commodatur.

Or, which is the same thing, withered, and so
apt to crackle : Thus fragilis is opposed to suc-
cosus in Celsus : Succosa firmior quam fragilia,
Cel. II. 18. That the Crackling of the Lau-
rel was a good Omen we learn from Tibullus,
II. 5. 81.

Et succensa sacris crepitet bene laurea flam-
mis,
Omine quo felix, et sacer annus eat.

Mæa carmina, ducite, ducite Daphnin ab urbe domum. Talis amor teneat Daphnin, qualis est, luctu, cum fessa quærendo juvenem, per nemora, atque alius latus, perditus procumbit in viridi herba præter rivum aquæ, nec meminit decedere foræ vestri: talis amor teneat eam; nec sit mihi cura mederi ejus amor. Mæa carmina, ducite, ducite Daphnin ab urbe domum. Ille perfidus olim reliquit hæc exuvias mihi, cara pignora sui: quæ nunc ego mando tibi, terra, in limine ipso: hæc pignora debent Daphnin mihi. Mæa carmina, ducite, ducite Daphnin ab urbe domum. Mævis ipse dedit mihi hæc herbas, atque hæc venena læssa Ponto: plurima venena nascuntur Ponto. Ego vidi Mævin ipsum sæpe fieri lupum bis, et condere se silvis, sæpe excire animas imis sepulcris, atque traducere satas menses aliæ. Mæa carmina, ducite, ducite Daphnin ab urbe domum. Amarylly, fer cineres foras; jaceque eos trans caput fluentis rivo: ne respexeris.

Ducite ab urbe domum, mea carmina, ducite Daphnin.

Talis amor Daphnin, qualis, cum fessa juvenem Per nemora, atque altos quærendo bucula lucos 86 Propter aquæ rivum viridi procumbit in herbâ Perdita, nec seræ meminit decedere nocti:

Talis amor teneat; nec sit mihi cura mederi.

Ducite ab urbe domum, mea carmina, ducite Daphnin. 90

Has olim exuvias mihi perfidus ille reliquit, Pignora cara sui: quæ nunc ego limine in ipso Terra, tibi mando: debent hæc pignora Daphnin.

Ducite ab urbe domum, mea carmina, ducite Daphnin. 94

Has herbas, atque hæc Ponto mihi læssa venena Ipse dedit Mæris: nascuntur plurima Ponto. His ego sæpe lupum fieri, et se condere silvis Mærin, sæpe animas imis excire sepulcris, Atque satas aliò vidi traducere menses.

Ducite ab urbe domum, mea carmina, ducite Daphnin. 100

Fer cineres, Amarylly, foras; rivoque fluenti,

TRANSLATION.

Daphnis from the Town, bring *Daphnis* home to me. Such Love on *Daphnis*, as when a Heifer, tired with ranging after the Bull through Lawns and lofty Groves, at length in absolute Despair lies down on the green Rushes by a Rivulet of Water, nor is mindful to withdraw from the late Hour of Night: Let such Love on *Daphnis* seize; nor let his Cure be my Concern. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. These Garments the faithless *Shepherd* left with me some time ago, the dear Pledges of himself: Which to thee, O Earth, in the very Entrance I now commit: These Pledges owe to me the Return of *Daphnis*. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. These Herbs, and these baneful Plants, in Pontus gathered, *Mæris* himself gave me: In Pontus they numerous grow. By these have I seen *Mæris* transform himself into a Wolf, and skulk into the Woods, often from their deep Graves call forth the Ghosts, and transfer the springing Harvests to another Ground. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. Bring forth the Ashes, *Amarylly*; throw them into a

NOTES.

91. *Exuvias*. The Clothes he had once wore, which were thought to further the Effect of Enchantments. For which Reason *Did* order the Garments of *Æneas* to be laid on the Pile which she pretended to have raised for the Performance of magical Rites:

—arma viri, thalamo quæ fixa reliquit
Impius, exuviasque omnes—superimponas.

92. *In ipso limine*. In the Porch of *Vesta's* Temple, says *Servius*. But *Turnebus* explains

it, *In the Entrance to Daphnis's House*. Others with more Reason, understand it of the Entrance to her own House: For it appears that the Enchantress performed all these Rites near her own House, Verse 64, 107.

101. *Rivoque fluenti*. The same as in rivum fluentem, of which Construction many Examples occur in *Virgil*. See *Æn.* I. 293. II. 250. V. 451. VI. 191. VIII. 591. IX. 664. XII. 283.

When

Transque caput jace: ne respexeris. His ego

Daphnin

Aggrediar: nihil ille Deos, nil carmina curat.

Ducite ab urbe domum, mea carmina, ducite

Daphnin.

Aspice, corripuit tremulis altaria flammis 105

Sponte sua, dum ferre moror, cinis ipse: bonum sit.

Nescio quid certè est: et Hylax in limine latrat.

Credimus? an, qui amant, ipsi sibi somnia fingunt?

Parcite, ab urbe venit, jam parcite, carmina,

Daphnis.

Ego aggrediar Daphnin hic: ille nihil curat Deos, nil curat carmina. Mea carmina, ducite, ducite Daphnin ab urbe domum. Aspice, cinis ipse corripuit altaria tremulis flammis sua sponte, dum moror ferre eum: sit bonum. Certè nescio quid: et canis Hylax latrat in limine. Credimus? an qui amant, ipsi fingunt somnia sibi? mea carmina, parcite, jam parcite, Daphnis venit ab urbe domum.

TRANSLATION.

flowing Brook, and over thy Head: Look not back. Daphnis with these I will assail: Nought he regards the Gods, nought he regards my Charms. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. See, the very Ashes have spontaneous seized the Altars with quivering Flames, while I delay to remove them: May it be a happy Omen. Something here, I know not what, appears: and *Hylax* in the Entrance barks. Can I believe? Or do those in love form to themselves fantastic Dreams? Cease, for *Daphnis* comes from the Town, now cease, my Charms.

ECLOGA IX.

LYCIDAS, MOERIS.

L. **Q**Uò te, Mœri, pedes? an, quò via ducit, in urbem?

M. O Lycida, vivi pervenimus, advena nostri,

(Quod nunquam veriti sumus) ut possessor agelli,

ORDO.

L. Mœri, quò pedes duunt te? an in urbem Mantuanam, quò via ducit? M. O Lycida, non vivi pervenimus ed miserum, ut advena possessor nostri agelli diceret (quod nunquam sumus veriti)

TRANSLATION.

L. **W**Hither is Mœris bound? Are you for the Town, whither the Way leads?

M. Ah Lycidas, we have lived to see the Day when an alien Possessor of my

NOTES.

When *Virgil*, by the Favour of *Augustus*, had recovered his Patrimony near *Mantua*, and went in hope to take Possession, he was in Danger to be slain by *Arius* the Centurion, to whom those Lands had been assigned by the Emperor, in Reward of his Service against *Brutus* and *Cassius*. This Pastoral therefore is filled with Complaints of his hard Usage,

and the Persons introduced are alledged to be the Bailif of *Virgil*, or his Father, represented by *Mœris*, and his Friend *Lycidas*, a *Mantuan* Shepherd.

1. *Quò te, Mœri, pedes.* i. e. *Quò pedes duunt te.*

2. *Vivi pervenimus.* i. e. *Vivendo pervenimus ed.*

Hæc arva sunt mea; vos veteres coloni migrate. Non nunc victi, tristes, quoniam Fors versat omnia, mittimus hos boves illi (quod minus, utinam, nec vertat bene illi.) L. Certè equidem audieram, vestrum Menalcan servasse omnia arva carminibus, quæ colles incipiunt subducere se, demittereque jugum molli clivo, usque ad aquam, et cacumina veteris fagi jam fracta. M. Audieras illud, et fama fuit sic: sed, Lycida, nostra carmina valent tantùm inter Martia tela, quantum dicunt Chaonias columbas valere, aquila veniente. Quid nisi sinistra cornix monuisset me antè, ab cavâ ilice, incidere novas lites quæcumque ratione; nec hic tuus Mæris, nec Menalcas ipse viveret. L. Heu, tantum scelus cadit in quemquam! Heu Menalca, tua solatia sunt penè rapta nobis simul tecum? quis igitur caneret nymphas? quis spargeret humum florentibus herbis? aut induceret fontes viridi umbrâ?

Diceret: Hæc mea sunt; veteres migrate coloni. Nunc victi, tristes, quoniam Fors omnia versat, 5 Hos illi (quod nec bene vertat) mittimus hædoæ.

L. Certè equidem audieram, quæ se subducere colles

Incipiunt, mollique jugum demittere clivo, Usque ad aquam, et veteris jam fracta cacumina fagi,

Omnia carminibus vestrum servasse Menalcan. 10

M. Audieras, et fama fuit: sed carmina tantum Nostra valent, Lycida, tela inter Martia; quantum Chaonias dicunt, aquilâ veniente, columbas.

Quod nisi me quæcumque novas incidere lites Antè sinistra cavâ monuisset ab ilice cornix; 15 Nec tuus hic Mæris, nec viveret ipse Menalcas.

L. Heu, cadit in quemquam tantum scelus! heu tua nobis

Penè simul tecum solatia rapta, Menalca!

Quis caneret nymphas? quis humum florentibus herbis

Spargeret, aut viridi fontes induceret umbrâ? 20

TRANSLATION.

little Farm (what we never apprehended) may say: These are mine; old Tenants, begone. Now vanquished and disconsolate, since Fortune turns all things topsy turvy, to him I convey these Kids, of which I wish him little good.

L. Sure I heard that your Menalcas had saved by his Verse all that Ground where the Hills begin invisibly to withdraw, and by an easy Declension to sink down their Ridges as far as the Stream, and now broken Tops of the old Beech.

M. Thou heardest it, Lycidas, and it was reported: But our Verse just as much avails amidst martial Arms; as they say the Chaonian Pigeons do, when the Eagle comes upon them. But had not the ill-boding Raven from an hollow ever-green Oak warned me by any Means to break off new Pleas; neither your Mæris here, nor Menalcas himself had been *this Day* alive.

L. Alas, is any one capable of so great Wickedness! Alas, Menalcas, the Charms of thy Poetry were almost snatched from us with thyself! Who *then* had sung the Nymphs? Who with flowery Herbs had strewed the Ground, or co-

NOTES.

6. *Quod nec bene vertat* Literally, *Which way it not turn out well to him.* The common Form of congratulating one upon receiving a Favour was *Bene vertat*, I wish you Joy, *quod* Good may it do you.

13. *Chaonias columbas.* The Pigeons of Dodona, in Chaonia or Epirus, said to have delivered Oracles. Epirus was called Chaonia from the Chaonians who inhabited a Part of that

Country.

17. *Heu cadit.* Literally, *Can such Wickedness fall to the Share of any one.*

20. *Fontes induceret umbrâ.* Induco is used in the same Sense by Cæsar, 2 *Bel. Gal.* 33. *Scutis ex cortice factis, aut viminibus instructis, quæ subito (ut temporis exiguitas postulabat) populus inducerant.*

Vel quæ sublegi tacitus tibi carmina nuper,
Cum te ad delicias ferres Amaryllida nostras?

Tityre, dum redeo, brevis est via, pasce capellas:
Et potum pastas age, Tityre: et, inter agendum,
Occursare capro, cornu ferit ille, caveto. 25

M. Imò hæc, quæ Varo necdum perfecta cane-
nebat:

Vare, tuum nomen, (superet modò Mantua nobis,
Mantua vix miseræ nimium vicina Cremonæ!)
Cantantes sublime ferent ad sidera cycni.

L. Sic tua Cyrneas fugiant examina taxos: 30
Sic cytiso pastæ distendent ubera vaccæ.

Incipe, si quid habes. Et me fecere poetam
Pierides: sunt et mihi carmina: me quoque dicunt
Vatem pastores: sed non ego credulus illis:

Nam neque adhuc Varo videor, nec dicere Cinnâ 35
Digna; sed argutos inter strepere anser olores.

M. Id quidem ago; et tacitus, Lycida, me-
cum ipse voluto,

Si valeam meminisse: neque est ignobile carmen.
Huc ades, ô Galatea: quis est nam ludus in undis?

gutos olores. M. Quidem ago id; et, Lycida, ego ipse tacitus voluto mecum, si valeam meminisse
illud: neque est ignobile carmen. Jam memini: ades huc, ô Galatea: quisnam ludus est in undis?

TRANSLATION.

covered with verdant Shade the Springs? Or who had sung those Songs which lately I secretly stole from you, when you resorted to our darling Amaryllis?
“Feed, Tityrus, my Goats, till I return, short is the Way: And, when they are fed, drive them, Tityrus, to watering: And, while you are so doing, beware of meeting the He-goat, he butts with the Horn.”

M. Nay rather these, which to Varus, and yet unfinished, he sung: “Varus, the tuneful Swans shall raise thy Name aloft to the Stars, if Mantua remain but in our Possession, Mantua, alas, too near unfortunate Cremona!”

L. If thou retainest any, begin: So may thy Swarms avoid Cyrnean Yews: So may thy Heifers fed with Cytisus distend their Dugs. Me too the Muses have plucked a Poet: I too have my Verses: And our Shepherds call me Bard: But to them I give no Credit: For as yet methinks I sing nothing worthy of a Varus or a Cinna; but only gabble as a Goose among sonorous Swans.

M. That, Lycidas, is what I am about; and now con it over in Silence with myself, if I can recollect it: Nor is it a vulgar Song. “Come hither, Galatea: For what Pleasure have you among the roaring Waves? Here is

NOTES.

30. *Cyrneæ taxos*. The Bees that feed on Yews yield Honey very harsh and bitter to the taste; and these Trees abounded in Corsica, which Island the Greeks called *Cyros*.

35. *Varo—Cinnâ*. Quintilius Varus mentioned Ecl. VI. 7. and Cornelius Cinna, Pompey's Grandson, who became a Favourite of Augustus.

*Hic est purpureum vtr: hic bu-
mus fundit varios flores circum
flumina: hic candida populus
imminet antro, et lentæ vites
texunt umbracula. Ades huc:
sive ut insani factus feriant
litore. L. Quid verò? quæ
sunt illa carmina, quæ audie-
bam te solum canentem sub purâ
noctæ? meminî numeros, si tene-
rem verba. M. Daphni, quid
semper suspicis antiquos ortus
signorum? ecce astrum Dianæ
Cæsaris processit: astrum, quod
segetes gauderent frugibus; et
quæ uva duceret colorem in a-
pricis collibus. Daphni, infere
pyros: nepotes carpent tua po-
ma. Alas fert omnia, et ani-
mam quæquæ. Ego meminî me
puerum sæpe condere luges soles
cantando. Nunc tot carmina
sunt oblita mihi: jam vox ipsa
quoque fugit Marim: lupi pri-
ores videre Marim. Sed ta-
men Menalcas ipsa referet ista
carmina tibi sæpe satis. L. Tu
ducis nostros amores in longum
tempus causando. Et nunc as-
pice, omne æquor stratum silet tibi, et omnes auræ ventosi murmuris ceciderunt.*

Hic ver purpureum: varios hic flumina circum 40
Fundit humus flores: hic candida populus antro
Imminet, et lentæ texunt umbracula vites.
Huc ades: insani feriant sine litora fluctus.

L. Quid, quæ te purâ solum sub nocte canentem
Audieram? numeros memini, si verba tenerem. 45

M. Daphni, quid antiquos signorum suspicis
ortus?

Ecce Dianæ processit Cæsaris astrum:

Astrum, quo segetes gauderent frugibus; et quo
Duceret apricis in collibus uva colorem. 49

Infere, Daphni, pyros: carpent tua poma nepotes.
Omnia fert ætas, animum quoquæ. Sæpe ego longos
Cantando puerum memini me condere soles.

Nunc oblita mihi tot carmina: vox quoque Mœ-
rim

Jam fugit ipsa: lupi Mœrim videre priores.

Sed tamen ista satis referet tibi sæpe Menalcas. 55

L. Causando nostros in longum ducis amores.

Et nunc omne tibi stratum silet æquor: et omnes,
Aspice, ventosi ceciderunt murmuris auræ.

TRANSLATION.

blooming Spring: Here, about the Rivers, Earth pours forth her various Flow-
ers: Here the white Poplar overhangs the Grotto, and the limber Vines
weave shady Bowers. Come hither: Leave the mad Billows to buffet the
Shores."

L. But what are these, which I heard you singing in a clear Night alone?
I remember the Air, if I could recollect the Words.

M. Daphnis, why gaze you with Admiration on the Risings of the Signs,
which are of ancient Date? Lo Dianæan Cæsar's Star is entered on its Course:
The Star, at whose Rising the Fields were to rejoice with Corn; at whose Rising
the Grapes on sunny Hills were to take on their purple Hue. Daphnis, plant
thy Pear-trees: Posterity shall pluck the Fruit of thy Plantations. Age impairs
all things, even the Mind itself. Often, I remember, when a Boy, I sung long
Summer-days quite down the Sky. Now all these Songs I have forgot:
Now the Voice itself has left Mœris; the Wolves have seen Mœris first. But
these Menalcas himself will often enough recite to you.

L. By framing Excuses you tediously suspend my fond Desire. And now the
whole Surface of the Main for thee lies smooth and still; and mark how every

NOTES.

47. Dianæi Cæsaris. Cæsar of the Julian
Family, which sprung from Æneas, the Son of
Venus, whom Mythology makes the Daughter
of Jupiter and Dione.

50. Carpent tua poma nepotes. Here Maris
abruptly breaks off, as if his Memory had
failed him, and thence takes Occasion to make

the following Reflection, than which no-
thing can be more natural: *Omnia fert ætas,*
&c.

54. Lupi Marim videre priores. Alluding to
a superstitious Notion, that, if a Wolf saw a
Man before it was seen by him, it made him
lose his Voice.

55. Menalcas.

Hinc aded media est nobis via: namque sepulcrum
 Incipit apparere Bianoris. Hic, ubi densas 60
 Agricola stringunt frondes, hic, Mœri, canamus:
 Hic hædos depone: tamen veniemus in urbem.
 Aut si, nox pluviam ne colligat ante, veremur,
 Cantantes licet usque, minus via lædet, eamus.
 Cantantes ut eamus, ego hoc te fasce levabo. 65
 M. Define plura, puer, et, quod nunc instat
 agamus.
 Carmina tum melius, cum venerit ipse, canemus.

Aded hinc est nobis media via: namque sepulcrum Bianoris incipit apparere. Hic, ubi agricola stringunt densas frondes, hic, Mœri, canamus: hic deponere hædos: tamen veniemus in urbem. Aut si veremur, ne nox colligat pluviam ante, licet ut eamus cantantes usque (via minus lædet.) Ut eamus cantantes, ego levabo te hoc fasce. M. Puer, define loqui plura verba: et agamus, quod nunc instat. Canemus carmina me-

lius tum, cum Menalcas ipse venerit.

TRANSLATION.

whispering Breeze of Wind hath died away. Besides Half of our Journey still remains: For Bianor's Tomb begins to appear. Here, where the Swains are stripping off the thick Leaves, here, Mœris, let us sing: Here lay down your Kids: Yet we shall reach the Town *betimes*. Or if we are afraid lest the Night should gather Rain before *we arrive*, yet we may still go on singing, the Way will be less tedious. That we may go on singing, I will ease you of this Burden.

M. Shepherd, urge me no more, and let us mind the Business now in hand. We shall sing those Tunes to more Advantage when *Menalcas* himself arrives.

NOTES.

60. *Bianoris*. The Son of the River Tyber, and the prophetic Nymph *Manto*, who founded *Mantua*, and called it after the Name of his Mother.

E C L O G A. X.

GALLUS.

ORDO.

Arethusa, concede hunc extremum laborem mihi. Pauca carmina sunt dicenda meo Gallo, sed quæ Lycoris ipsa legat. Quis neget carmina Gallo? sic amara Doris non intermisceat suam undam tibi, cum labere subter Sicanos fluitus. Dea incipe, dicamus sollicitos amores Galli, dum suæ capellæ attendent tenera virgulta. Non canimus surdis; silvæ respondent omnia. Quæ nemora, aut qui saltus habuere vos, puellæ Naiades, cum Gallus periret indigno amore? nam neque juga Parnassi, nam neque ulla juga Pindi, neque Aganippæ fons Aoniæ fecere moram vobis.

EXtremum hunc, Arethusa, mihi concede laborem.

Pauca meo Gallo, sed quæ legat ipsa Lycoris, Carmina sunt dicenda. Neget quis carmina Gallo? Sic tibi, cum fluctus subter labere Sicanos, Doris amara suam non intermisceat undam. 5 Incipe: sollicitos Galli dicamus amores, Dum tenera attendent finæ virgulta capellæ. Non canimus surdis; respondent omnia silvæ. Quæ nemora, aut qui vos saltus habuere, puellæ Naiades, indigno cum Gallus amore periret? 10 Nam neque Parnassi vobis juga, nam neque Pindi Ulla moram fecere, neque Aoniæ Aganippæ.

TRANSLATION.

Indulge me, Arethusa, this last Essay. A few Verses, but such as Lycoris herself may read, I must sing to my Gallus. Who can deny a Verse to Gallus? So, when thou glidest beneath the Sicilian Waves, may brackish Doris not intermingle her Stream *with thine*. Begin: Let us sing the anxious Loves of Gallus, while the flat-nosed Goats browse the tender Shrubs. We sing not to the Deaf; the Woods reply to all. What Groves, ye Virgin Nays, or what Lawns detained you, while Gallus pined away with ill-requested Love? For neither any of Parnassus's Tops, nor those of Pindus, nor Aonian Aganippe, *the*

NOTES.

Gallus, a great Patron of *Virgil*, and an excellent Poet, was very deeply in love with one *Cytheris*, whom he calls *Lycoris*; and who had forsaken him for the Company of a Soldier. The Poet therefore supposes his Friend *Gallus* retired in his Height of Melancholy into the Solitudes of *Arcadia* (the celebrated Scene of *Pastorals*) where he represents him in a very languishing Condition, with all the rural Deities about him, pitying his hard Usage, and condoling his Misfortunes.

This *Gallus* is he who, *Suetonius* tells us, raised himself from a mean Station to high Favour with *Augustus*, and had from him the Government of *Egypt* after the Death of *Antony* and *Cleopatra*. *Suet. in Aug. LXVI.*

1. *Arethusa*. A Fountain or Fountain-nymph in *Sicily*, where *Theocritus* flourished.

5. *Doris amara*, *Doris* is one of the Sea-

nymphs, here put for the Sea itself. For the fabulous Story of *Alpheus* and *Arethusa*, see *Æn. III. 694.*

10. *Indigno amore*. Either unworthily requited, qui dignus erat meliore amore: Or taking *indignus* in the Sense of *surdis*, *crudelis*, as *Donatus* interprets it; and as it is used in the second *Æneid*:

Quæ causa indigna serenot—sedevit vultus?

11. *Nam neque, &c.* The Meaning is, that neither *Parnassus*, *Pindus*, nor any Place sacred to the Muses, could retard you from *Gallus*; for there the very Trees and Shrubs mourned in Concert with his elegiac Muse, and must have melted you into Pity, had you been in those Retreats; they were so far from retarding, that they would have invited you to aid the Love-sick, dying Swain.

11. *Parnassi—Pindi*. *Parnassus* is a Mountain

Illum etiam lauri, illum etiam flere myricæ:
 Pinifer illum etiam solâ sub rupe jacentem
 Mænalus, et gelidi fleverunt saxa Lycæi. 15
 Stant et oves circum, nostrî nec pœnitent illas;
 Nec te pœniteat pecoris, divine poeta:
 Et formosus oves ad flumina pavit Adonis:
 Venit et upilio: tardi venere bubulci:
 Uvidus hibernâ venit de glande Menalcas. 20
 Omnes, unde amor iste, rogant, tibi? venit Apollo:
 Galle quid infans? inquit. Tua cura Lycoris,
 Perque nives alium, perque horrida castra secuta est.
 Venit et agresti capitis Silvanus honore,
 Florentes ferulas et grandia lilia quassans. 25
 Pan Deus Arcadiæ venit: quem vidimus ipsi
 Sanguineis ebulli baccis minioque rubentem.
 Et quis erit modus? inquit: Amor non talia curat.
 Nec lacrymis crudelis amor, nec gramina rivis,
 Nec cytiso saturantur apes, nec fronde capellæ. 30
 Tristis at ille: tamen cantabitis, Arcades, inquit,

Etiam lauri, etiam myricæ flo-
 vere illum. Etiam pinifer Mæna-
 lalus, et saxa gelidi Lycæi fle-
 verunt illum jacentem sub solâ
 rupe. Et oves stant circum
 eum, nec pœnitent illas nostrî;
 nec pœniteat te pecoris, ô di-
 vine poeta: et formosus Adonis
 pavit oves ad flumina. Et u-
 pilio venit: tardi bubulci ve-
 nere: Menalcas uvidus de hi-
 bernâ glande venit. Omnes ro-
 gant, unde est tibi iste amor?
 Apollo venit: inquit, Galle,
 quid infans? Lycoris tua cura
 est secuta alium perque nives,
 perque horrida castra. Et Sil-
 vanus venit, cum agresti ho-
 nore capitis, quassans florentes
 ferulas, et grandia lilia. Pan
 Deus Arcadiæ venit: quem nos
 ipsi vidimus, rubentem sangui-
 nis baccis ebulli, minioque. Et
 ille inquit, quis erit modus?
 amor non curat talia. Nec cru-
 delis amor saturatur lacrymis,
 nec gramina rivis, nec apes sa-
 turantur cytiso, nec capella fronde. At ille Gallus tristis inquit, tamen, Arcades, vos cantabitis

turantur cytiso, nec capella fronde. At ille Gallus tristis inquit, tamen, Arcades, vos cantabitis

TRANSLATION.

Fountain of the Muses, did retard you: There the very Laurels, the very Tama-
 risks condoled him: Even Pine-top'd Mænalus bemoaned him as he lay beneath a
 lonely Rock, and over him the Stones of cold Lycæus wept. His Sheep too
 stand mourning around him, nor are they ashamed to share our Griefs; nor of
 thy Flock, divine Poet, be thou ashamed: Even fair Adonis tended Sheep along
 the Streams. The Shepherd too came up: The slow-paced Neat-herds came:
 Menalcas came wet from gathering Winter-maste. All interrogate whence this
 thy Love? Apollo came: Gallus, he says, why ravest thou thus? Lycoris, for
 whom you pine, is following another Lover through Snows, and horrid Camps.
 Silvanus too came up with rural Honours on his Head, waving the flowery Fen-
 nels and big Lillies that adorned his Brow. Pan, the God of Arcadia, came:
 Whom we ourselves beheld stained with the Elder's purple Berries and Ver-
 milion. What Bounds, he says, will you set to Mourning? Love regards not
 such vain Lamentations. Nor cruel Love with Tears, nor grassy Meads with
 Streams, nor Bees with Cytisus, nor Goats with Browie are satisfied. But he
 overwhelmed with Grief: Yet you, Arcadians, he says, shall sing these my Woos

NOTES.

15. *Mænalus—Lycæi.* Mænalus and Ly-
 cæus are two Mountains of Arcadia, the Scenæ

of this Pastoral. The one abounded with
 Pines, the other is often covered with Snow.

16. *Nostrî nec pœnitent illas, i.e. Nec pœnitent
 illas ingemiscere nostra causa.*

19. *Bubulci.* Others read *subulci.*

22. *Tua cura Lycoris.* Lycoris thy Care,
 or the Object of thy Love.

*hæc mea mala vestris montibus :
 vos Arcades soli pariti cantare.
 O quàm molliter tum ossa quies-
 cent mihi, si olim vestra fistula
 dicat meos amores ! atque uti-
 nam ego fuissẽm unus ex vobis,
 autque custos vestri gregis, aut
 vinitor maturæ uvæ ! Certè
 fore esset mihi Phyllis, fore A-
 myntas, seu quicunque furor ;
 (quid tum, si Amyntas sit sus-
 citor : et violæ sunt nigræ, et
 vaccinia sunt nigra) jaceret
 mecum inter salices sub lentâ
 vite : Phyllis legeret serta mihi,
 Amyntas cantaret mihi. Hic
 sunt gelidi fontes, hic sunt mol-
 lia prata, Lycori, hic est ne-
 mus : hic consumerer tecum ævo
 ipso. Nunc insanus amor de-
 tinet me in armis duri Martis,
 inter media tela, atque adversos
 hostes. Tu, procul à patriâ
 (nec sit mihi credere) vides
 tantùm Alpinas nives, et frigo-
 ra Rheni, ah dura ! sola sine
 me. Ah, ne frigora lædant te !
 ah, ne aspera glacies secet teneras plantas tibi ! Ibo, et modulabor carmina avenâ Siculi pastoris
 Theocriti,*

*Montibus hæc vestris : soli cantare periti
 Arcades. O mihi tum quàm molliter ossa quiescent,
 Vestra meos olim si fistula dicat amores !
 Atque utinam ex vobis unus, vestrique fuissẽm 35
 Aut custos gregis, aut maturæ vinitor uvæ !
 Certè five mihi Phyllis, five esset Amyntas,
 Seu quicunque furor ; (quid tum, si fuscus Amyntas ?
 Et nigræ violæ, sunt et vaccinia nigra)
 Mecum inter salices lentâ sub vite jaceret : 40
 Serta mihi Phyllis legeret, cantaret Amyntas.
 Hic gelidi fontes, hic mollia prata, Lycori,
 Hic nemus : hic ipso tecum consumerer ævo.
 Nunc insanus amor duri me Martis in armis,
 Tela inter media, atque adversos detinet hostes. 45
 Tu procul à patriâ (nec sit mihi credere) tantùm
 Alpinas, ah dura ! nives, et frigora Rheni,
 Me sine sola vides. Ah te ne frigora lædant !
 Ah tibi ne teneras glacies secet aspera plantas !
 Ibo, et Chalcidico quæ sunt mihi condita versu 50*

TRANSLATION.

on your Mountains : Ye Arcadians only skilled in Song. O how softly then my Bones shall rest, if your Pipe in future Times shall sing my Loves ! And would to Heaven I had been one of you, and either Keeper of your Flock, or Vintager of the ripe Grape ! Sure whether Phyllis or Amyntas, or whoever else had been my Love, (what tho' Amyntas be swarthy ? The Violet is black, and Hyacinths are black) they would have reposed with me among the Willows under the limber Vine : Phyllis had gathered Garlands for me, and Amyntas should have sung. Here are cool Fountains, here, Lycoris, soft flowery Meads, here a delicious Grove : Here with thee I could consume my whole Life away. Now Love frantic through Despair detains me in the Service of rigid Mars, in the midst of Darts, and adverse Foes. Thou, far from thy native Land (yet let me not believe it) beholdest nothing but Alpine Snows, and the Colds of the Rhine, ah, hard-hearted Fair ! alone, and without me. Ah Heaven forbid that these Colds should hurt thee ! that the sharp Ice should wound thy tender Feet ! I will go, and warble on the Sicilian Shepherd's Reed those Songs which are

NOTES.

33. *Quàm molliter ossa, &c.* They seem to have had a superstitious Dread lest the Bodies of the Dead should be oppressed with the Weight of the Earth that was laid upon them : And therefore they took care it should first be pounded and crumbled into Dust before it was laid on the Grave ; using this Form of Words : *Sit tibi terra levis, may the Earth be light upon thee.*

36. *Vinitor.* Is one who prunes or takes care of Vines, As it is here joined not with

vitis, but uvæ, it would seem to import the same as custos vineæ, as Mancinellus explains it ; or vindemiator, the Vintager.

45. *Adversos. i. e. says Servius, se pectus-que suum pugnae objicientes ; recta fronte, intrepido et virili animo occurrentes.*

48. *Me sine sola.* Lycoris had followed Gallus's Rival to the Wars, as is said in the Argument ; therefore the Meaning of *me sine sola*, is, *that she was alone as to him.*

50. *Chalcidico versu.* In elegiac Verse, such

Carmina, pastoris Siculi modulabor avenâ.
 Certum est in silvis, inter spelæa ferarum
 Malle pati; tenerisque meos incidere amores
 Arboribus: crescent illæ: crescetis amores.
 Interea mistis lustrabo Mœnala Nymphis: 55
 Aut acres venabor apros. Non me ulla vetabunt
 Frigora Parthenios canibus circundare saltus.
 Jam mihi per rupes videor, lucosque sonantes
 Ire: libet Partho torquere Cydonia cornu
 Spicula: tanquam hæc sint nostri medicina furoris;
 Aut Deus ille malis hominum mitescere discat. 61
 Jam neque Hamadryades rursus, nec carmina
 nobis

Ipsa placent: ipsæ rursus concedite silvæ.
 Non illum nostri possunt mutare labores;
 Nec si frigoribus mediis Hebrumque bibamus, 65
 Sithoniasque nives hiemis subeamus aquosæ:

quæ sunt condita mihi Chalcidico versu. Est certum, malle pati in silvis, inter spelæa ferarum, incidereque meos amores teneris arboribus: illæ arbores crescant: vos mei amores crescetis. Interea lustrabo Mœnala nymphis mistis, aut venabor acres apros. Non ulla frigora vetabunt me circundare Parthenios saltus canibus. Jam videor mihi ire per rupes, sonantesque lucos: libet mihi torquere Cydonia spicula Partho cornu: tanquam hæc sint medicina nostri furoris; aut ille Deus discat mitescere malis hominum. Jam rursus neque Hamadryades, nec carmina ipsa placent nobis: rursus vos silvæ ipsæ concedite. Nostri labores non possunt mutare illum Deum; nec si bibamusque Hebrum mediis frigoribus, subeamusque Sithonias nives aquosæ hyemis:

TRANSLATION.

by me composed in Euphorion's elegiac Strain. I am resolved, rather than pursue thee thus in vain, to submit to Toils and Dangers in the Woods, among the Dens of wild Beasts, and to inscribe my Loves upon the tender Trees: As they grow up, so you, my Loves, will grow. Mean while with mingled Troops of Nymphs over Mœnalus will I range, or hunt the fierce Boars. No Colds shall hinder me from traversing with my Hounds the Parthenian Lawns around. Now over Rocks and resounding Groves methinks I roam: Pleased I am to shoot Cydonian Shafts from the Parthian Bow: Fool that I am! as if these were a Cure for the Rage of Love; or as if that God were capable of being softened by human Woes. Now neither the Nymphs of the Groves, nor Songs themselves charm me any more: Even to you, ye Woods, once more I bid adieu. No Sufferings can alter him; not tho' in midst of Frosts we drink of Hebrus, and undergo the Sithonian Snows of rainy Winter; nor should we tend our Flocks

NOTES.

as Euphorion of Chalcis wrote. Servius informs us, that Gallus had translated his Greek Elegies into Latin Verse; and Ruæus and most Interpreters take this to be the Meaning of the Words *condita Chalcidico versu: Quæ versibus traduxi à Chalcidensi poeta*, says Ruæus. But, tho' this may be true, it is not to be made out of Virgil's Words without great Straining; for they imply no more than simply that Gallus had composed some Songs or Elegies in the same kind of Verse as the Poet of Chalcis wrote. Catullus seems to me to have hit upon the true Meaning, namely, That he would forsake Euphorion for Theocritus; i. e. Elegy for the pastoral kind of Poetry.

51. *Pastoris Siculi*. Theocritus.

59. *Partho cornu*. The Parthian Bow; because the Parthians were famed for handling the Bow, which they made of Horn.

59. *Cydonia spicula*. Cydonian Shafts, from Cydon, a Town in Crete, whose Arrows were much esteemed.

62. *Hamadryades*. The Nymphs of the Woods or Trees, from *ἄμυα*, *σινυλ*, and *δρυς*, an Oak, because their Fate was connected with that of particular Trees, with which they lived and died.

65. *Hebrum*. Hebrus, one of the greatest Rivers in Thrace, rising out of Mount Rhodope.

66. *Sithoniasque nives*. Sithonian Snows, from Sithonia, a Part of Thrace.

*nec si, cum moriens liber aret
in altâ ulmo, versemus oves
Æthiopum sub sidere Cancrî.
Amor vincit omnia: et nos ce-
damus amori. Divæ Pierides,
erit sat, vestrum poetam cecini-
sse hæc carmina, dum sedet,
et texit fuscillam gracili hibisco:
vos facietis hæc carmina maxi-
ma Gallo: Gallo, amor cuius
crescit mihi tantum in singulas
horas, quantum viridis alnus
subjicit se novo vere. Surga-
mus: umbra solet esse gravis
cantantibus; umbra juniperi est
gravis; umbra nocent et fru-
gibus. Vos capellæ, saturæ, ite domum, ite, Hesperus venit.*

Nec si, cum moriens altâ liber aret in ulmo,
Æthiopum versemus oves sub sidere Cancrî.
Omnia vincit amor: et nos cedamus amori.
Hæc sat erit, Divæ, vestrum cecinisse poetam, 70
Dum sedet, et gracili fuscillam texit hibisco,
Pierides: vos hæc facietis maxima Gallo:
Gallo, cuius amor tantum mihi crescit in horas,
Quantum vere novo viridis se subjicit alnus.
Surgamus: solet esse gravis cantantibus umbra: 75
Juniperi gravis umbra: nocent et frugibus umbræ.
Ite domum saturæ, venit Hesperus, ite capellæ.

TRANSLATION.

in Ethiopia, beneath the Sign of Cancer, when the dying Rind is withered on the stately Elm. Love conquers all; and let us yield to Love. These *Verses*, ye divine Muses, it shall suffice your Poet to have sung, while he sat, and wove his little Basket of slender Osiers; These you will make acceptable to Gallus: To Gallus, for whom my Love grows as much every Hour, as the green Alder shoots up in the Infancy of Spring. Let us arise: The *Evening*-shade uses to prove noxious to Singers; even the Juniper's Shade, at other Times the most wholesome, now grows noxious; the *Evening*-shades are hurtful even to the Corn. Go home, the Evening-star arises, my full-fed Goats, go home.

NOTES.

76. *Gravis cantantibus umbra.* The Even- | ing Shade, as is plain from what follows.

BUCOLICORUM FINIS.

P. VIR-

P. VIRGILII MARONIS
G E O R G I C A.

L I B E R I.

Q U I D faciat lætas segetes; quo fidere terram
Vertere, Mæcenat, ulmisque adjungere vites
Conveniat; quæ cura boum, qui cultus
habendo

Sit pecori; atque apibus quanta experientia parcis,
Hinc canere incipiam. Vos, ô clarissima mundi
Lumina, labentem cœlo quæ ducitis annum;

O R D O.

*Quid faciat lætas segetes; quo
fidere conveniat vertere terram,
O Mæcenat, adjungereque vites
ulmis; quæ cura boum sit, qui
cultus sit pecori habendo; atque
quanta experientia sit parcis a-
pibus, hinc incipiam canere.
Vos, ô clarissima lumina mundi,
quæ ducitis annum labentem cœlo;*

T R A N S L A T I O N.

T H A T makes the Fields of Corn joyous; under what Sign, Mæcenat,
it is proper to turn the Earth and join the Vines to Elms; what Care is
requisite for Kine, the Nurture for breeding Sheep and lesser Cattle; and what
Experience for managing the frugal Bees, hence will I begin to sing. Ye bright-
est Luminaries of the World, that lead the Year sliding along the Sky; thou

N O T E S.

The Poet, in the first four Lines, shews the Design of each of the four Books of the Georgics in their Order. And, after a solemn Invocation of all the Gods who are any way related to his Subject, he addresses himself in particular to *Augustus*, whom he compliments with Divinity; and after strikes into his Business. He shews the different kinds of Tillage proper to different Soils, traces out the Original of Agriculture, gives a Catalogue of the Husbandman's Tools, specifies the Employments peculiar to each Season, describes the Changes of the Weather, with the Signs in Heaven and Earth that forebode them; instances many of the Prodiges that happened near the Time of *Julius Cæsar's* Death; and shuts up all with

a Supplication to the Gods for the Safety of *Augustus*, and the Preservation of Rome.

4. *Pecori*. *Pecus* here, as opposed to *bovus*, signifies the lesser Cattle, as Sheep and Goats, but especially Sheep; as the Word, I think, always signifies in *Virgil* when it stands by itself. See *Ecl. I. 75. III. 1, 20, 34. V. 37. Geor. II. 371.*

5. *Hinc*. May either mean henceforth, or with these Subjects, as *Geor. II. 444.*

5. *Vos, ô clarissima mundi, &c.* *Varro*, in his seventh Book of Agriculture, invokes the Sun and Moon, then *Bacchus* and *Ceres*, as *Virgil* does here: Which sufficiently confutes those who take the Words, *vos, ô clarissima lumina*, to be meant of *Bacchus* and *Ceres*.

Liber et alma Ceres *sc.* vestro munere, tellus mutavit Chaoniam glandem pingui aristâ, miscuitque Acheloia pocula uvis inventis: et vos Fauni, præsentia numina agrestium viro- rum; Faunisque puellæque Dryades simul ferte pedem meis carminibus: cano vestra munera. Tuque, *sc.* Neptune, cui prima tellus, percussa magno tridenti, fudit frementem equum: et tu, Aristæ, cultor nemorum, cui ter centum nivei juveni tondent pingua dumeta insule Cææ: tu ipse, Pan, custos ovium, linquens patrium nemus, saltusque montis Lycæi, *sc.* tua Mænala sunt tibi curæ, *sc.* Pan Tegeæ, adis favens nobis: Minerva- que inventrix olæ, puerque, *sc.* Triptoleme, monstrator unci aratri; et tu, Silvanus, ferens teneram cupressum ab radice: omnesque Di Deaque, quibus studium est tueri arva,

Liber, et alma Ceres; vestro si munere tellus Chaoniam pingui glandem mutavit aristâ, Poculaque inventis Acheloia miscuit uvis: Et vos agrestum præsentia numina Fauni; 10 Ferte simul Faunisque pedem, Dryadesque puellæ: Munera vestra cano. Tuque ô, cui prima frementem

Fudit equum magno tellus percussa tridenti, Neptune: et cultor nemorum, cui pingua Cææ Ter centum nivei tondent dumeta juveni: 15 Ipse nemus linquens patrium, saltusque Lycæi, Pan ovium custos, tua si tibi Mænala curæ, Adis, ô Tegeæ, favens: olæque Minerva Inventrix: uncique puer monstrator aratri; Et teneram ab radice ferens, Silvane, cupressum: 20 Dique Deæque omnes, studium quibus arva tueri,

TRANSLATION.

Bacchus and fostering Ceres, if by your Bounty Mortals exchanged Chaonian Maste for fattening Ears of Corn, and mingled Draughts of Achelous with the invented Juice of the Grape: And ye Fauns propitious to the Swains, ye Fauns and Virgin Dryads both come tripping up together: Your bounteous Gifts I sing. And thou, O Neptune, to whom the Earth, struck with thy mighty Trident, first poured forth the neighing Steed; and thou Inhabitant of the Groves, for whom three hundred Snow-white Bullocks crop Cæa's fertile Thickets: Thou too, O Pan, Guardian of the Sheep, O Tegeæan God, if thy own Mænalus be thy Care, draw nigh propitious, leaving a while thy native Grove, and the Lawns of Lycæus: And thou, Minerva, Inventress of the Olive; and thou, O Boy, who taught the Use of the crooked Plough. And thou, Silvanus, bearing a tender Cypress plucked up by the Root: Ye Gods and Goddesses all,

NOTES.

8. Chaoniam. Because the Woods of Dodona in Epirus or Chaonia abounded with Oaks and Maste-bearing Trees.

9. Pocula Acheloia. Draughts of Achelous, i. e. of pure Water. Achelous was a River in Æolis, said to be the first that arose out of the Earth, and therefore was frequently put for Water by the Ancients.

12. Tuque, &c. Meaning Aristæus.

13. Equum. La Cerda contends it should be read aquam; but what thou becomes of the Epithet frementem?

14. Cææ. Cæa, one of the Cyclades Islands, where Aristæus settled, leaving Thebes, after his Son Ictæon was torn in Pieces by a Pack of Hounds, for gazing upon Diana as she was bathing herself.

16. Lycæi—Mænala. Lycæus and Mænalus

were two Mountains in Arcadia, sacred to Pan.

17. Si. Here, according to some, has the Force of *et si*, tho' thy own Mænalus, &c. be thy Care, yet draw nigh. But others explain it: *If thou hast any Care for these Pasturages, aid my Song, whence so much Honour and Advantage will accrue to those Places.*

18. Tegeæ. Pan, so called from Tegea, a City of Arcadia, sacred to Pan.

19. Uncique puer. Triptolemus, who, according to Fable, first taught the Greeks Agriculture, wherein he himself had been instructed by Ceres.

20. Ab radice. Achilles Statius tells us, that Silvanus was represented on ancient Coins and Marbles, bearing a Cypress-tree plucked up by the Roots.

22. Null

Quique novas alitis nullo de semine fruges ;
Quique satis largum cœlo demittitis imbrem.

Tuque adeò, quem mox quæ sint habitura De-
orum

Concilia, incertum est : urbisne invisere Cæsar, 25
Terrarumque velis curam, et te maximus orbis
Auctorem frugum, tempestatumque potentem
Accipiat, cingens maternâ tempora myrto :
An Deus immensi venias maris, ac tua nautæ
Numina sola colant : tibi serviat ultima Thule, 30
Teque sibi generum Tethys emat omnibus undis :
Anne novum tardis fidus te mensibus addas,
Quà locus Erigonen inter, Chelæque sequentes
Panditur : ipse tibi jam brachia contrahit ardens
Scorpius, et cœli justâ plus parte relinquit. 35
Quidquid eris ; (nam te nec sperent Tartara regem,
Nec tibi regnandi veniat tam dira cupido :

nec tam dira cupido regnandi veniat tibi :

quique alitis novas fruges de
nullo semine ; quique demittitis
satis largum imbrem cœlo. Ad-
dequæ tu, Cæsar, quum, est in-
certum, quæ concilia Deorum
sint habitura mox, velisne in-
visere urbis, curamque terrarum,
et maximus orbis accipiat te au-
ctorem frugum, potentemque tem-
pestatum, cingens tempora tuâ
capitis maternâ myrto : an ve-
nias Deus immensi maris, ac
nautæ colant tua numina sola :
ultima Thule serviat tibi, Te-
thysque emat te generum sibi
omnibus undis : anne addas te
novum fidus tardis mensibus,
quâ locus panditur inter Erigo-
nem, Chelæque sequentes eam :
jam ardens scorpius ipse con-
trahit brachia tibi, et reli-
quit tibi plus justâ parte cœli.
Quidquid numen eris ; (nam
nec Tartara sperent te regem,

TRANSLATION.

whose Province it is to guard the Fields, both ye who nourish the infant Fruits
that spring from no Seed sown by the Hand of Man ; and ye who on the sown
Fruits send down the liberal Shower from Heaven.

And chiefly thou, great Cæsar, whom 'tis yet uncertain which Council of the
Gods is soon to have : Whether thou wilt vouchsafe to visit Cities, and under-
take the Care of Countries, and the widely extended Globe receive thee,
Giver of the Fruits, and Ruler of the Seasons, binding thy Temples with thy
Mother's Myrtle : Or whether thou comest God of the unmeasured Ocean,
and Mariners worship thy Divinity alone : Whether remotest Thule is to be
subject to thee, and Tethys to purchase thee for her Son-in-law with all her
Waves : Or whether thou wilt take thy Seat among the Stars, join thyself to the
slow Months, a new Constellation, where Space lies open for thy Reception be-
tween Erigone and the Scorpion's pursuing Claws : The Scorpion himself, impa-
tient for thy Coming, already contracts his Arms, and leaves for thee more than
an equal Proportion of the Sky. Whatever Deity thou wilt be ; (for let not
Tartarus expect thee for its King, nor let such dire Lust of Sway once enter thy

NOTES.

32. *Nullo de semine.* This is the Reading which *Pierius* found in several Manuscripts, and the Sense confirms it to be the true one : For, as Mr. *Martin* rightly observes, the Poet in these two Lines invokes first those Deities who take care of spontaneous Plants, and then those who shed their Influence on Plants that are sown. Thus, at the Beginning of the second Georgic, he tells us, that some Trees come up of their own Accord without Culture, and that others are sown :

Principio arboribus varia est natura creandis.

Namque aliæ, nullis hominum cogentibus, ipsæ Sponte sua veniunt——

Pars autem posito surgunt de semine.

37. *Tempestatumque.* Not Storms as some

translate it ; for that belongs to the Class of Sea-divinities mentioned afterwards. Besides, to be Ruler or Arbiter of the Seasons, is a much higher Compliment.

30. *Thule.* An Island in the Scottish Seas, between Norway and Scotland.

32. *Tardis mensibus.* Either the Summer Months, called slow, because the Days are then longer : Or, as Mr. *Martin* has it from Dr. *Halley*, because the four Signs of *Leo*, *Virgo*, *Libra*, and *Scorpio*, are really slower in their Ascension than the other eight.

34. *Ardens.* Impatient for thy Coming. This Sense I choose rather than to make it an Epithet of *Scorpio*.

quamvis Græcia miratur Ely-
sios campos, nec Proserpina re-
petita curet sequi matrem) da
facilem cursum, atque annue
mactis audacibus ceptis; mise-
ratusque agrestes ignaros viæ
mecum ingredi, et jam nunc
assuesce vocari votis. In nova
vere, cum gelidus humor liquitur
de canis montibus, et putris gleba
resolvit se Zephyro; jam tum
taurus incipiat ingemere mihi
depresso aratro, et vomer attri-
tus sulco incipiat splendescere.
Illa seges demum respondet vo-
tis avari agricolæ, quæ seges
sensit bis solem, bis frigora:
immensæ messes ruperunt horrea
illius agricolæ. At priusquam
scindimus ignotum æquor ferro,
cura sit, prædiscere ventos, et
varium morem cæli, ac patrios
cultusque habitusque locorum; et
quid quæque recuset. Hic se-
getes veniunt felicius, illic uvæ

Quamvis Elysiis miretur Græcia campos,
Nec repetita sequi curet Proserpina matrem) 39
Da facilem cursum, atque audacibus annue ceptis;
Ignarosque viæ mecum miseratus agrestes,
Ingredere, et votis jam nunc assuesce vocari.

Vere novo, gelidus canis cum montibus humor
Liquitur, et Zephyro putris se gleba resolvit;
Depresso incipiat jam tum mihi taurus aratro 45
Ingemere, et sulco attritus splendescere vomer.
Illa seges demum votis respondet avari
Agricolæ, bis quæ Solem, bis frigora sensit:
Illius immensæ ruperunt horrea messes.

At prius ignotum ferro quàm scindimus æquor,
Ventos, et varium cœli prædiscere morem 51
Cura sit, ac patrios cultusque habitusque locorum;
Et quid quæque ferat regio, et quid quæque recuset.
Hic segetes, illic veniunt felicius uvæ:

veniunt felicius:

TRANSLATION.

Mind: Tho' Greece admires her Elysian Fields, and Proserpine redemanded
cares not to follow her Mother to the upper World) grant me an easy Course;
favour my adventurous Enterprize; and, pitying with me the Swains who are
Strangers to their Way, commence a God, and accustom thyself even now to be
invoked by Prayers.

In early Spring, when the melted Snows glide down the hoary Hills, and the
crumbling Glebe unbinds itself by the Zephyr; then let my Steer begin to groan
under the deep-pressed Plough, and the Share worn on the Furrow begin to glit-
ter. That Field at last answers the Wishes of the covetous Farmer, which twice
hath felt the Summer's Sun, and twice the Colds of Winter: Harvesta immense
have even burst his Barns.

But, before we cut an unknown Plain with the Coulter, let it be our Care
previously to learn the Winds, and various Quality of the Climate; the Ways
of Culture practised by our Forefathers, and the Genius and Habits of the Soil;
what each Country is apt to produce, and what to refuse. Here Corn, there

NOTES.

43. Gelidus humor. Literally, the cold Moisture.

48. Bis quæ solem, &c. i. e. Which is suffer-
ed to lie fallow two Years.

49. Ruperunt, &c. Meaning, That his
Barns have not been able to contain so great
Plenty.

50. Ferro. Any Instrument of Iron.

51. Ventos. To what Winds it stands most
exposed.

52. Cæli morem. Whether moist or dry,

cold or hot; and how the Soil agrees with each.

52. Patrios cultus, &c. This I explain in
Servius's Sense. Sciendum est, says he, ager et
quemadmodum à majoribus cultus sit, et quid me-
lius ferre consueverit. A Soil, by being culti-
vated in a certain Way, acquires a Habit or
Aptitude to produce some Grain better than
others; which is the habitus locorum, chiefly
its acquired Habit or Genius; for the natural
Genius is expressed in the following Words,
Quid quæque ferat, &c.

Arborei fetus alibi, atque injussa virescunt
Gramina. Nofine vides, croceos ut Tmolus odores,
India mittit ebur, molles sua thura Sabæi?
At Chalybes nudi ferrum, viroſaque Pontus
Caſtorea, Eliadum palmas Epiros equarum?
Continuò has leges, æternaque ſœdera certis
Impoſuit natura locis, quo tempore primùm
Deucalion vacuum lapides jactavit in orbem:
Unde homines nati, durum genus. Ergo age, terræ
Pingue ſolum primis extemplò à menſibus anni
Fortes invertant tauri: glebaſque jacentes
Pulverulenta coquat maturis ſolibus æſſas.
At ſi non fuerit tellus ſecunda, ſub ipſum
Arcturum tenui fat erit ſuſpendere ſulco:
Illic, officiant lætis ne frugibus herbæ:
Hic, ſterilem exiguus ne deferat humor arenam. 70

arborei fetus, atque graminum in-
juſſa vireſcunt alibi. Nofine
vides ut mons Tmolus mittit cro-
ceos odores, ut India mittit e-
bur, ut molles Sabæi mit-
tunt ſua thura? At nudi
Chalybes mittunt ferrum, Ponto-
ſaque mittit viroſa caſto-
rea, et Epiros mittit palmas
Eliadum equarum? Continuo
natura impoſuit has leges locis.
natura impoſuit has leges locis:
quo tempore primùm Deucalion jacta-
vit lapides in vacuum orbem:
unde homines, durum genus, ſunt
nati. Ergo age, fortes tauri
invertant pingue ſolum terræ
extemplò à primis menſibus an-
ni: pulverulentæ æſſas coquat
jacentes glebas maturis ſolibus.
At ſi tellus non fuerit ſecunda,
erit ſub ipſum Arcturum tenui
ſulco ſub Arcturum ipſum: illic
exiguus humor deferat ſterilem
arenam.

TRANSLATION.

Grapes more happily grow: Nurseries of Trees elsewhere; and Herbs ſpontaneous bloom. Don't you ſee, how Tmolus ſends us Saffron Odours, India Ivory, the ſoft Sabæans their Frankincenſe? But the naked Chalybes Steel, Pontus ſtrong-ſcented Caſtor, Epirus the Prime of the Olympic Mares? Theſe Laws and eternal Regulations Nature from the Beginning impoſed on certain Places, what time Deucalion firſt threw thoſe Stones into the unpeopled World; whence Men; a hardy Race, ſprung up. Come then, let your ſturdy Steeds turn up a Soil that is rich forthwith from the firſt Months of the Year: And let the duſty Summer bake the lying Clods with Suns mature and vigorous. But, if the Land be not fertile, it will be ſufficient to raiſe it up with a light Furrow, even ſo late as to-wards the Riſing of Arcturus: In the former Caſe, leſt Weeds obſtruct the joyous Corn: In the latter, leſt the ſcanty Moiſture forſake the barren ſandy Soil.

NOTES.

55. *Arborei fetus*. Signifies Nurseries of Trees in general, as Verſe 75.

56. *Tmolus*. A Mountain in Lydia, famous for the beſt Saffron.

57. *Sabæi*. The Inhabitants of Arabia Felix, in whoſe Country only the Frankincenſe-tree is ſaid to grow, Geor. II. 117.

Solis eſt Thura virga Sabæis.

58. *Chalybes nudi*. The Chalybes, according to Juſtin, were a People in Spain, here called Nudi, becauſe the Heat of their Forges made them work naked.

59. *Viroſa caſtorea*. Caſtor, according to Pliny, is the Beaver's Teſticles: It is of a medicinal Nature, and the Smell of it ſo powerful, that it is ſaid to make Women miſer-ful. Lucretius ſays the Smell of it affects them in certain Circumſtances with a kind of Lettargy,

and makes them drop the Work they are about out of their Hands, Lib. VI. 794.

Caſtoreoque gravi mulier ſopita recumbit,

Et manibus nitidum teneris opus effluit ei,

Tempore eo ſi odorata eſt, quo menſtrua ſoluūt.

Hence Virgil gives it the Epithet viroſa, poiſonous or heady. The Moderns have diſcovered that the Caſtor is not contained in the Teſticles of the Beaver, but in odoriferous Glands about the Groin.

59. *Eliadum palmas equarum*. Palmas here ſignifies the Prime or Choice of the Mares, ſuch as were wont to carry the Palm at the Olympic Games in the Plains of Elis. Thus Æn. V. 339. *Nunc tertius palma Diæus; i. e. Diæus tertius victor.*

67. *Sub ipſum Arcturum*. About the middle of September.

71. *Novas,*

Tu idem patiēre tonsas novales,
 las terras cessare alternis annis,
 et segnem campum durescere situ.
 Aut ibi seras flava farra, fidere
 mutato, unde prius sustuleris læ-
 tum legumen quassante filiquā,
 aut tennes fetus viciæ, tristisque lupini
 lāsque calamos tristis lupini, so-
 nantemque silvam. Enim seges
 lini urit campum, seges avenæ
 urit eum: papavera perfusa
 Lethæo somno urunt eum. Sed
 tamē labor est facilis alternis
 annis; tantū ne pudeat te sa-
 turare arida sola pingui fimo;
 neve jactare immundum cin-
 erem per effatus agros. Sic quo-
 que arva requiescunt fetibus mu-
 tatis, nec interea est nulla gratia inarata terræ.

Alternis idem tonsas cessare novales,
 Et segnem patiēre situ durescere campum.
 Aut ibi flava seres, mutato fidere, farra,
 Unde prius lætum filiquā quassante legumen,
 Aut tennes fetus viciæ, tristisque lupini 75
 Sustuleris fragiles calamos, silvamque sonantem.
 Urit enim lini campum seges, urit avenæ;
 Urunt Lethæo perfusa papavera somno.
 Sed tamen alternis facilis labor; arida tantū
 Ne saturare fimo pingui pudeat sola; neve 80
 Effetos cinerem immundum jactare per agros:
 Sic quoque mutatis requiescunt fetibus arva.
 Nec nulla interea est inarata gratia terræ.

TRANSLATION.

You shall likewise suffer your Lands after Reaping to rest every other Year, and the Field to harden, and be overgrown with Scurf. Or, changing the Season, you shall sow there yellow Wheat, whence before you have taken up a joyful Crop of Pulse, with rattling Pods, or the Vetch's slender Offspring, and the bitter Lupine's brittle Stalks, and rustling Grove. For a Crop of Flax burns the Land; as also Oats and Poppies impregnated with Lethæan Sleep. But yet your Labour will be easy, even tho' you should sow these kinds of Grain every other Year, provided only you be not backward to saturate the parched Soil with rich Dung; nor to scatter sordid Ashes upon the exhausted Lands: Thus too, with this Precaution, your Land will rest merely by changing the Grain. Mean while, should your Field remain untill'd for one Year, it would not be ungrateful.

NOTES.

71. *Novales.* *Novalis terra* is properly Ground newly broke up, unde *vetus silva excisa est*, says Pliny. Hence it is transferred to signify Fallow-ground, because by resting it is recruited, and as it were renewed.

72. *Situ.* *Situs* is properly the foul Weeds, the Scurf or Squalour which overspread the Ground for want of Culture.

73. *Mutato fidere.* Or *semine*, as in Pierius.

74. *Lætum legumen.* By this it is probable Virgil understood Beans, which were esteemed the principal sort of Pulse; and Pliny, quoting this Passage, for *lætum legumen* substitutes *saba*.

76. *Silvam.* A thick luxuriant Crop of any kind is called *silva*.

77. *Urit enim.* The Connexion is, if you are to change the Grain, it must be with Pulse, Beans, Vetches, or Lupines, but not with Flax, &c. for these burn and exhaust the Moisture of the Land.

83. *Nec ulla.* Literally, *Nor mean while* is there no Cratitude in the Land that is untill'd, i. e. left fallow every other Year. This whole

Paragraph, as it is explained by the Commentators, is so perplexed and confused, that one knows not what to make of it. The Sense of the whole seems to be shortly this: The Poet, Verse 71, advises to let the Ground lie fallow every other Year; or, if Circumstances will not admit of this, then he advises, Verse 73, to change the Grain, and sow, after Corn, Pulse of several kinds: But not Flax, nor Oats, nor Poppies, because, Verse 77, these burn out the Substance of the Ground. Yet these too may be used in their Turn, provided Care be taken to recruit and again enrich the Soil with fat Dung and Ashes, after it has been parched with those hot Grains, Verse 79. But he concludes, that should the Ground be left fallow, and quite untill'd, instead of being sown with any of these Grains in the alternate Year, it would not be ungrateful, i. e. it would make it well worth the Farmer's While, by producing proportionably more in those Years when it is cultivated.

Sæpe etiam steriles incendere profuit agros, 84
Atque levem stipulam crepitantibus urere flammis :
Sive inde occultas vires, et pabula terræ
Pinguia concipiunt; sive illis omne per ignem
Excoquitur vitium, atque exsudat inutilis humor;
Seu plures calor ille vias et cæca relaxat
Spiramenta, novas veniat quæ succus in herbas; 90
Seu durat magis, et venas astringit hiantes;
Ne tenues pluviz, rapidive potentia solis
Acrior, aut Boreæ penetrabile frigus adurat.

Multum adeò, rastrois glebas qui frangit inertes,
Vimineasque trahit crates, juvat arva (neque illum
Flava Ceres alto nequicquam spectat Olympo) 96
Et qui, profcisso quæ suscitât æquore terga,
Rursus in obliquum verso perrumpit aratro,
Exercetque frequens tellurem, atque imperat arvis.

Humida solstitia, atque hiemes orate serenas, 100
Agricolæ. Hiberno lætissima pulvere farra,
Lætus ager. Nullo tantum se Myfia cultu
Jactat, et ipsa suas mirantur Gargara menses.

tissima, et ager est latus hiberno pulvere. Myfia jactat se tantum nullo cultu, et Gargara ipsa mirantur suas menses.

Sæpe etiam profuit incendere steriles agros, atque urere levem stipulam crepitantibus flammis. Sive inde terræ concipiunt occultas vires et pabula; sive per ignem omne vitium excoquitur illis, atque inutilis humor exsudat; seu ille calor relaxat plures vias, et cæca spiramenta, quæ succus veniat in novas herbas; seu magis durat terram, et astringit hiantes venas, ne tenues pluviz, rapidive potentia solis, aut penetrabile frigus Boreæ adurat eam. Adde ille multum juvat arva, qui frangit inertes glebas rastrois, trahitque vimineas crates (neque flava Ceres nequicquam spectat illum ab alto Olympo) et, ille etiam juvat arva qui rursus perrumpit tellurem quæ suscitât terga, profcisso æquore, aratro verso in obliquum, frequensque exercet eam, atque imperat arvis. Agricola, orate Deos humida solstitia, atque serenas hiemes. Farra sunt lætissima.

TRANSLATION.

Often too it has been of use to set Fire to barren Lands, and burn light Stubble in crackling Flames: Whether the Land from thence receives secret Strength and rich Nourishment, as is the Case with Land that is poor; or whether every vicious Disposition is exhiled by the Fire, and the superfluous Moisture sweats off, as it happens if the Soil be watery; or whether the Heat opens more Passages, and secret Pores, through which the Sap may be derived into the new-born Herbs, which is the Case of the stiff Clay; or whether it hardens more, and binds the gaping Veins, as happens to a spongy Soil; that the small Showers, or keen Influence of the violent Sun, or penetrating Cold of Boreas may not † hurt it.

He too greatly improves the Lands who breaks the sluggish Clods with Harrows, and drags Osier Hurdles over them (nor does yellow Ceres view him with an unpropitious Eye from high Olympus) and he also who, after the Plain has once been torn, again breaks through the Land that raises up its Ridges, and gives it a second Furrow, turning the Plough across, and vexes it with frequent Exercise, and rules his Lands imperiously.

Pray, ye Swains, for moist Summers, and serene Winters. In Winter's Dust most joyful is the Corn, joyful is the Field. This improves the fertile Myfia more than all her Culture, and hence even Gargarus admires his own Harvests.

† Scorch it.

NOTES.

100. *Solstitia*. Generally applied by the Poets to signify the Summer Solstice. See *La Ceres*.

102. *Myfia*. There were two Countries of this Name; the one in Europe, between Ma-

cedonia, Thrace, and Dacia; and the other in the West of Asia, bounding Troas on the inland Sides. This last is here meant.

103. *Gargara*. A Part of Mount Ida, and a City in Troas.

Quid dicam de illo, qui, semine
 jacto, cominus insequitur arva,
 puitque cumulos male pinguis a-
 renæ? Deinde inducit fluvium,
 sequentisque rivis satia? et cum
 exustus ager aestuat morientibus
 herbis, ecce, elicit undam super-
 cilio clivosi tramitis: illa unda,
 cadens per levia saxa, ciet rau-
 cum murmur, temperatque are-
 nia arva scatebris. Quid di-
 cam de eo, qui, ne culmus pro-
 cumbat gravidis aristis, depascit
 luxuriam segetum tenerâ depascit in herbâ;
 cum primum sata æquant
 futea? quique deducit collectum
 humorem paludis bibulâ arenâ?
 præsertim si annis abundans in-
 certis mensibus exit, et tenet
 omnia lætè obdueto limo, unde
 cavæ lacunæ sudant tepido hu-
 more. Nec tamen (cum labo-
 res hominumque bouumque sint ex-
 gressi hæc mala versando ter-
 ram) improbus anser, Stry-
 monique grues, et intuba amavis
 fibræ, efficiunt nihil, aut um-
 bra nocet nihil. Pater Deo-
 dum ipse haud voluit viam co-
 lendi terram esse facilem, primusque movit agros per artem, aciem mortalia corda curis;

Quid dicam, jacto qui semine cominus arva 104
 Insequitur, cumulosque ruit malè pinguis arenæ?
 Deinde satis fluvium inducit, rivosque sequentes?
 Et, cum exustus ager morientibus aestuat herbis,
 Ecce, supercilio clivosi tramitis undam
 Elicit: illa cadens raucum per levia murmur
 Saxa ciet, scatebrisque arentia temperat arva. 110
 Quid, qui, ne gravidis procumbat culmus aristis,
 Luxuriam segetum tenerâ depascit in herbâ;
 Cum primum sulcos æquant sata? quique paludis
 Collectum humorem bibulâ deducit arenâ?
 Præsertim incertis si mensibus amnis abundans 115
 Exit, et obducto latè tenet omnia limo;
 Unde cavæ tepido sudant humore lacunæ.

Nec tamen (hæc cum sint hominumque bouum-
 que labores

Versando terram experti) nihil improbus anser,
 Strymonique grues, et amaris ipityba fibræ 120
 Officiunt, aut umbra nocet. Pater ipse colendi
 Haud facilem esse viam voluit, primusque per artem
 Movit agros, curis aciens mortalia corda;

TRANSLATION.

Why should I speak of him, who immediately after sowing the Seed persecutes the Lands anew, and levels the Heaps of barren Sand? Then on the springing Corn derives the Stream and ductile Rills? And when the Field is scorched with raging Heat, the Herbs all dying, lo from the Brow of a hilly Tract he decoys the Torrent: Which falling down the smooth-worn Rocks awakes the hoarse Murmur, and with gurgling Streams allays the thirsty Lands.

Why of him who, lest the Stalk with over-loaded Ears fall to the Ground, feeds down the Luxuriance of the Crop in the tender Blade, when first the springing Corn is equal with the Furrow? And who drains from soaking Sand the collected Moisture of the Marsh? Chiefly when, in the variable rainy Months, the overflowing River bursts from its Banks away, and overspreads all around with slimy Mud, whence the hollow Dykes sweat with tepid Vapour.

Nor after all (when the Labours of Men and Oxen have thus been tried in cultivating the Ground) does the destroying Goose, the Strymonian Cranes, and Succory with its bitter Roots nought hurt the growing Corn, or nought the Shade injure. Father Jove himself willed the Ways of Tillage not to be easy, and first commanded to cultivate the Fields by Art, whetting the Minds of Mor-

NOTES.

115. Incertis mensibus, i. e. In those Months when the Weather is more variable.

118. Cum sint, &c. Servius, and the whole Host of Interpreters after him, explain these Words thus: 'Tho' the Labours of Men and Oxen have proved all these Evils. But the first Sense that offered in reading the Passage is what is given in the Translation: Which seems to agree full better with the Context, since the Poet does not so much insist on the bad Qua-

lities of Land, as on the Means of meliorating and correcting them.

119. Improbus anser. Columella, Lib. VIII.

12. observes of the Goose, Quicquid tenerum contingere potest carpit. And Pallad. Lib. I.

23. Anserum stercus satis omnibus inimicum est.

123. Movit. Literally, Stirred or solicited, i. e. He taught or commanded Mortals to cultivate the Ground.

Nec torpere gravi passus sua regna veterno.
 Ante Jovem nulli subigebant arva coloni : 125
 Nec signare quidem, aut partiri limite campum
 Fas erat. In medium quærebant ; ipsaque tellus
 Omnia liberius, nullo poscente, ferebat.
 Ille malum virus serpentibus addidit atris,
 Prædæque lupos jussit, pontumque moveri ; 130
 Mellæque decussit foliis, ignemque removit,
 Et passim rivis currentia vina repressit :
 Ut varias usus meditando extunderet artes
 Paulatim, et sulcis frumenti quæreret herbam,
 Et filicis venis abstrusum excuderet ignem. 135
 Tunc alnos primùm fluvii sensere cavatas :
 Navita tum stellis numeros et nomina fecit,
 Pleiadas, Hyadas, claramque Lycaonis Arcton.
 Tum laqueis captare feras, et fallere visco, 139
 Inventum ; et magnos canibus circumdare saltus.
 Atque alius latum fundâ jam verberat amnem,
 Alta potens : pelagoque alius trahit humida lina.
 Tum ferri rigor, atque argutz lamina ferræ :

ta, aliisque trahit humida lina pelago. Tum rigor ferri, atque lamina argutz ferræ venire :

*ne est passus sua regna torpere
 gravi veterno. Ante Jovem
 nulli colui subigebant arva ;
 nec quidem erat fas signare, aut
 partiri campum limite. Quæ-
 rebant victum in medium ; tel-
 lusque ipsa ferebat omnia libe-
 rius, nullo poscente. Ille Jug-
 ter addidit malum virus atris
 serpentibus, jussitque lupos præ-
 dæ, pontumque moveri ; de-
 cussitque melle foliis, removitque
 ignem, et repressit vina currentia
 passim rivis : ut meditando
 usus extunderet varias artes paula-
 tim, et quæreret herbam frum-
 menti sulcis, et excuderet ab-
 strusum ignem venis filicis. Tunc
 primùm fluvii sensere cavatas
 alnos : tum navita fecit nume-
 ros et nomina stellis, appellans
 Pleiadas, Hyadas, claramque
 Arcton filiam Lycaonis. Tum
 est inventum captare feras la-
 queis, et fallere aves visco ; et
 circumdare magnos saltus cani-
 bus. Atque alius jam verberat
 latum amnem fundâ, potens ab-*

TRANSLATION.

tals with Care ; nor suffered he his Reign to lie inactive in heavy Sloth. Before Jove no Husbandmen subdued the Fields ; nor was it so much as lawful to mark out, or by Limits divide the Ground. They enjoyed all Things in common, and Earth of herself produced every Thing freely, without any Sollicitation. He infused the noxious Poison into the horrid Serpent, commanded the Wolves to prowl, and the Sea to be put into Commotion ; he shook the Honey from the Leaves, removed Fire out of Mortals Sight, and restrained the Wine that ran commonly in Rivulets : That Experience by Dint of Thought might gradually hammer out the various Arts of Life, in Furrows seek the Blade of Corn, and from the Veins of Flint strike out the hidden Fire. Then first the Rivers felt the hollowed Alders : Then the Seaman gave the Stars their Numbers and their Names, the Pleiades, Hyades, and the bright Bear of Lycaon. Then was invented the catching of wild Beasts in Toyls, and the deceiving with Bird-lime, and the encompassing the spacious Lawns with Hounds. And now one, seeking the Depths, lashes the broad River with his Casting-net : And on the Sea another drags his humid Lines along. Then the rigid Force of Steel, and the

NOTES.

127. *In medium quærebant.* They made Acquisition for the public, or common Stock.

136. *Cavatas alnos.* The first Vessels were nothing but Hulks carelessly hollowed out of Trees.

138. *Lycaonis Arcton.* The *Ursa Major*, called *Lycaon's Bear*, because his Daughter *Callisto* was transformed by *Juno* into a Bear, and by *Jove*, to whom she had been kind, translated to the Stars.

146. *Inproducta.*

(Nam primi homines scindebant fissile lignum cuneis) tum variæ artes venerunt. Improbis labor micis annis, et egestas urgens in duris rebus. Ceres prius instituit mortales vertere terram ferro: cum jam glandes atque arbuta sacra silva deficerent, et Dodona negaret victum. Et mox labor est additus frumentis: ut mala rubigo esset culmos, segnisque carduus horreret in arvis. Segetes intereunt; aspera silva subit, lappæque, tribulique: interque nitentia cæta arva, infelix lolium et steriles avenæ dominantur. Quid nisi infectabere terram assiduus rastris, et terrebis aves sonitu, ac premes umbras opaci ruris falce, vocaverisque imbrem votis; heu, frustra spectabis magnum acervum alterius, solabereque famem concussâ quercu in silvis. Et est dicendum, quæ arma sint duris agrestibus; sine quibus messes potuere nec feri, nec surgere. Primum vomis, et grave robur inflexi aratri,

(Nam primi cuneis scindebant fissile lignum) Tum variæ venere artes. Labor omnia vicit 145 Improbis, et duris urgens in rebus egestas. Prima Ceres ferro mortales vertere terram Instituit: cum jam glandes, atque arbuta sacre Deficerent silvæ, et victum Dodona negaret. Mox et frumentis labor additus: ut mala culmos Esset rubigo, segnisque horreret in arvis 151 Carduus. Intereunt segetes; subit aspera silva, Lappæque, tribulique: interque nitentia culta Infelix lolium et steriles dominantur avenæ. Quod nisi et assiduus terram infectabere rastris, 155 Et sonitu terrebis aves, et ruris opaci Falce premes umbras, votisque vocaveris imbrem; Heu, magnum alterius frustra spectabis acervum; Concussâque famem in silvis solabere quercu.

Dicendum, et quæ sint duris agrestibus arma; 160 Queis sine nec potuere feri, nec surgere messes. Vomis, et inflexi primum grave robur aratri,

TRANSLATION.

fiat Lingot of the grating Saw (for the first Mortals clove the fissile Wood with Wedges) then various Arts ensued. Incessant Labour and Want, in Hardships urgent, surmounted every Obstacle. First Ceres taught Mortals with Steel to turn the Ground: When now the Masse and Arbutes of the sacred Wood failed, and Dodona denied her wanted Sustenance. Soon too was Distress inflicted on the Corn: That noxious Mildew should eat the Stalks, and the lazy useless Thistle shoot up its horrid Spikes in the Field. The Crops of Corn die; Burrs and Cal-trops, a rugged prickly Wood, succeed: And, amidst the gay shining Fields, unhappy Darnels, and barren wild Oats bear sway. But unless you both vex the Ground with assiduous Harrows, fright away the Birds with Noise, and with the Pruning-knife restrain the Shades of the darkened Field, and by Prayers call down the Showers; alas, while thy Labour proves in vain, thou shalt view another's ample Store, and in the Woods solace thy Hunger by shaking Acorns from the Oak.

We must also describe what are the Instruments used by the hardy Swain; without which the Crops could neither be sown nor spring. First the Share, and heavy Timber of the Plough, and the slow-rolling Wains of the Eleusinian

NOTES.

146. Improbis. Indefatigable, or unwearied, as *Æn.* XII. 687.

Fertur in abruptum magno moni improbus actu.

150. Labor additus. Labor here I take to signify Calamity or Distress; and additus has the Sense of datus or assignatus, as *Hor.* 3 Lib. Ode IV. 73.

Incontinentis nec Tityi, jecur

Relinquit ales, nequitia additus Custos.

So *Æn.* VI. 90.

—Nec Teueris addita Juno

Ussquam aberit.

158. Spectabis. The Medicean Manuscript reads expectabis.

Tardaue Eleufinæ matris volventia plauſtra,
Tribulaque, traheæque, et iniquo pondere raſtri :
Virgea præterea Celei, vilisque ſupellex, 165
Arbutæ crates, et myſtica vannus Iacchi.

Omnia quæ multo ante memor proviſa repones ;
Si te digna manet divini gloria ruris.

Continuò in ſilvis magnâ vi flexa domatur
In burim, et curvi formam accipit ulmus aratri. 170

Huic à ſtirpe pedes temo protentus in oſto,
Binæ aures, duplici aptantur dentalia dorſo.
Cæditur et tilia ante jugo levis, altaque fagus ;
Stivaque, quæ curruſ à tergo torqueat imos.

Et ſuſpenſa focis explorat robora fumus. 175

Poſſum multa tibi veterum præcepta referre,
Ni refugis, tenuesque piget cognoscere curas.
Area cum primis ingenti æquanda cylindro,

primis area eſt æquanda ingenti cylindro,

tardaue volventia plauſtra Eleuſinæ matris Cereis, tribulaque, traheæque, et raſtri iniquo pondere : præterea virgeæ vilisque ſupellex Celei, arbutæ crates, et myſtica vannus Iacchi. Omnia quæ proviſa multo antea memor repones, ſi digna gloria divini ruris manet te. Continuò in ſilvis flexa ulmus domatur magnâ vi in burim, et accipit formam curvi aratri. Huic buri temo, protentus à ſtirpe in oſto pedes, binæ aures, et dentalia duplici dorſo aptantur. Et ante levis tilia cæditur jugo, altaque fagus, ſtivaque, quæ torqueat imos curruſ à tergo. Et fumus explorat illa robora ſuſpenſa focis. Poſſum referre tibi multa præcepta veterum, ni refugis, pigetque te cognoscere tamennes curas. Cum

TRANSLATION.

Mother Ceres, the Planks and Sleds for preſſing out the Corn, and the Harrows of unweildy Weight: Beſides the mean Oſier Furniture of Celeus, Arbut Hurdles, and the myſtic Van of Bacchus. All which with mindful Foreſight you will provide long before-hand, if the bliſſful Country has due Honour in Store for thee. Straight in the Woods a ſtubborn Elm bent with vaſt Force is ſubdued into the Plough-tail, and receives the Form of the crooked Plough. To this at the lower End are fitted a Beam extended eight Feet in Length, two Earthboards, and Share-beams with their double Back. The light Lime-tree alſo is felled before-hand for the Yoke, and the tall Beech, and the Plough-ſtaff, to turn the Bottom of the Carriage behind. And the Smoke ſeaſons the Wood hung up in Chimnies.

I can recite to you many Precepts of the Ancients, unleſs you decline them, and think it not worth while to learn theſe trifling Cares. The Threſhing-floor chiefly muſt be levelled with the huge cylindric Roller, and wrought with the

NOTES.

163. *Eleuſinæ matris*, i. e. Such as were invented by Ceres, who was worſhiped at Eleuſis in Attica.

164. *Tribula*. The *Tribulum*, or *Tribula*, was an Inſtrument uſed by the Ancients to threſh their Corn. It was a kind of Plank or Waggon pointed with Stones or Pieces of Iron, with a Weight laid upon it; and ſo was drawn over the Corn by Oxen. Thus it is deſcribed by Varro: *Id eſt à tabula lapidibus, aut ferro aſperata, quo impoſito auriga, aut pondere gravi, trahitur jumentis junctis, ut diſcutiat à ſpica grana.*

164. *Trabeæque*. The *Trabea* again was a Carriage without Wheels, uſed for the ſame Purpoſe as the former.

165. *Celei*. Celeus was the Father of Triptolemus, whom Ceres, as has been ſaid, inſtructed in Huſbandry.

168. *Si te digna manet*, &c. Literally, If due Honour awaits thee from the divine Country; i. e. If thou expecteſt to ſee thy bleſt rural Labours crowned with due Honour. The Country or Country-life is called divine, becauſe of its Innocence and divine Pleaſures.

172. *Duplici dentalia dorſo*. See at the End of Mr. Martin's firſt Georgic a Draught of a Plough ſuch as is uſed at this Day in Mantua; pretty much the ſame with that which Virgil here deſcribes. There the Share-beams (*dentalia*) joined to the two Handles, form that Shape which Virgil calls the double Back.

173. *Levis*. Light, that it may not oppreſs the Oxen with its Weight.

174. *Curruſ*. The Plough ſo called, becauſe it ran upon Wheels, as do ſeveral modern ones, particularly that of Mantua above mentioned.

187. *Nux*.

et vertenda manu, et solidanda
tenui creta, ne herbae subeant,
tunc vincta pulvere fatiscat. Tum
variae pestes illudunt: saepe exi-
guus mus posuitque domos sub
terris, atque facit horrea: aut
talpæ, capiti oculis, fodere cu-
bilia. Bufone inventus cavis,
et plurima alia monstra, quæ
terra ferunt: curculioque, at-
que formica, metuens inopi se-
nectæ, populat ingentem acer-
vum farris. Tu item contem-
plator, cum in silvis, plurima-
nus induet se in florem, et cur-
vabit olentes ramos: si fetus
harum superant, pariter frum-
menta sequentur, magnæque tri-
tura veniet cum magno calore.
At si umbra exuberat uxoriam
foliorum, nequicquam arva teret
culmus pingues palæ. Vidi e-
quidem multos homines ferentes
medicare semina, et prius per-
fundere ea nitro et nigra amur-
cæ, ut fetus esset grandior falla-
cibus siliquis. Et, quamvis
properata exiguo igni maderent,

Et vertenda manu, et creta solidanda tenaci;
ne subeant herbae, neu pulvere victa fatiscat. 180
Tum variae illudunt pestes: saepe exiguus mus
Sub terris posuitque domos, atque horrea fecit:
Aut oculis capiti fodere cubilia talpæ.
Inventusque cavis bufo, et quæ plurima terræ
Monstra ferunt: populatque ingentem farris acer-
vum 185

Curculio, atque inopi metuens formica senectæ.
Contemplator item, cum se nux plurima silvis
Induet in florem, et ramos curvabit olentes:
Si superant fetus, pariter frumenta sequentur,
Magnaque cum magno veniet tritura calore. 190
At si luxuriâ foliorum exuberat umbra,
Nequicquam pingues palæ teret area culmos.
Semina vidi equidem multos medicare ferentes,
Et nitro prius, et nigra perfundere amurcæ,
Grandior ut fetus siliquis fallacibus esset. 195
Et, quamvis igni exiguo properata maderent,

TRANSLATION.

Hand, and consolidated with binding Chalk; that Weeds may not spring up; and that overpowered with Drought it may not chap. Then various Pests mock your Hopes: Oftentimes the tiny Mouse has built its Cell, and made its Granaries: Or the Moles, deprived of Sight, have dug their Lodges under Ground. And in the Cavities has the Toad been found, and Vermin which the Earth produces in Abundance: The Weevil plunders vast Heaps of Corn, and the Ant, fearful of indigent Old-age.

Observe also, when the Almond shall cloathe itself abundantly with Blossoms in the Woods, and bend its fragrant Boughs: If the rising Fruit exceed the Leaves in Number, in like Quantity the Corn will follow, and a great Threshing with great Heat will ensue. But, if the shady Boughs abound with Luxuriance of Leaves, in vain the Floor shall bruise the Stalks fertile only in Chaff.

'Tis true I have seen many Sowers artificially prepare their Seeds, and steep them first in Nitre and black Lees of Oil, that the Produce might be larger in the fallacious Pods. And tho', to precipitate them, they were soaked over a slow

NOTES.

187. Nux. By this Interpreters generally understand the Almond-tree, agreeably to what is said of it in other Authors. *Isid. Lib. XVII. 47.* Amygdala nomen Græcum est, quæ Latine nux longa vocatur—de qua Virgilius, cum se nux plurima silvis induet in florem. So Theophyl. in *Natural. Prob. Cap. 17.* Ὅρα τὴν αμυγδαλὴν, &c. Amygdalum cerne fructu ingra-
vescentem, adeo ut præ fetu et exuberantia incurvetur, et terram pene contingat. Est hoc, O Polygrates, argumentum maximum fertilicatis.

Plat. Lib. II. de Vita Moysi, Γεῦσαι μὲν τοὺς καὶ τῶν, &c. Fertur è cæcis arboribus prima florere Amygdalus proventum prænuntians fructuum arborum. Mr. Martin however contends it is to be meant of the Walnut-tree.

192. Nequicquam. Servius renders nequicquam pingues by non pingues, but it may justly be questioned whether Virgil ever uses the Word in that Sense; those other Examples which Servius produces are very dubious.

Vidi lecta diu, et multo spectata labore
 Degenerare tamen : ni vis humana quotannis
 Maxima quæque manu legeret. Sic omnia fatis
 In pejus ruere, ac retrò sublapsa referri ; 200
 Non aliter, quàm qui aduerso vix flumine lembum
 Remigiis subigit, si brachia forte remittit, *misib*
 Atque illum in præceps pronò rapit alveus amni.

Præterea tam sunt Arcturi sidera nobis, 204
 Hædorumque dies servandi, et lucidus Anguis ;
 Quam quibus in patriam ventosa per æquora vestis
 Pontus et ostriferi fauces tentantur Abydi.

Libra die somnique pares ubi fecerit horas,
 Et medium luci atque umbris jam dividet orbem ;
 Exercete viri tauros, ferite hordea campis, 210
 Usque sub extremum brumæ intractabilis imbrem.
 Nec non et lini segetem, et Cereale papaver
 Tempus humo tegere, et jamdudum incumbere
 rastris,
 Dum ficcâ tellure licet, dum nubila pendent.

ficcâ tellure, dum nubila pendent.

vidi ea, diu lecta, et spectata multo labore, degenerare tamen : nisi humana vis quotannis legeret quæque maxima manu. Sic vidi omnia ruere fatis in pejus, ac sublapsa retrò referri : Non aliter quam nauta, qui vix subigit lembum remigiis aduerso flumine, si forte remittit brachia, ruit atque alveus rapit illum in præceps pronò amni. Præterea tam sidera Arcturi, diisque hædorum sunt observandi nobis, et etiam lucidus Anguis ; quam nautis, quibus, vestis per ventosa æquora in patriam, pontus et fauces ostriferi Abydi tentantur. Ubi libra fecerit horas diei somnique pares, et jam dividet medium orbem luci atque umbris ; viri, exercete tauros, ferite hordea campis, usque sub extremum imbrem intractabilis brumæ. Nec non est tempus tegere et segetem lini, et Cereale papaver humo, et jamdudum incumbere rastris, dum licet

TRANSLATION.

Fire, selected long, and proved with much Labour, yet have I seen them degenerate : Unless human Industry with the Hand culled out the largest every Year. Thus all Things, by Destiny, haste into Decay, and, gliding away, insensibly are driven backward : Not otherwise than he who rows his Boat with much ado against the Stream, if by chance he slackens his Arms, is instantly gone, and the Tide hurries him headlong down the River.

Further, the Stars of Arcturus, and the Days of the Kids, and the shining Dragon must be as much observed by us ; as by those, who, homeward borne across the Main, attempt the *Euxine* Sea, and the Streights of Oyster-breeding Abydus.

When *Libra* makes the Hours of Day and Night equal, and now divides the Globe in the Middle between Light and Shades ; then work your Bullocks, ye Swains, sow Barley in the Fields, till towards the last Shower of the inclement Winter-solstice. Then too is the Time to hide in the Ground a Crop of Flax, and the Poppy of Ceres, and high Time to ply your Harrows, whilst, the Ground yet dry, you may, whilst the Clouds are yet suspended.

NOTES.

200. *Sublapsa*. Signifies gliding insensibly, in *Æn.* XII. 686.

*Sen turbidus imber
 Proluit, aut annis solvit sublapsa vetustus.*

203. *Atque, &c.* Most Interpreters explain *atque* by *statim*, upon the Authority of *A. Gallus*. But, as none of them, have produced any parallel Example from a classical Author, I have ventured to recede from the common Explication, by supposing an Ellipsis which every one will easily supply in the Reading. Thus : *Omnia in pejus ruere, ac retrò sublapsa referri,*

non aliter quàm ille ruit ac retrò sublapsus refertur, &c. As the ingenious Author of the Essay on the Georgics had considered the Passage in the same Light, I have supplied the Ellipsis with his Words.

212. *Cereale papaver*. Probably the white Poppy, whose Seed was served up by the Ancients with the Desert, *Plin.* XIX. 8. *Servius* assigns several Reasons why the Poppy is called *Ceres's* : But all of them appear fabulous. It is sufficient for explaining the Author to know that Poppies were consecrated to *Ceres*,

Est satio fabis vere: tum putres sulci accipiunt te quoque, Medica: et annua cura venit milio; cum candidus taurus aperit annum auratis cornibus, et canis, cedens averso astro, occidit. At si exercebis humum in triticeam messam, robustaque farra, instabisque aristis solis: Eoæ Atlantides Pleiades abscondantur tibi, Gnosiaque stella ardentis coronæ decedat ante, quàm committas debita semina sulcis, quàmque properes credere spem anni invita terra. Multi cupere ante occasum Maiæ; sed expectata seges elusit illos vanis aristis. Verò si seres viciamque, vilemque faselum, Nec Pelusiæ curam aspernabere lentis; Haud obscura cadens mittet tibi signa Bootes. Incipe, et extende sementem ad medias pruinas.

Vere fabis satio: tum te quoque, Medica, putres Accipiunt sulci: et milio venit annua cura; 216 Candidus auratis aperit cum cornibus annum Taurus, et averso cedens Canis occidit astro. At si triticeam in messam robustaque farra Exercebis humum, solisque instabis aristis; 220 Ante tibi Eoæ Atlantides abscondantur, Gnosiaque ardentis decedat stella Coronæ, Debita quàm sulcis committas semina; quàmque Invitæ properes anni spem credere terræ. Multi ante occasum Maiæ cœpere; sed illos 225 Expectata seges vanis elusit avenis. Si verò viciamque seres, vilemque faselum, Nec Pelusiæ curam aspernabere lentis; Haud obscura cadens mittet tibi signa Bootes. Incipe, et ad medias sementem extende pruinas. 230

TRANSLATION.

In the Spring is the Sowing of Beans: Then thee too, O Medic Plant! the rotten Furrows receive, and Millet comes, an annual Care; when the bright Bull with gilded Horns opens the Year, and the Dog sets, giving Way to the backward Star. But if you labour the Ground for a Wheat-harvest, and strong Grain, and are bent on bearded Ears alone; let the Pleiades in the Morning be set, and let the Gnosian Star of Ariadne's blazing Crown emerge from the Sun, before you commit to the Furrows the Seed designed, and before you hasten to trust the unwilling Earth with the Hopes of the Year. Many have begun before the Setting of Maia; but the expected Crop hath mocked them with empty Ears. But if you are to sow Vetches, and mean Kidney-beans, nor despise the Care of the Egyptian Lentil; setting Bootes will afford thee Signs not obscure. Begin, and extend thy Sowing to the Middle of the Frosts.

NOTES.

Ceres, and that most of her Statues are adorned with them.

215. *Medica*. Burgundy Trefoil, or Medic-fodder, so called, because it was brought from Media into Greece.

216. *Annua cura*. Thy annual Care, in Opposition to the Medic Plant which lasts many Years; Pliny says it lasts thirty.

218. *Averso astro*. The backward Star or Constellation, viz. of the Bull, so called because he rises backwards.

221. *Eoæ Atlantides*. The Pleiades are called *Atlantides*, because they were fabled to be the Daughters of Atlas. *Eoæ*, in the Morning, i. e. when they set or go below our western Horizon about the Sun-rising, which is called their *Cosmical Setting*.

222. *Gnosia stella coronæ*. Ariadne's Crown,

so called from *Gnosus*, a City of Crete, where *Minos*, the Father of *Ariadne*, reigned.

223. *Decedat*. I have followed the Stream of the Commentators in rendering this Word by *emerges*, viz. from the Sun, i. e. rises heliacally; because the heliacal Rising of this Constellation, and not the Setting, happens at the Time here mentioned by Virgil, tho' I believe the Word is hardly to be found any where else in this Sense.

225. *Maiæ*. Maia, one of the *Pleiades*, here put for the whole.

227. *Vilem*. Because they were very common among them, and therefore of little Estimation.

229. *Cadens Bootes*. About the Beginning of November.

Idcirco certis dimensum partibus orbem
 Per duodena regit mundi Sol aureus astra.
 Quinque tenent cœlum zonæ: quarum una corusco
 Semper Sole rubens, et torrida semper ab igni:
 Quam circum extremæ dextrâ lævâque trahuntur,
 Cæruleâ glaciæ concretæ, atque imbris atris. 236
 Has inter mediamque, duæ mortalibus ægris
 Munere concessæ Divûm: et via secta per ambas,
 Obliquus quæ se signorum verteret ordo. 239
 Mundus ut ad Scythiam Riphæasque arduus arces
 Confurgit; premitur Libyæ devexus in Austros.
 Hic vertex nobis semper sublimis: at illum
 Sub pedibus Styx atra videt Manesque profundi.
 Maximus hic flexu sinuoso elabitur anguis
 Circum, perque duas in morem fluminis Arctos:
 Arctos Oceani metuentes æquore tingi. 246
 Illic, ut perhibent, aut intempesta filet nox
 Semper, et obtentâ densantur nocte tenebræ;

*Idcirco aureus sol regit orbem
 dimensum certis mensuris, per
 duodena astra mundi. Quin-
 que zone tenent cœlum: quo-
 rum una est semper rubens co-
 rusco sole, et semper torrida ab
 igni: circum quam extremæ zone
 trahuntur dextrâ lævâque parte,
 concretæ caruleâ glaciæ, atque
 atris imbris. Inter hæc me-
 diamque zonam, duæ sunt con-
 cessæ ægris mortalibus munere
 Divûm, et via est secta per
 ambas, quæ obliquus ordo signo-
 rum verteret se. Ut mundus
 confurgit arduus ad Scythiam
 Riphæasque arces; ita premitur
 devexus in Austros Libyæ. Hic
 vertex nobis est semper sublimis:
 at atra Styx videt, profundius
 que manes vident illum sub pe-
 dibus. Hic ad superiorem po-
 lum maximus anguis elabitur
 circum sinuoso flexu, inque mo-
 rem fluminis per duas Arctos,
 Arctos, metuentes tingi æquore*

oceani. Illic, ut perhibent, aut intempesta nox semper filet, et tenebræ densantur nocte obtentâ;

TRANSLATION.

For this Purpose the golden Sun, through the twelve Constellations of the World, rules the Globe measured out into certain Portions. Five Zones embrace the Heavens: Whereof one is ever glowing with the flashy Sun, and scorched for ever by his Fire: Round which *two others* on the Extremities of the Globe to right and left are extended, *pinched and frozen up* with cærulean Ice, and horrid Showers of Snow. Between these and the middle Zones, two by the Bounty of the Gods are given to weak Mortals, and a Path cut thro' both, where the Series of the Signs might revolve obliquely. As the World rises up on high towards Scythia and the Riphæan Hills; *so* bending towards the Southwinds of Libya it is depressed. The one Pole to us is still elevated: But the other under our Feet is seen by gloomy Styx and the infernal Ghosts. Here, after the Manner of a River, the huge Dragon glides away with tortuous Windings, around and through between the two Bears, the Bears that fear to be dipt in the Ocean. There, as they report, either dead Night for ever reigns in Silence, and, outspread, wraps

NOTES.

232. *Mundi.* Either orbem mundi, or rather astra mundi; as *Æn.* IX. 93.

Filius huic contra, torquet qui sidera mundi.

236. *Concretæ.* Frozen up as concretum flumen, or thick and foggy, as Cicero says, *Crassus hic et concretus aer.* Dr. Trapp translates it *stiff*, which, however it may agree to *carulea glaciæ*, is incongruous to *atris imbris*, and therefore he adopts another Epithet, *black with lowering Clouds.* *Imber,* 'tis true, sometimes

signifies *Clouds fraught with Rain*, as *Æn.* III. 193.

Tum mihi caruleus supra caput assitit imber.

But here I am inclined to think it means *Snows*, as being joined with Ice, and because of the Epithet *concretæ*. In this Sense Virgil's Description of the two frigid Zones agrees with that of other Poets, *Ov. Met.* I. 56. *Nix tegit alta duos.*

248. *Et obtentâ, &c.* Literally, *And, Night being outstretched, Darkness is thickened.*

aut Aurora redit à nobis, re-
ducitque diem : ubique primus
sol oriens afflavit nos anhelis
equis, illic rubens vesper ac-
cendit sera lumina. Hinc possu-
mus prædiscere tempestates dubio
caelo, hinc possumus prædiscere
diemque messis, tempusque seren-
di ; et quando conveniat impel-
lere infidum marmor remis :
quando conveniat deducere ar-
matas classes, aut evertere tem-
pestivam pinum silvis. Nec
frustra speculamur obitus et or-
tus signorum, annumque parem
quatuor diversis temporibus. Si
quando frigidus imber continet
agricolam domi ; tempus datur
maturare ea, quæ mox forent
properanda caelo sereno. Ara-
tor procudit durum dentem ob-
tusi vomeris, et cavat lintres
arbore : impressit aut signum pe-
cori, aut numeros acervis fru-
gum. Alii exacuunt vallos,
bicornesque furcas, atque pa-
rant Amerina retinacula lentæ
viti. Nunc facilis fiscina texatur rubeâ virgâ : nunc torrete fruges igni, nunc frangite eas
molari saxo.

Aut redit à nobis Aurora, diemque reducit :
Nosque ubi primus equis Oriens afflavit anhelis,
Illic sera rubens accendit lumina Vesper. 251
Hinc tempestates dubio prædiscere caelo
Possumus, hinc messisque diem, tempusque serendi ;
Et quando infidum remis impellere marmor
Conveniat : quando armatas deducere classes, 255
Aut tempestivam silvis evertere pinum.
Nec frustra signorum obitus speculamur et ortus,
Temporibusque parem diversis quatuor annum.
Frigidus agricolam si quando continet imber,
Multa, forent quæ mox caelo properanda sereno,
Maturare datur. Durum procudit arator 261
Vomeris obtusi dentem : cavat arbore lintres :
Aut pecori signum, aut numeros impressit acervis.
Exacuunt alii vallos, furcasque bicornes ;
Atque Amerina parant lentæ retinacula viti. 265
Nunc facilis rubeâ texatur fiscina virgâ :
Nunc torrete igni fruges, nunc frangite saxo.

TRANSLATION.

all Things up in Darknes ; or else Aurora returns *thither* from us, and brings *them* back the Day : And, when the rising *Sun* first breathes on us with panting Steeds, there ruddy Vesper lights up his late Illuminations.

Hence we are able to foreknow the Seasons when the Sky is dubious, hence the Days of Harvest, and the Time of sowing ; and when it is proper to sweep the faithless Sea with Oars, when to launch the armed Fleets, or to fell the Pine-tree in the Woods in Season. Nor in vain do we study the Settings and the Risings of the Signs, and the Year equally divided into four different Seasons.

If at any time a bleak Shower confines the Husbandman, then is his Time to provide many Things, which, as soon as the Sky is serene, must be done precipitantly. *Then* the Ploughman sharpens the hard Point of the blunted Share : Scoops little Boats from Trees : Or stamps the Mark on his Sheep, or the Number on his Sacks of Corn. Others point Stakes, and two-horned Forks, and prepare Amerine *Offer*-bands for the limber Vine. Now let the pliant Basket of Bramble-twigs be wove : Now parch your Grain over the Fire, now grind it with the *Mill*-

NOTES.

255. *Deducere*. To draw them down from the Docks.

262. *Lintres*. Either little Boats, or Troughs, such as they used for carrying their Grapes, Tib. L. I. El. 5.

Hæc mihi servabit plenis in lintribus uvæ.

265. *Amerina retinacula*. Amerine Bands, so called from *Ameria*, a Town in *Umbria*, which

abounded with *Ofers*.

266. *Rubeâ virgâ*. Bramble-twigs : Others render it *Rubean Wither*, from *Rubi*, a Town in *Italy*, which *Horace* mentions in his Journey to *Brandusium*. But, as *Pliny* mentions the Bramble among the Twigs that are fit for such Purposes, it is more probable that these are here meant.

Quippe etiam festis quædam exercere diebus
Fas et jura sinunt. Rivos deducere nulla
Religio vetuit: segeti prætere segetem,
Insidias avibus moliri, incendere vepres,
Balantumque gregem fluvio mersare salubri.
Sæpe oleo tardi costas agitator aselli
Vilibus aut onerat pomis: lapidemque revertens
Incusum, aut atræ massam picis urbe reportat. 275
Ipsa dies alios alio dedit ordine Luna
Felices operum. Quintam fuge: pallidus Orcus,
Eumenidesque satæ. Tum partu Terra nefando
Cœumque Iapetumque creat, sævumque Typhœa,
Et conjuratos cœlum rescindere fratres. 280
Ter sunt conati imponere Pelio Ossam
Scilicet, atque Ossæ frondosum involvere Olym-
pum:
Ter Pater exstructos disjecit fulmine montes.
Septima post decimam felix, et ponere vitem,
Et prensos domitare boves, et licia telæ 285
Addere: nona fugæ melior, contraria furtis.

Quippe etiam fas et jura sinunt
exercere quædam festis diebus.
Nulla religio vetuit deducere ri-
vos, prætere segetem segetem
moliri insidias avibus, incende-
re vepres, mersareque gregem
balantum ovium salubri fluvio.
Sæpe agitator tardi aselli ont-
rat costas illius oleo aut vilibus
pomis: revertensque domum re-
portat incusum lapidem, aut
massam atræ picis ex urbe.
Luna ipsa dedit alios dies fe-
lices operum alio ordine. Fuge
quintam diem: illi die palli-
dus Orcus, Eumenidesque sunt
satæ. Tum nefando partu Ter-
ra creat Cœumque, Iapetumque,
sævumque Typhœa, et fratres
conjuratos rescindere cœlum. Sci-
licet ter sunt conati imponere
Ossam Pelio, atque involvere
frondosum Olympum Ossæ: ter
pater Jupiter disjecit hos ex-
structos montes fulmine. Septi-
ma dies post decimam est felix,
et ponere vitem, et domitare
prensos boves, et addere licia
telæ. Nona dies est melior fu-

gæ, contraria furtis,

TRANSLATION.

stone. For even on Holy-days, divine and human Laws permit to perform some Works. No Religion hath forbid to drain the Fields, to raise a Fence before the Corn, to lay Snares for Birds, to fire the Thorns, and plunge in the whole some River a Flock of bleating Sheep. Oftentimes the Driver of the sluggish Ass loads his Ribs with Oil, or low-rated Apples: And in his Return from the Town brings back an indented Mill-stone, or a Mass of black Pitch.

The Moon too hath allotted Days auspicious to Works, some in one Order, some in another. Shun the fifth: On this pale Pluto and the Furies were born. Then at a hideous Birth the Earth brought forth Cœus, Iapetus, and stern Typhœus; and all the Giant-brothers who conspired to scale the Skies. For thrice they did essay to lay Ossæ upon Pelion, and to roll woody Olympus upon Ossæ: Thrice Father Jove with his Thunder overthrew the piled up Mountains. The seventh, next to the tenth, is lucky both to plant the Vine, and break the Oxen first caught in the Yoke, and to add the Woof to the Web: The ninth is

NOTES.

269. *Rivos deducere.* Not to float the Ground, as some will have it; for that, as we learn from *Servius*, was prohibited by the Priests on Holy-days: But to drain the Pools, and make the Rivalets run off the Fields; which was allowed, as we read in *Columella*: *Fertis autem ritus majorum etiam illa permittit—Pisanas, locus, fœcis veteres tergere, et purgare.* To float the Fields, in *Virgil's* Style, is *inducere rivos*, as *Verse 106.* in Opposition to which *deducere humorem* signifies to drain, *Verse 213.*

272. *Fluvio salubri.* *Columella* observes, upon this Passage, that it was unlawful to wash the Sheep on Holy-days for the sake of the Wool: But that it was allowed to wash them, for the Cure of their Diseases. Hence *Virgil* mentions the wholesome River, to shew that he meant it by way of Medicine.

284. *Septima post decimam.* The seventh next to the tenth: Or, as others, the seven-

Multa multa dedere se melius gelidâ nocte; aut cum Eous irrorat terras novo sole. Noctē leves stipula melius, nocte arida prata tenduntur: noctes lentus non deficit humor. 290 Et quidam seros hiberni ad luminis ignes Pervigilat, ferroque faces inspicat acuto; Interea longum cantu solata laborem Arguto conjux percurrit pectine telas: Aut dulcis musti Vulcano decoquit humorem, 295 Et foliis undam trepidi despumat aheni. At rubicunda Ceres medio succiditur æstu; Et medio tostas æstu terit area fruges. Nudus ara, fere nudus: hiems ignava colono. Frigoribus parto agricolæ plerumque fruuntur, 300 Mutuaque inter se læti convivia curant: Invitat genialis hiems, curasque resolvit. Ceu pressæ cum jam portum tetigere carinæ, Puppibus et læti nautæ imposuere coronas. Sed tamen et quernas glandes tunc stringere tempus, 305 Et lauri baccas, oleamque, cruentaque myrta.

Multa adeò gelidâ melius se nocte dedere;
Aut cum sole novo terras irrorat Eous.
Noctē leves melius stipulæ, nocte arida prata
Tenduntur: noctes lentus non deficit humor. 290
Et quidam seros hiberni ad luminis ignes
Pervigilat, ferroque faces inspicat acuto;
Interea longum cantu solata laborem
Arguto conjux percurrit pectine telas:
Aut dulcis musti Vulcano decoquit humorem, 295
Et foliis undam trepidi despumat aheni.

At rubicunda Ceres medio succiditur æstu;
Et medio tostas æstu terit area fruges.
Nudus ara, fere nudus: hiems ignava colono.
Frigoribus parto agricolæ plerumque fruuntur, 300
Mutuaque inter se læti convivia curant:
Invitat genialis hiems, curasque resolvit.
Ceu pressæ cum jam portum tetigere carinæ,
Puppibus et læti nautæ imposuere coronas.
Sed tamen et quernas glandes tunc stringere tem-
pus, 305
Et lauri baccas, oleamque, cruentaque myrta.

TRANSLATION.

better for a Journey, but adverse to Thefts. Many Works too have succeeded better in the cool Night; or when, at the Rising of the Sun, the Morn sprinkles the Dews upon the Earth. By Night the light Stubble, by Night the parched Meadows are better thorn: the clammy Dews fail not by Night. And some by the late Fires, their Winter-light, watch all Night long, and with the sharp Steel shape Matches into a tapering Point. Mean while by Song his Spouse cheering her tedious Labour runs over the Webs with the shrill sounding Shuttle: Or over the Fire boils away the Liquor of the luscious Must, and scums with Leaves the Tide of the trembling Caldron.

But reddening Ceres is cut down in Noontide Heat, and in Noontide Heat the Floor threshes out the parched Grain. Plow naked, and sow naked: Winter is an inactive Time for the Hind. In the Colds of Winter the Farmers mostly enjoy the Fruit of their Labour, and rejoicing with one another provide mutual Entertainments: The genial Winter invites them, and relaxes their Cares. As Weather-beaten Ships, when now they have reached the Port, and the joyous Mariners have planted Garlands on the Sterns. But yet then is the Time both to stripe the Mast of Oak, and the Bay-berries, the Olive, and the bloody Myrtle-

NOTES.

295. *Dulcis musti.* The Use of this boiled Must is to put into some Sorts of Wine, to make them keep. Columella recommends the sweetest Wine for this Purpose; so that *dulcis* in this Passage is no idle Epithet to *musti*.

303. *Pressæ.* Weather-beaten. Others ren-

der it *laden*. But the former Sense figures more aptly the Toils of the Farmer; and agrees better to the Words *ceu pressæ carinæ cum jam*, &c. the *cum jam* denotes that the Ships had been in Distress.

Tunc gruibus pedicas, et retia ponere cervis,
Auritosque sequi lepores: tum figere damas,
Stuppea torquentem Balearis verbera fundæ,
Cum nix alta jacet, glaciem cum flumina trudunt.

Quid tempestates autumnæ, et sidera dicam? 311
Atque ubi jam breviorque dies, et mollior ætas,
Quæ vigilanda viris? vel cum ruit imbriferum
ver;

Spicea jam campis cum messis inhorruit, et cum
Frumenta in viridi stipulâ lactentia turgent; 315
Sæpe ego, cum flavis messorum induceret arvis
Agricola, et fragili jam stringeret hordea culmo,
Omnia ventorum concurrere prœlia vidi;
Quæ gravidam latè segetem ab radicibus imis
Sublime expulsam eruerent: ita turbine nigro 320
Ferret hiems culmumque levem stipulasque volan-
tes.

Sæpe etiam immensum cœlo venit agmen aquarum,

Tunc est tempus cum ponere
pedicas gruibus, et retia cervis,
sequique auritos lepores: tum
figere damas, torquentem
verbera Balearis fundæ, cum
alta nix jacet, cum flumina tru-
dunt glaciem. Quid dicam tem-
pestates et sidera autumnæ? at-
que quæ sint vigilanda viris,
ubi jam diesque est brevior, æ-
tas est mollior? vel cum im-
briferum ver ruit; cum spiceæ
messis jam inhorruit campis, et
cum lactentia frumenta turgent in
viridi stipulâ? Sæpe ego, cum
agricola induceret messorum
arvis, et jam stringeret hordea
fragili culmo, vidi omnia prœlia
ventorum concurrere, quæ latè
eruerent gravidam segetem, ab
imis radicibus, expulsam subli-
me: ita, nigro turbine, hiems ferret le-
vemque culmum, volantesque sti-
pulas. Sæpe etiam immensum
agmen aquarum venit cœlo,

TRANSLATION.

berries. Then to set Springes for Cranes, and Nets for Stags, and to pursue the long-eared Hares: And, whirling the hempen Thongs of the Balearian Sling, to pierce the Does, when the Snow lies deep, when the Rivers shove the Ice along.

Why should I speak of the Storms and Constellations of Autumn? And what Accidents must be guarded against by the Swains when now the Day is shorter, and the Summer more soft and mild? Or when the showery Spring pours down its Stores; what time the spiky Harvest bristles in the Fields, and when the milky Corn swells on the green Stalk? Often have I seen, when the Farmer had just brought the Reaper into the yellow Fields, and was now binding up the Barley with the brittle Straw, often have I seen all the Fierceness of the Winds combine, which far and wide tore up the full-loaded Corn from the lowest Roots, and tossed it up on high: Just so with blackening Whirlwind a wintery Storm would drive light Straw and flying Stubble. Often also an immense Band of Vapours gathers on

NOTES.

307. *Pedicas*. Springes for catching Birds or Beasts by the Legs.

317. *Stringeret*. Was binding up. *Servius* renders it *secaret*, and quotes Verse 305.

Et quernas glandes cum stringere tempus. But surely *stringere* there signifies to gather or strip off with the Hand.

322. *Sæpe etiam—cœlo venit*. The common Way of explaining this Line, in a great Measure, destroys the whole Beauty of the Passage, takes away the Solemnity of the Description, and renders it somewhat preposterous. It turns that lofty Expression, *ruit ardens æther*, into a Tautology, and breaks into the Description before the Reader is prepared for it.

To see the Passage in its just Light, we are to consider that the Poet is here describing one of those Storms that are fraught with Thunder, Hail, Lightning, Rain, and which come gradually on by sensible Approaches. First the Clouds or Vapours come marching up together in Bands, *agmen aquarum*, till they have overcast the whole Face of the Sky:

Sæpe etiam immensum cœlo venit agmen aquarum.

Then, by gathering themselves in thicker Wreathes, they encrease the Darkeness, and brew the Storm more deep and threatening:

Et sardam glomerant tempestatem imbris atris, Colle& ex alto nubes,

After

et imber, collectæ ex alto ma-
ti, glomerant sædam tempesta-
tem atris imbribus : arduus æ-
ther ruit, et ingenti pluvio di-
dit læta sata, laboresque bonum :
fossæ implentur, et cava flumi-
na crescunt cum sonitu, æquor-
que seruet spirantibus fretis.
Pater Jupiter ipse molitur ful-
mina coruscâ dextrâ, in mediâ
noctis nimborum : quo motu maxi-
ma terra tremit : seræ fugere,
et humilis pavor stravit morta-
lia corda per gentes. Ille de-
jicit aut montem Atho, aut
Rhodopen, aut alta Ceraunia
flagranti telo : Austri et den-
sissimus imber ingeminant ; nunc
nemora, nunc litora plangunt
ingenti vento. Metuens hoc,
adserua menses et sidera cæli ;
quo loco frigida stella Saturni
receptet sese ; in quas orbes cæli
Cyllenius ignis erret. In primis
venerare Deos ; atque refer an-
nua sacra magnæ Cereræ, operatus in lætis herbis, sub casum extremæ hiemis, jam sereno verè.

Et sædam glomerant tempestatem imbribus atris
Collectæ ex alto nubes : ruit arduus æther,
Et pluvîâ ingenti sata læta boumque labores 315
Diluit : implentur fossæ, et cava flumina crescunt
Cum sonitu, servetque fretis spirantibus æquor.
Ipse Pater, mediâ nimborum in nocte, coruscâ
Fulmina molitur dextrâ : quo maxima motu
Terra tremit : fugere seræ, et mortalia corda 330
Per gentes humilis stravit pavor. Ille flagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo
Dejicit : ingeminant Austri, et densissimus imber ;
Nunc nemora ingenti vento, nunc litora plangunt.
Hoc metuens, cœli menses et sidera serva ; 335
Frigida Saturni sese quò stella receptet ;
Quos ignis cœli Cyllenius erret in orbes.
In primis venerare Deos ; atque annua magnæ
Sacra refer Cereræ, lætis operatus in herbis,
Extremæ sub casum hiemis, jam vere sereno. 340

TRANSLATION.

the Sky, and Clouds collected from the Deep brew thick a deformed Storm of black Showers : The lofty Sky pours down, and with Torrents of Rain sweeps away the joyful Corns, and Labours of the Oxen : The Ditches are filled, and the deep Rivers swell with roaring Noise, and in the steaming frothy Friths the Sea boils and rages. Father Jove himself, amidst a Night of Clouds, lances the Rassy Thunders with his Right-hand : With the Violence of which Earth trembles to its utmost Extent : The Beasts are fled, and through the Nations humble Fear hath sunk the Hearts of Men. He with his flaming Bolt strikes down or Athos, or Rhodope, or the high Ceraunia : The Southwinds redouble, and the Shower is more and more condensed ; now the Woods, now the Shores in howling Notes resound with the tempestuous Wind.

In fear of this, observe the Months and Constellations of the Heavens ; which Way the cold Star of Saturn shapes his Course, towards which of the heavenly Orbs Mercury's fiery Planet wanders. Above all pay Veneration to the Gods ; and renew to great Ceres the sacred annual Rites, offering up thy Sacrifice upon the joyous Turf, at the Expiring of the last Days of Winter, when now the Spring

NOTES.

After this solemn Apparatus, the Storm bursts, the Clouds discharge such a Deluge of Rain as if the whole Sky were dissolved, and poured down at once, *ruit arduus æther*.

Venit cælo therefore is here of the same Import with *venit in cælum*, or *convenit in cælo*, agreeable to Virgil's Stile in many other Places. Thus *Æn. I. 293. Hunc tu accipies cælo* for *accipies in cælum*. *Æn. V. 451. Ille clamor cælo*, for *ad cælum*, or *per cælum*. See also *Æn. VI. 191. VIII. 591. IX. 664. XII. 283. 324. Ex alto*. Servius explains it *ab Aquilæ*

lone, from the North ; because the North-pole is elevated with respect to us : But this seems forced. *Alto* is often put elsewhere for the Sea, and seems to be so here.

332. *Atho*. Athos is a Mountain in Macedonia that overlooks the *Ægean Sea*. *Rhodope* is a Mountain in Thrace, a Part of Mount Hæmus, which extends itself as far as Scythia, taking different Names according to the different Places it passes through.

332. *Ceraunia*. The Ceraunian Mountains again are in *Epirus* ; they were formerly so called

Tunc agni pingues, et tunc mollissima vina :
 Tunc somni dulces, densæque in montibus umbræ.
 Cuncta tibi Cererem pubes agrestis adoret.
 Cui tu lacte favos, et miti dilue Baccho :
 Terque novas circum felix eat hostia fruges : 345
 Omnis quam chorus, et socii comitentur ovantes ;
 Et Cererem clamore vocent in tecta : neque ante
 Falcem maturis quisquam supponat aristis,
 Quàm Cereri, tortâ redimitus tempora quercu,
 Det motus incompósitos, et carmina dicat. 350

Atque hæc ut certis possimus discere signis,
 Æstusque, pluviasque, et agentes frigora ventos,
 Ipse Pater statuit, quid menstrua Luna moneret ;
 Quo signo caderent Austri, quid sæpe videntes
 Agricolaë, propius stabulis armenta tenerent. 355

Continuò ventis surgentibus, aut freta ponti
 Incipiunt agitata tumescere, et aridus altis
 Montibus audiri fragor : aut resonantia longè
 Litora misceri, et nemorum increbrescere murmur.

altis montibus : aut litora resonantia longè misceri, et murmur nemorum increbrescere.

Tunc agni sunt pingues, et tunc vina sunt mollissima : tunc somni sunt dulces, umbræque sunt densæ in montibus. Cuncta agrestis pubes tibi adoret Cererem. Cui tu dilue favos lacte, et miti Baccho : terque felix hostia eat circum novas fruges : quam hostiam omnis chorus, et ovantes socii comitentur ; et vocent Cererem clamore in tecta : neque quisquam supponat falcem maturis aristis, antè quàm, redimitus quoad sua tempora tortâ quercu, det incompósitos motus, et dicat carmina Cereri. Atque ut possimus discere hæc certis signis, æstusque, pluviasque et ventos agentes frigora : pater Jupiter ipse statuit, quid menstrua Luna moneret ; quo signo Austri caderent ; quid agricolaë videntes sæpe tenerent armenta propius stabulis. Continuò, ventis surgentibus, aut freta ponti agitata incipiunt tumescere, et aridus fragor incipit audiri altis montibus.

TRANSLATION.

comes on ferètie. Then the Lambs are fat, and then the Wines most mellow : Then Slumbers on the Hills are sweet, and thick the Shades. In thy Behalf let all the rural Youths adore Ceres. In Honour of whom mix thou the Honey-comb with Milk and gentle Wine, and thrice let the auspicious Victim go round the recent Grain : Which let the whole Chorus of the Village and thy Associates accompany in jovial Mood ; and with Acclamation invite Ceres into their Dwellings : Nor let any one put the Sickle to the ripe Corn, till, in Honour of Ceres, having his Temples bound with wreathed Oak, he perform the rustic artless Dance, and sing Hymns.

And that we may learn these Things by certain Signs, both Heats and Rains, and Cold-bringing Winds, Father Jove himself has appointed what the monthly Moon should betoken ; with what Signs concomitant the Southwinds should fall ; from what common Observations the Husbandman should learn to keep his Herds nearer their Stalls.

Straight, when the Winds are rising, the Friths of the Sea with Tossings begin to swell, and a dry crashing Noise to be heard in the high Mountains : Or the far sounding Shores begin to be disturbed, and the Murmurs of the Grove to

NOTES.

called from *ἡσυχία*, *Thunder*, because their Height exposed them much to Thunder. They are now called *Monti del la Chimera*.

343. *Tunc somni dulces.* Both *dulces somni* and *densæ umbræ* I think are to be construed with *in montibus* ; for the Meaning is plainly, that Slumbers then are sweet on the Hills under Trees, which then begin to be covered with thick Shades : Not as if Sleep were sweeter

then than at other Seasons, as one would imagine Dr. Trapp and other Interpreters understood it.

354. *Caderent.* Seems here to have the Signification of *incumbent* ; in which Sense Varro says, *adversæ venti ceciderunt*.

357. *Aridus fragor.* Such a Sound as is made by dry Trees when they break.

*Jam tum unda malè temperat
sibi à curvis carinis, cum cele-
res mergi revolant ex medio æ-
quore, feruntque clamorem ad
litora, cumque marinæ fulicæ
huc in sicco; ardeaque de-
ferit notas paludes, atque volat
supra altam nubem. Sæpe e-
tiam, vento impendente, videbis
stellas labi præcipientes cælo;
longosque tractus flammæ al-
bescere à tergo per umbram noc-
tis: sæpe levem paleam et ca-
ducas frondes volitare: aut plu-
mas nantes in summâ aquâ col-
ludere. At cum fulminat de
parte trucis Boreæ, et cum do-
mus Eurique Zephyrique tonat,
omnia rura natant plenæ fossis,
atque omnis navita legit humida
vela ponto. Imber nunquam ob-
fuit imprudentibus. Aut æriæ
grues fugere illum imbrem sur-
gentem imis vallibus: aut bucu-
la, suspiciens cælum, captavit
auras patulis naribus: aut ar-
guta hirundo circumvolitavit la-
cus: et ranæ cecinere veterem querelam in limo.*

*Jam sibi tum à curvis malè temperat unda carinis,
Cum medio celeres revolant ex æquore mergi, 361
Clamoremque ferunt ad litora; cumque marinæ
In sicco ludunt fulicæ; notasque paludes
Deferit, atque altam supra volat ardea nubem.
Sæpe etiam stellas, vento impendente, videbis 365
Præcipientes cælo labi; noctisque per umbram
Flammæ longos à tergo albescere tractus:
Sæpe levem paleam, et frondes volitare caducas:
Aut summâ nantes in aquâ colludere plumas. 369
At Boreæ de parte trucis cum fulminat, et cum
Eurique Zephyrique tonat domus, omnia plenæ
Rura natant fossis, atque omnis navita ponto
Humida vela legit. Nunquam imprudentibus imber
Obfuit: aut illum surgentem vallibus imis
Æriæ fugere grues: aut bucula cælum 375
Suspiciens, patulis captavit naribus auras:
Aut arguta lacus circumvolitavit hirundo:
Et veterem in limo ranæ cecinere querelam.*

TRANSLATION.

rise louder and louder. Now hardly the Billows refrain from the crooked Ships, when the Cormorants fly swiftly back to Land from the midst of the Sea, and send their Screams to the Shore; and when the Sea-coots sport on the Beach; and the Heron forsakes the well known Fens, and soars above the lofty Cloud. Often too, when Wind is approaching, you shall see the Stars shoot precipitant from the Sky; and behind them long Trails of Flame whiten athwart the Shades of Night: Often the light Chaff and fallen Leaves flutter about: Or Feathers swimming on the Surface of the Water frisk together.

But when it lightens from the Quarter of furlly Boreas, and when the House of Eurus and of Zephyrus thunders, all the Fields are floated with full Ditches, and every Mariner on the Sea furls his humid Sails. Showers never hurt any unforewarned: Either the airy Cranes have shunned it in the deep Vallies as it rose: Or the Heifer, looking up to Heaven, hath snuffed the Air with wide Nostrils: Or the chattering Swallow hath fluttered about the Lakes: And the Frogs croaked

NOTES.

374. *Aut illum surgentem vallibus imis, &c.* Some construe the Words thus, *grues fugere ex imis vallibus.* Others take the Meaning to be, that the Shower rises out of the Vallies. The Author of the Essay on the Georgics interprets it, that the Cranes avoid the coming Storm, by retreating to the low Vallies. This Interpretation is agreeable to Aristotle in his History of Animals, where, treating of the Foresight of Cranes, he says, They fly on high,

that they may see far off, and, if they perceive Clouds and Storms, they descend, and rest on the Ground: *εαν ιδωσι νεφν, κατ' ἔμπε-
ρα, κατὰ πτασας πονηχάουσιν.*

375. *Veterem cecinere querelam.* Either al-
luding to the known Fable of the Frogs in
Æsop; or to that fabulous Tradition of the
Transformation of the Lycians into Frogs. For
which see Ovid. *Met.* VI. 374.

Sæpius et tectis penetralibus extulit ova
 Angustum formica terens iter : et bibit ingens 380
 Arcus : et è pastu decedens agmine magno
 Corvorum increpuit densis exercitus alis.
 Jam varias pelagi volucres, et quæ Asia circum
 Dulcibus in stagnis rimantur prata Caystri,
 Certatim largos humeris infundere rores ; 385
 Nunc caput objectare fretis, nunc currere in undas,
 Et studio incassum videas gestire lavandi.
 Tum cornix plenâ pluviam vocat improba voce,
 Et sola in siccâ secum spatiaturs arenâ.
 Nec nocturna quidem carpentes pensa puellæ 390
 Nescivere hiemem ; testâ cum ardente viderent
 Scintillare oleum, et putres concreescere fungos.
 Nec minùs ex imbri Soles, et aperta serena
 Prospicere, et certis poteris cognoscere signis.
 Nam neque tum stellis acies obtusa videtur ; 395
 Nec fratris radiis obnoxia surgere Luna :
 Tenuia nec lanæ per cælum vellera ferri.

tenuia vellera lanæ ferri per cælum.

Et sæpius formica, terens angustum iter, extulit ova tectis penetralibus, et ingens caelestis arcus bibit : et exercitus corvorum, decedens è pastu magno agmine, increpuit densis alis. Jam videas varias volucres pelagi, et eas quæ rimantur circum Asia prata in dulcibus stagnis Caystri, certatim infundere largos rores ; nunc objectare caput fretis, nunc currere in undas, et gestire studio lavandi incassum. Tum improba cornix vocat pluviam plenâ voce, et sola spatiaturs secum in siccâ arenâ. Nec quidem puellæ, carpentes nocturna pensa, nescivere hiemem ; cum viderent oleum scintillare ardente testâ, et putres fungos concreescere. Nec minùs, ex imbri, poteris prospicere, et certis signis cognoscere soles et aperta cœla serena. Nam tum neque acies videtur esse obtusa stellis, nec Luna surgere obnoxia radiis solis fratris : nec

TRANSLATION.

their old Complaint in the Mud. And often the Ant, wearing a narrow Path, hath conveyed her Eggs from her secret Cell : The spacious Bow hath drunk deep : And an Army of Ravens, on their Return from feeding, have beat the Air, and made a Noise, with Wings close crouded. Now you may observe the various Sea-fowls, and those that rummage for their Food about the Asius's Meads, in Cayster's pleasant Lakes keenly lave the copious Dews upon their Shoulders ; now on the Banks offer their Heads to the working Tides, now run into the Streams, and sportive joy with Eagerness to wash their Plumes in vain. Then the inauspicious Crow with full Throat invites the Rain, and solitary stalks by herself on the dry Sand. Nor were even the Maids, carding their Tasks of Wool by Night, ignorant of the approaching Storm ; when they saw the Oil sputter in the heated Potsherd-lamp, and fumes of Clots grow thick around the Wick.

Nor with less Ease may you discern, and by sure Signs discern Sunshine succeeding Rain, and open serene Skies : For neither are the Stars then seen with blunted Edge, nor the Moon to rise obscure, as indebted to her Brother's Beams : Nor thin fleecy Clouds to be carried through the Sky. Nor do Thetis's beloved

NOTES.

380. *Bibit ingens arcus.* According to a vulgar Notion, that the Rainbow drunk up the Vapours, to feed the Clouds for Rain.

387. *Incassum.* Either, as Servius has it, because their Feathers keep their Bodies from being wet : *Quia plumarum compositio aquam minime ad corpus admittit ;* or, as others, their Bustle is idle, and to no Purpose, since without so much Pains they will soon be effectually washed by the coming Rain.

393. *Ex imbri.* Some read *soles eximbres*, clear Sun-shine, without Rain.

396. *Nec fratris radiis obnoxia.* She rises bright, as if she shone with a Light unborrowed and independent on her Brother's Beams. Those, who are curious to see a critical Explanation of the Word *obnoxia*, may consult Aulus Gellius in his *Noct. Att. L. VII. 17.*

397. *Tenuia lanæ vellera.* Signifies thin, fleecy Clouds, as Pliny explains it, Lib. XVIII.

*Alcyones, dilectæ Thetidi, non
pandunt pennas ad tepidum so-
lem in litore: immundi suæ non
meminere jactare solutos mani-
pulos palearum ore. At nebule
magis petunt ima loca, recum-
buntque campo: et noctua ob-
servans occasum solis de summo
culmine nequicquam exercet seras
cantus. Nifus apparet sublimis
in liquido aëre, et Scylla dat
pœnas pro purpureo capillo.
Quacumque illa fugiens secat
levem æthera pennis, ecce ini-
micus, atrox Nifus insequitur
eam per auras magno stridore:
quæ Nifus fert se ad auras, il-
la fugiens raptim secat levem
æthera pennis. Tum corvi in-
geminant liquidas voces ter aut
quater presso gutture: et sæpe
altis cubilibus, læti nescio quâ
dulcedine præter solitum morem,*

Non tepidum ad Solem pennas in litore pandunt
Dilectæ Thetidi Alcyones: non ore solutos
Immundi meminere suæ jactare maniplos. 400
At nebulae magis ima petunt, campoque recum-
bunt:

Solis et occasum servans de culmine summo
Nequicquam seros exercet noctua cantus.
Apparet liquido sublimis in aëre Nifus,
Et pro purpureo pœnas dat Scylla capillo. 405
Quacumque illa levem fugiens secat æthera pennis,
Ecce inimicus, atrox, magno stridore per auras
Insequitur Nifus: quæ se fert Nifus ad auras,
Illa levem fugiens raptim secat æthera pennis.
Tum liquidas corvi presso ter gutture voces, 410
Aut quater ingeminant: et sæpe cubilibus altis,
Nescio quâ præter solitum dulcedine læti,

TRANSLATION.

Halevons expand their Wings upon the Shore to the warm Sun: The impure Swine are not heedful to toss about with their Snouts loosened Bundles of Straw. but the Mists sink down to the lower Grounds, and rest upon the Plain: And the Owl, observant of the setting Sun from the high House-top, practises her Evening Songs in vain. Nifus, transformed into a Hawk, in the clear Sky appears aloft, and Scylla, in form of the Lark, is punished for having cut her Father's purple Lock. Wherever she flying cuts the light Air with her Wings, so hostile, implacable Nifus, with loud Screams pursues her through the Sky: Where Nifus mounts into the Sky, she swiftly flying cuts the light Air with her Wings. Then the Ravens with compressed Throat thrice or four times repeat their Notes clear and shrill: And often in their towering Nests, affected with I know not what

NOTES.

35. *Si nubes ut vellera lanae spargentur —
aquam in triduum præjagant.*

399. *Dilectæ Thetidi Alcyones.* Ceyx, the King of Trachiniae, having perished by Shipwreck in the Ægean Sea, his Queen Halcyon, seeing his dead Body floating near the Shore, flung herself upon it in the Transports of her Passion, and Thetis, in Compassion to the unhappy Lovers, transformed them into the Birds called Halcyons or Kingsfishers. For then the Sea is said to be smoothed seven or eleven Days about the Winter Solstice, that they may the more conveniently hatch their Young. Hence these are called Halcyon-days.

403. *Nequicquam exercet.* Among the various Glosses which Interpreters have put on these Words, the true and most obvious Meaning seems to be this: That, whereas the Hooting of the Owl is commonly a Prognostic of bad Weather, yet, when these Signs of fair Weather here mentioned occur, the hoots and

sings in vain, her dreary Prognostic is not to be minded, or, if any regard it as a Sign of bad Weather, they will find themselves disappointed. In this Verse 459, after having said that the brightness of the Sun's Orb at Rising and Setting betokens fair Weather, he adds, *frustra terrebre nimbis*; Mists and blackening Clouds, which at other Times are Forerunners of Rain, are then not to be regarded, it is then in vain to be alarmed by them.

To those who dislike this Interpretation Servius proposes another, taking *nequicquam* for *non*; but it is a Question if ever the Word has that Signification either in Virgil or any other good Author.

403. *Seros.* The Owl is the only Bird that never sings but by Night; for, as to the Nightingale, it is well known that she sings also by Day, only her Music is not then so much regarded amidst the Chorus of other Birds.

Inter se foliis strepitant : juvat, imbris actis,
Progeniem parvam dulcesque revifere nidos.
Haud equidem credo, quia fit divinitus illis 415
Ingenium, aut rerum fato prudentia major :
Verùm, ubi tempestas, et cœli mobilis humor
Mutavere vias ; et Jupiter humidus Austris
Densat, erant quæ rara modò, et quæ densa re-
laxat ;

Vertuntur species animorum, et pectora motus
Nunc alios ; alios, dùm nubila ventus agebat, 421
Concipiunt. Hinc ille avium concentus in agris,
Et lætæ pecudes, et ovantes gutture corvi.

Si verò Solem ad rapidum Lunasque sequentes
Ordine respicies ; nunquam te crastina fallat 425
Hora, neque infidiis noctis capiere serenæ.
Luna revertentes cum primùm colligit ignes,
Si nigrum obscuro comprehenderit aëra cornu ;
Maximus agricolis pelagoque parabitur imber.
At, si virgineum suffuderit ore ruborem, 430
Ventus erit : vento semper rubet aurea Phœbe.

strepitant inter se foliis : imbris actis, juvat eos revifere parvam progeniem, dulcesque nidos. Equidem haud credo, quia ingenium fit datum illis divinitus, aut major prudentia rerum fato : verùm, ubi tempestas, et mobilis humor cœli mutavere vias ; et Jupiter, humidus Austris, densat ea, quæ modò erant rara, et relaxat ea, quæ erant densa ; species animorum vertuntur, et eorum pectora concipiunt nunc alios, nunc alium motus, dum ventus agebat nubila. Hinc est ille concentus avium in agris, et hinc pecudes sunt lætæ, et corvi ovantes gutture. Si verò respicies ad rapidum Solem, Lunasque sequentes cum ordine ; crastina hora nunquam fallat te, neque capiere infidiis serenæ noctis. Cum primùm Luna colligit revertentes ignes, si comprehenderit nigrum aëra obscuro cornu ; maximus imber parabitur agricolis pelagoque. At, si suffuderit virgi-

num ruborem ore, erit ventus : aurea Phœbe semper rubet vento.

TRANSLATION.

unusual Joy, they caw and make a Bustle together among the Leaves : The Rains now past, they are fond to revisit their little Offspring, and beloved Nests. Not indeed, I am persuaded, as if they had a Spirit of Discernment from the Gods, or superior Knowledge of Things by Fate : But when the Temperature of the Air and fluctuating Vapours have changed their Courses ; and Jove, veiled in Showers, by his Southwinds condenses those Things which just before were rare, and rarifies what Things were dense ; the Images of their Minds are altered, and their Breasts receive now Motions of one Sort ; now of another, while the Wind rolled the Clouds. Hence that Concert of Birds in the Fields, and hence the Cattle frisking for Joy, and the Ravens exulting in hoarse Notes.

But if you give Attention to the rapid Sun, and the Moons in order following ; the Hour of ensuing Morn shall never cheat you, nor shall you be deceived by the treacherous Aspect of a Night fair and serene. When first the Moon collects the returning Rays, if with Horns obscure she inclose dusky Air ; a vast Storm of Rain is preparing for the Swains and Mariners. But, if she shall spread a Virgin Blush over her Face, Wind will ensue : Golden Phœbe still reddens with

NOTES.

416. *Rerum fato prudentia major.* A superior Knowledge of Things by Fate. Some construe the Words thus : *Prudentia rerum major fato*, a Knowledge of Nature superior to Fate, i. e. as I take it, a greater Knowledge than may be accounted for from Destiny and the established Laws of Matter and Motion. Others, *major prudentia in fato rerum*, a superior Insight into Fate.

418. *Jupiter.* Jupiter, no doubt, often signifies the Air ; but the Dignity of the poetical Style lies in these and the like figurative Expressions, and therefore ought not to be lost in a Translation.

427. *Luna revertentes.* These Signs, taken from the Moon, were proverbial :

Pallida luna punit, rubicunda flat, alba serenat.

434. *Naf-*

Sin exit pura in quarto ortu
(namque iverit certissimus auctor)
nec ibit obtusis cornibus per cœ-
lum; et totus ille dies, et qui
nascuntur ab illo, ad exactum
mensum, carebunt pluviam ventif-
que: nautæ servati solvent vo-
tæ in litore Glaucæ, et Panopææ,
et Inoæ Melicertæ. Sol
quoque, et exorienz, et cum con-
det se in undas, dabit signa.
Certissima signa sequuntur solem,
et quæ refert manè, et quæ re-
fert astris surgentibus. Ubi ille
variaverit nascentem ortum ma-
culis, conditus in nubem, refu-
geritque medio orbe; imbres sint
suspecti tibi: namque Notus si-
nister arboribusque, satisque,
pecorique urget ab alto mari.
Aut ubi sub lucem diversi radii
rumpunt sese inter densa nubila;
aut ubi Aurora, linquens cro-
ceum cubile Tithoni, surget pal-
lida; heu, tum pampinus malè
defendet mites uvas; tum multa
horrida grando salit crepitans in
sistis. Profuerit magis memi-
nisse hoc etiam, cum jam sol de-
cedet Olympo emenso: nam sæpe
videmus varios colores errare in vultu ipsius.

Sin ortu in quarto (namque is certissimus auctor)
 Pura, nec obtusis per cœlum cornibus ibit;
 Totus et ille dies, et qui nascuntur ab illo,
 Exactum ad mensem, pluviam ventisque carebunt:
 Votaque servati solvent in litore nautæ 436
 Glaucæ, et Panopææ, et Inoæ Melicertæ.

Sol quoque, et exorienz, et cum se condet in undas,

Signa dabit. Solem certissima signa sequuntur,
 Et quæ manè refert, et quæ surgentibus astris. 440
 Ille ubi nascentem maculis variaverit ortum
 Conditus in nubem, medioque refugerit orbe;
 Suspecti tibi sint imbres: namque urget ab alto
 Arboribusque satisque Notus, pecorique sinister.
 Aut ubi sub lucem densa inter nubila sese 445
 Diversi rumpunt radii; aut ubi pallida surget
 Tithoni croceum linquens Aurora cubile;
 Heu, malè tum mites defendet pampinus uvas;
 Tam multa in tectis crepitans salit horrida grando.
 Hoc etiam, emenso cum jam decedet Olympo, 450
 Profuerit meminisse magis: nam sæpe videmus
 Ipsi in vultu varios errare colores.

TRANSLATION.

Wind. But if at her fourth Rising (for that is the most unerring Monitor) she walks along the Sky pure and bright, nor with blunted Horns; both that whole Day, and all those that shall come after it, till the Month be finished, shall be free from Rain and Winds: And the Mariners, preserved from Shipwreck, shall pay their Vows upon the Shore to Glaucus, Panopea, and Melicerta, Ino's Son.

The Sun too, both rising, and when he sets in the Waves, will give Signs. The surest Signs attend the Sun, both those which he brings in the Morning, and those when the Stars arise. When he shall re-quer his new-born Face with Spots, hid in a Cloud, and coyly shun the Sight of Half his Orb, you may then suspect Showers: For the Southwind, pernicious to Trees, and Corn, and Flocks, hails from the Sea. Or when, at the Dawn, the Rays shall break and scatter themselves diversely among thick Clouds; or when Aurora, leaving the Saffron-bed of Tithonus, rises pale; ah, the Vine-leaf will then but ill defend the mild ripening Grapes; so thick the horrid Hail bounds rattling on the Roofs. This too it will be more advantageous to remember, when, having measured the Heavens, he is just setting: For often we see various Colours wander over

NOTES.

434. *Nascuntur.* The Roman and Lombard Manuscript, according to Pierius, read *nascetur.*

445. *Diversi rumpunt.* The Roman Manuscript has *rumpunt*; Servius and others after him read *erumpunt.*

Cæruleus pluviam denuntiat : igneus Europ.
Sin maculæ incipient rutilo immiscerier igni ;
Omnia tunc pariter vento nimbisque videbis 455
Ferveré. Non illâ quisquam me nocte per altum
Ire, neque à terrâ moneat convellere funem.
At si, cum referetque diem, condetque relatum,
Lucidus orbis erit ; frustra terrebere nimbis,
Et claro silvas cernes Aquilone moveri. 460

Denique, quid Vesper serus vehat, unde serenas
Ventus agat nubes, quid cogitet humidus Auster,
Sol tibi signa dabit. Solem quis dicere falsum
Audeat ? ille etiam cæcos instare tumultus
Sæpe monet, fraudemque et operta tumescere
bella. 465

Ille etiam extincto miseratus Cæsare Romam,
Cum caput obscurâ nitidum ferrugine texit,
Impiaque æternam timuerunt secula noctem.
Tempore quanquam illo tellus quoque et æquora
ponti,

Obscœnique canes, importunæque volucres 470
Signa dabant. Quoties Cyclosum effervere in agros
Vidimus undantem ruptis fornacibus Ætnam,
ruptis, effervere in agros Cyclosum,

Cæruleus color denuntiat plu-
viam, igneus denuntiat Europ.
Sin maculæ incipient immisceri
rutilo igni ; tunc videbis omnia
fervere pariter vento nimbisque.
Non quisquam moneat me ire per
altum mare illâ nocte, neque
convellere funem à terrâ. At si
orbis solis erit lucidus, cum re-
feretque diem, condetque cum
relatum ; frustra terrebere nim-
bis, et cernes silvas moveri claro
Aquilone. Denique, quid serus
Vesper vehat, unde ventus agat
serenas nubes, et quid humidus
Auster cogitet, sol dabit signa
tibi. Quis audeat dicere solem
esse falsum ? ille etiam sæpe
monet cæcos tumultus instare,
fraudemque et operta bella tu-
mescere. Ille etiam est misera-
tus Romam Cæsare extincto,
cum texit nitidum caput obscurâ
ferrugine, impiaque secula timu-
erunt æternam noctem. Quan-
quam illo tempore, tellus quo-
que, et æquora ponti, obscœni-
que canes, importunæque volucres
dabant signa. Quoties vidimus
Ætnam, undantem fornacibus

TRANSLATION.

his Face. The Azure threatens Rain : The Fiery, Storms of Wind. But if the Spots begin to be blended with bright Fire ; then you shall see all embroiled together with Wind and Drifts of Rain. Let none advise me that Night to launch into the Deep, nor to tear my Cable from the Land. But if, both when he ushers in, and when he shuts up the revolving Day, his Orb is clear and lucid ; in vain shall you be alarmed by the Clouds, but you shall see Woods waved by the fair Northwind.

In fine, the Sun will give the Signs of what Weather late Vesper brings, from what Quarter the Wind will blow, all the Clouds serene and fair, what humid Auster meditates. Who dares call the Sun a Deceiver ? He even forewarns often that dark Insurrections are at hand, and that Treachery and secret Wars are swelling to a Head. He also sympathized with Rome on Cæsar's Death, when he covered his bright Head with a dark ensanguined Hue, and the impious Age feared eternal Night. Tho' at that time the Earth too, and Ocean's watery Plains, Dogs in hideous Howlings, and Birds, by importunate unseasonable Screams, gave ominous Signs. How often have we seen Mount Ætna from its burst Furnaces boil over in Waves on the Lands of the Cyclops, and shoot

NOTES.

458. Cum referetque, &c. Literally, When he shall both bring back the Day, and shut it up when brought back.

467. Ferrugine. This Word signifies here a dark Red, somewhat resembling that of Blood.

470. Obscœnique canes. i. e. Dogs of bad Omen, howling abominably. Every Thing vile, obscene, or impure, was by the Ancients reckon- ed inauspicious ; hence the Word signifies direful or unlucky.

432. Flu-

subterque globos flammarum,
 Equasque saxa? Germania
 audit sonitum armorum toto cœ-
 lo: et Alpes tremuerunt insoli-
 tis motibus. Ingens vox quoque
 est exaudita vulgò per silentes
 lucos, et simulacra, pallentia
 miris modis, sunt visa sub ob-
 scurum noctis; pecudesque sunt
 heu! infandum! omnes sistunt,
 terræque dehiscunt; et mœstum
 ebur illacrymat templis, æraque su-
 dant. Eridanus, rex fluvio-
 rum, proluit silvas, contorquens
 eas infano vortice, tulitque ar-
 menta cum stabulis per omnes
 campos. Nec eodem tempore
 aut minaces fibræ cessavere ap-
 parere tristibus extis, aut cruor
 cessavit manare puteis; et urbes
 resonare altè per noctem, lupis
 ululantibus. Non plura fulgu-
 ra aliàs ceciderunt sereno cœlo;
 nec diræ cometæ toties arserunt.
 Ergo Philippi videre Romanas
 acies concurrere iterum inter sese
 paribus telis:

Flammarumque globos, liquefactaque volvere
 saxa?

Armorum sonitum toto Germania cœlo
 Audiit: insolitis tremuerunt motibus Alpes. 475
 Vox quoque per lucos vulgò exaudita silentes
 Ingens, et simulacra modis pallentia miris
 Visa sub obscurum noctis; pecudesque locutæ,
 Infandum! sistunt amnes, terræque dehiscunt;
 Et mœstum illacrymat templis ebur, æraque su-
 dant. 480

Proluit infano contorquens vortice silvas
 Fluviorum rex Eridanus; camposque per omnes
 Cum stabulis armenta tulit. Nec tempore eodem
 Tristibus aut extis fibræ apparere minaces,
 Aut puteis manare cruor cessavit; et altè 485
 Per noctem resonare, lupis ululantibus, urbes.
 Non aliàs cœlo ceciderunt plura sereno
 Fulgura; nec diræ toties arserunt cometæ.
 Ergo inter sese paribus concurrere telis
 Romanas acies iterum videre Philippi: 490

TRANSLATION.

up into the Air Globes of Flame, and molten Rocks? Germany heard a Clashing of Arms over all the Sky: The Alps trembled with uncommon Earthquakes. A mighty Voice too was commonly heard through the silent Groves, and Spectres, hideously pale, were seen under Cloud of Night: And the very Cattle (O horrid!) spoke. Rivers stopped their Courses, Earth yawned wide: The mourning Ivory weeps in the Temples, and the brazen Statues sweat. Eridanus, Supreme of Rivers, overflowed, whirling in his furious Eddy whole Woods along, and bore away the Herds with their Stalls over all the Plains. Nor at the same time did either the Fibres fail to appear threatening in the baleful Entrails, or Streams of Blood to flow from the Wells; and Cities to resound aloud with Wolves howling by Night. Never did Lightning fall in greater Quantities from a serene Sky: Nor did direful Comets so often blaze. For this Philippi twice hath seen the Roman Armies in intestine War engage: Nor seemed it unbecoming

NOTES.

482. *Fluviorum rex Eridanus.* The Poet here, on purpose to express the Rapidity of this River, begins the Verse with two short Syllables. The *Eridanus*, or *Po*, rises from the Foot of Mount *Vesulus*, and, passing through the *Cisalpine Gaul*, falls into the *Adriatic Sea*. *Virgil* calls it the King of Rivers, because it is the largest and most famous of all the Rivers in Italy.

490. *Romanas acies iterum videre Philippi.* It is generally agreed that *Virgil* here means those two Battles which are so famous in History; the one between *Cæsar* and *Pompey*, and the other between *Brutus* and *Cassius* on

the one Side, and *Augustus* and *M. Antony* on the other. But it is certain, from History, that the Scenes of these two Battles were widely distant from each other; for the former was fought on the Plains of *Pharsalus* in *Thessaly*, the other at *Philippi* in *Thrace*, which two Places are above two hundred Miles Distance the one from the other. It can hardly be conceived what Confusion there is among Interpreters in their Attempts to unravel this great Difficulty. *Servius*, *Stephanns* in his *Theaurus*, *Petavius*, *Dr. Heylin*, *Torrentius*, *Desprez*, *Mr. Dacier*, *Father Sanaden*, but especially the two celebrated Writers of the *Roman*

Nec fuit indignum Superis, bis sanguine nostro
Emathiam, et latos Hæmi pinguescere campos.
Scilicet et tempus veniet, cum finibus illis

Agricola, incurvo terram molitus aratro,
Exesa inveniet scabrâ rubigine pila :

495

Aut gravibus rastris galeas pulsabit inanes,
Grandiaque effossis mirabitur ossa sepulcris.

Dî patrii, Indigetes, et Romule, Vestaque
mater,

Quæ Tuscum Tiberim, et Romana palatia servas;
Hunc saltem everso juvenem succurrere seculo 500
Ne prohibete. Satis jam pridem sanguine nostro
Laomedontæ luimus perjuria Trojæ.

nec fuit indignum Superis, E-
mathiam et latos campos Hæmi
pinguescere bis nostro sanguine.
Scilicet et tempus veniet, cum,
illis finibus, agricola, molitus
terram in curvo aratro, inven-
iet pila exesa scabrâ rubigine :
aut pulsabit inanes galeas gra-
vibus rastris, mirabiturque gran-
dia ossa effossis sepulcris. Pa-
trii Dî, Indigetes, et Romule,
materque Vesta, quæ servas
Tuscum Tiberim et Romana pa-
latia ; saltem ne prohibere hunc
juvenem succurrere everso seculo,
Jam pridem huius perjuria
Laomedontæ Trojæ nostro san-
guine.

TRANSLATION.

to the Gods, that Emathia, and the extensive Plains of Hæmus, should twice be
fattened with our Blood. Nay, and the Time shall come, when in tho'e
Regions the Husbandman, labouring the Ground with the crooked Plough, shall
find Javelins half consumed with corrosive Rust : Or with his cumbrous Harrows
shall clash on empty Helmets, and having dug up Graves admire at the huge
Bones.

Ye guardian Deities of my Country, ye Indigetes, and thou, O Romulus, and
Mother Vesta, who presidest over the Tuscan Tiber, and the Palaces of Rome ;
forbid it not at least that this young Prince repair the Ruins of the Age. Long
since have we with our Blood attoned for the Perjuries of Laomedon's Troy.

NOTES.

Roman History, Catron and Rouille ; all these,
and Numbers of others, will needs have it that
both these Battles were fought on the same
Spot. But this Opinion is quite inconsistent
with the plainest Testimony of the most authen-
tic Historians, tends to subvert the Credibility of
all History whatsoever, and lays a Foundation
for universal Scepticism.

If the Reader would see a satisfactory Solu-
tion of this Difficulty, he may consult a Pam-
phlet lately published in the way of Letters
by Mr. Holdsworth, intitled *Philippi and
Philippi*. The Sum of that Gentleman's Op-
inion is this : " That *Virgil* means by his two
Battles of *Philippi*, not two Battles fought on
the same individual Spot, but at two distant
Places of the same Name, the former at *Philippi*
(alias *Thoba Pothia*) near *Pharsalus* in *Thessaly*;
the latter at *Philippi*, near the Confines of
Thrace. And tho' the Historians (all except
Lucius Florus) for Distinction's sake, call the
latter Battle only by the Name of *Philippi* ; yet,
as there was a *Philippi* likewise near *Pharsalia*,
in Sight of which the former was fought, the
Poet, for certain Reasons (which, says he, I
shall consider hereafter) call both by the same
Name."

As to the Reasons that he says determined
Virgil to call both Battles by the same Name,
the chief of them, I think, is this : " That,
in Compliment to *Augustus*, he might impress
the superstitious Romans with a Belief, that
the Vengeance of the Gods against the Murderers
of *Cæsar* was denounced by Numbers of Prophecies
and Omens ; and in so remarkable a Manner,
that there appeared in it a particular Stroke of
Providence, according to the Heathen Super-
stition, that the second Battle, which proved
fatal to the Romans, should be fought in the
same Province with the first, and near a second
Philippi."

496. *Emathian—Hæmi*. The same inge-
nious Gentleman proves that the ancient *Mace-
donia* or *Emathia*, according to the Lan-
guage of the Poets, extended as far as the
River *Nessus* in *Thrace* to the East, and to
the South comprehended all *Thessaly*, and con-
sequently took in the *Pharsalian Philippi* ; so
that both Battles, here referred to, were re-
ally fought in *Emathia*, as *Virgil* here says.
Again he shews that both *Philippi*'s were near
Mount *Hæmus*, which, tho' commonly rec-
koned only a Mountain of *Thrace*, was really
a Chain of Mountains like the *Alps* and *A-*
penines ;

*Jam pridem, & Cæsar, regia
caeli invade te natis, atque qua-
ritur te curare triumphos homi-
num. Quippe ubi fas atque
nefas est versum, ut bella sunt
per orbem; tam multa facies
scelerum: non ullus dignus ho-
nos habetur aratro, arva signa-
tæ coluæ abductis ad milli-
tiam, et curvæ falcis constantur
in rigidum enses. Hinc Eu-
phrates movet bellum, illinc Ger-
mania movet bellum: vicinæ
urbes ferunt arma inter se lo-
gibus fœderis ruptis: impius
Mars ferit toto orbe. Ut cum
quadrigæ effudere sese carceri-
bus, addunt se in spatia: et
auriga, frustra tendens reti-
nacula, fertur equis, atque cur-
rus audit balantes.*

*Jam pridem nobis coeli te regia, Cæsar,
Invidet, atque hominum queritur curare trium-
phos.*

*Quippe ubi fas versum atque nefas; tot bella per
orbem;* 505

*Tam multæ scelerum facies: non ullus aratro
Dignus honos: squalent abductis arva colonis,
Et curvæ rigidum falces constantur in enses.
Hinc movet Euphrates, illinc Germania bellum:*

Vicinæ ruptis inter se legibus urbes 510
*Arma ferunt: sævit toto Mars impius orbe.
Ut cum carceribus sese effudere quadrigæ,
Addunt se in spatia, et frustra retinacula tendens
Fertur equis auriga, neque audit currus habenas.*

TRANSLATION.

Long since, O Cæsar, the Courts of Heaven envy us the Possession of thee, and complain that thou art concerned about the Triumphs of Mortals. Since among them the Distinctions of Right and Wrong are perverted; so many Wars, so many Species of Crimes prevail throughout the World: The Plough has none of those Honours that are its Due: The Fields lie waste, their Owners forced to bear Arms, and the crooked Scythes are forged into rigid Swords. Here Euphrates, there Germany raises War: Neighbouring Cities, having broke their mutual Leagues, take Arms against each other: Pitiless Mars rages over all the World. As when the four-horsed Chariots have started from the Goal, they fly out swifter and swifter to the Race, and the Charioteer, stretching in vain the Bridle, is hurried away by the Steeds, nor is the Chariot heedful of the Reins.

NOTES.

geminus; the Head or highest Part thereof was in Thespy, but all the other Mountains, viz. *Alpege*, *Pangæus*, &c. quite round to *Pindus* and *Ossa*, branch out from the same Head. *Virgil* himself seems to take the Mount in this extensive View, when he cries out, *Georg. II. 488.*

*O qui ne gignis in vallibus Hæmi
Sæpi, et ingenti rancorem protogæ subis!*

As all the other Places, mentioned in this Passage, were in *Thessaly* or *Albania*, 'tis reason-
able to suppose, that by the Vallies of *He-*

mus he means the same Country too. But, let that be as it will, there are several Passages in *Lucan* which evidently shew that *Hæmus* reached to the *Thessalian Phæppi*. Thus at the latter End of the last Book he prophesies that the Battle of *Phæphiæ* (which he too calls by the Name of *Phæppi*) was to be fought under the Rock of *Hæmus*, *Vers 681.*

Latissimæ Hæmi sub rape Phæppiæ.
See also *L. VII. 374. 449. 576.*

511. *Impius*. Here signifies cruel, unnatural, that has no pity, no Tenderneß, no natural Affection.

P. VIRGILII MARONIS GEORGICA.

LIBER II.

HACTENUS arborum cultus, et sidera
coeli;
Nunc te, Bacche, canam, necnon silvestria tecum

Virgulta, et prolem tardè crescentis olivæ.
Huc, pater ô Lenzæ: tuis hîc omnia plena
Muneribus: tibi pampineo gravidus autumnus
Floret ager: spumat plenis vindemia labris:
Huc, pater ô Lenzæ, veni; nudataque musto
Tinge novo mecum direptis crura cothurnis.

ORDO.

Hactenus cocini cultus arborum, et sidera cœli; nunc canam te, Bacche, necnon silvestria virgulta tecum, et prolem tardè crescentis olivæ. Adhuc, ô pater Lenzæ: omnia hîc sunt plena tuis muneribus: ager floret tibi gravidus pampineus autumnus: vindemia spumat plenis labris: Veni huc, ô pater Lenzæ; et mecum tinge musto, cothurnis direptis.

TRANSLATION.

THUS far of the Culture of Fields, and of the Constellations of the Heavens; now, Bacchus, will I sing of thee, and with thee of woodland Trees, and of the slow-growing Olive's Offspring. Hither, O Father Lenzus (here all is full of thy Bounties: For thee the Field laden with the viny Harvest flourishes: For thee the Vintage foams in the full Vats:) Hither, O Father Lenzus, come; and, having thy Buskins stript off, stain thy naked Legs with me in new Wine.

NOTES.

The Subject of the following Book is Planting. In handling of which Argument, the Poet shews all the different Methods of raising Trees; describes their Variety, and gives Rules for the Management of each in particular. He then points out the Soils in which the several Plants thrive best: And thence takes Occasion to run out into the Praises of Italy. After which he gives some Directions for discovering the Nature of every Soil, prescribes Rules for dressing of Vines, Olives, &c. and concludes the Georgick with a Panegyric on a Country Life.

2. *Silvestria virgulta.* Forest-trees, chiefly those that were used in propping the Vine, as the Poplar, Elm, Osier, Ash, &c.

4. *Lenæ.* A Name of Bacchus of Greek Derivation, from ληνος, *torcular*, a Wine-press.

8. *Direptis cothurnis.* The Cothurnus or Buskin was a Part of Bacchus's Dress. Tac. L. II. In celebrando vindemia simulacra, Silius Bacchum referens hedera vinetus erat, et cothurnos gerebat.

9. *Tinge.* Alludes to the Custom of treading out the Grapes with their Feet.

M 2

16. *Æsculus,*

Principio est varia natura creandis arboribus: namque aliae veniunt ipsae sua sponte, nullis hominum cogentibus eas; tenentque campos latè et curva flumina: ut molle filer, lentæque genistæ, populus, et canentia salicæ glaucæ fronde. Autem pars surgunt de posito semine: ut altæ castaneæ, ascensuque maxima nemorum, quæ frondet Jovi, atque quercus habitæ ovacula à Graiis. Densissima silva pullulat aliis ab radice: ut cerasis, ulmisque: etiam parva Parnassia laurus subjicit se sub ingenti umbrâ matris. Natura primum dedit hos modos: his modis omne genus silvarum fruticumque, sacrorumque nemorum viret. Sunt alii modi, quos usus ipse repperit sibi aliquâ viâ. Hic homo, abscindens plantas de tenero corpore matrum, deposuit eas sulcis: hic obruit arvo stirpes, quadrifidasque fudes, et vallos acuto robore:

Principio arboribus varia est natura creandis: Namque aliae, nullis hominum cogentibus, ipsæ 10 Sponte suâ veniunt; camposque, et flumina latè Curva tenent: ut molle filer, lentæque genistæ, Populus, et glaucâ canentia fronde salicæ. Pars autem posito surgunt de semine: ut altæ 14 Castaneæ, nemorumque Jovi quæ maxima frondet Æsculus, atque habitæ Graiis oracula quercus. Pullulat ab radice aliis densissima silva: Ut cerasis, ulmisque: etiam Parnassia laurus Parva sub ingenti matris se subjicit umbrâ. 19 Hos natura modos primum dedit: his genus omne Silvarum, fruticumque viret, nemorumque sacrorum.

Sunt alii, quos ipse viâ sibi repperit usus. Hic plantas tenero abscindens de corpore matrum, Deposuit sulcis: hic stirpes obruit arvo, Quadrifidasque fudes, et acuto robore vallos: 25

TRANSLATION.

First, Nature is various in producing Trees: For some, without any cogent Means applied by Men, come freely of their own Accord, and widely overspread the Plains and winding Rivers: As the soft Osier, and limber Broom, the Poplar and the whitening Willows, with Sea-green Leaves. But some arise from deposited Seed: As the lofty Chestnuts, and the Æsculus, most majestic of the Groves, which, in Honour of Jove, shoots forth its Leaves, and the Oaks reputed oracular by the Greeks. To others a moist luxuriant Wood of Suckers springs from the Roots: As the Cherries, and the Elms: Thus too the little Bay of Parnassus raises itself under its Mother's diffusive Shade. Nature at first ordained these Means for the Production of Trees: By these every Species blooms, of Woods, and Shrubs, and sacred Groves. Others there are, which Experience has found out for itself by Art. One, cutting off the Suckers from the tender Body of their Mother, lets them in the Furrows: Another buries the Stocks in the Ground, and Stakes, whose Bottom is split in four, and Poles with the Wood

NOTES.

16. Æsculus. A kind of Oak, which some take to be what we call the Bay-oak. This Tree was consecrated to Jupiter.

19. Se subjicit. i. e. Sursum jacit, shoots up. See Ecl. X. 74.

22. Viâ. Arte, as Cic. de Cl. Or. XLVI. Antea neminem solitum viâ nec arte, sed accurate tumen, et de scriptis plerosque dicere.

23. Hic plantas, &c. This refers to the Propagation of Trees by Suckers.

25. Quadrifidasque fudes. This is the Method of Propagation, by fixing the large Branches like Stakes in the Earth.

25. Acuto robore. Trunco exarato et in mucronem fastigiato, as Pliny has it. The quadrifidas fudes is when the Bottom is slit across both Ways; the acuto robore is when it is cut into a Point, which is called the Colt's Foot. Essay on the Georgics.

Silvarumque aliae pressos propaginis arcus
Exspectant, et viva sua plantaria terra.
Nil radicis egent aliae: summumque putator
Haud dubitat terrae referens mandare cacumen.
Quin et caudicibus sectis, mirabile dictu,
Truditur è sicco radix oleagina ligno.
Et saepe alterius ramos impunè videmus
Vertere in alterius, mutataeque infusa mala
Ferre pyrum, et prunis lapidosa rubescere corna.

Quare agite, o proprios generatim discite cultus,
Agricolae, fructusque feros mollite colendo:
Neu segnes jaceant terrae: juvat Ismara Baccho
Conferere, atque olea magnum vestire Taburnum.
juvat conferere Ismara Baccho, atque vestire magnum Taburnum olea.

aliae arbores silvarum expectant pressos arcus propaginis, et viva plantaria desolati in sua terra. Aliae egent radicis nil: putatorque haud dubitat mandare summum cacumen, referens illud terrae. Quin et, mirabile dictu, radix oleagina, caudicibus sectis, truditur è sicco ligno. Et saepe videmus ramos alterius arboris vertere impunè in ramos alterius, pyrumque mutatum ferre mala infusa sibi, et lapidosa corna rubescere prunis. Quare agite, o agricolae, discite proprios cultus generatim, molliteque feros fructus colendo eos: neu segnes terrae jaceant:

TRANSLATION.

sharpened to a Point: Some Trees *luxuriant* expect the bent down Arches of a Layer, and living Nurseries in their own *native* Soil. Others have no need of any Root: And the Planter makes no Scruple to commit to Earth the topmost Shoots, giving them back to her Care. Nay (what is wonderful to relate) even after her Trunk is cut in Pieces, the Olive-tree shoots forth Roots from the dry Wood. Often we see the Boughs of one Tree transformed, with no Disadvantage, into those of another, and a Pear-tree thus changed bear ingrafted Apples, and stony Cornelian Cherries grow upon Plum-tree Stocks.

Wherefore come on, O Husbandmen, learn the Culture proper to each Kind, and soften the wild Fruits by Cultivation: Nor let *even poor and infertile* Grounds lie neglected: It is worth while to plant *even rugged Mountains such as Ismarus* with Vines, and clothe vast Taburnus with Olives.

NOTES.

26. *Silvarum.* Trees very luxuriant, and abounding with Shoots that look like a little Wood.

26. *Pressos propaginis arcus expectant.* This describes the Method of raising Trees by Layers, i. e. by bending down a Branch from the Mother-tree, and planting it in the Ground, till it take Root firm enough to nourish itself; which, according to *Columella*, is in the third Year: Then it may be separated from the Mother.

27. *Exspectant.* i. e. By their Luxuriance and bending down to the Earth they seem to expect Propagation, and to desire, as it were, that their Shoots may be set in the Ground.

27. *Viva.* i. e. Not separated from their tree.

Referens mandare. This is the Method of Propagation, which is called by Cuttings. *Referens* signifies giving them back to the Earth, whence they came.

30. *Caudex.* Is properly the Body of the

Tree separate from the Root, as *truncus* is the Body separate from the Head.

37. *Neu segnes jaceant terrae.* Dr. Trapp renders it, *Let not your Land lie idle.* And in like Manner all the other Interpreters I have seen. But the Construction seems rather to be, *neu segnes terrae jaceant, nor let Land however naturally infertile lie neglected;* which both preserves the Connexion with what goes before, and shews the Propriety of adding *juvat Ismara Baccho conferere, &c.* Mountains by Nature rugged, and whose Soil is *segnis*, infertile, and backward to produce, yet by Culture will turn to good Account: Thus *Ismarus* bears excellent Vines, and *Taburnus* is famous for the Production of Olives.

37. *Ismara.* *Ismarus*, a Mountain in the maritime Parts of *Thrace*.

38. *Taburnum.* *Taburnus*, a Mountain in *Campania*, between *Capua* and *Nola*, fertile in Olives. Its modern Name is *Taburo*.

Tuque ades, decurreque inceptum
 laborum unda mactata, & datus,
 & curis unius pars infra fa-
 ctis, Mæcenæ, volansque de
 velle patenti pelago. Ego non
 opto amplius cunctis meis vossi-
 bus: non, si sit mihi centum
 linguæ, cæcæque ora, et fer-
 rea vox: ades, et ego eram
 primi litoris. Terræ sunt in
 matris manibus: non tanto te
 ille fide carmine, atque per an-
 tiquos et hucusque. Arctores,
 quæ tollunt se in oras luminis
 fide sponte, surgunt infertilem
 quidem, sed læta et fertia:
 quippe natura subest solo. Ta-
 men si quis inferat hæc quæque,
 aut mandet hæc mutata subactis
 ferribus, exuerint silvestrem
 animam: frequentique cultus,
 hæc tarda sequuntur, in quas-
 cunque artes vocis illa. Nec
 non et illa quæ exit sterilis ab
 imis stirpibus, facit hoc, si sit
 digesta per vacuos agros: nunc
 alta frondes, et rami matris o-
 pascunt eam, adimuntque fetus illi crescenti, uruntque eam ferentem fructus.

Tuque ades, inceptumque unâ decurre laborem,
 O decus, ô famæ meritò pars maxima nostræ, 40
 Mæcenæ; pelagoque volans da velle patenti.
 Non ego cuncta meis amplecti verbis opto:
 Non, mihi si linguæ centum sint, oraque centum,
 Ferrea vox: ades, et primi lege litoris oram.
 In manibus terræ: non hic te carmine ficto, 45
 Atque per ambages, et longa exorsa tenebo.

Sponte suâ quæ se tollunt in luminis oras,
 Infertunda quidem, sed læta et fortia surgunt:
 Quippe solo natura subest. Tamen hæc quoque
 si quis

Inferat, aut ferribus mandet mutata subactis, 50
 Exuerint silvestrem animum: cultuque frequenti,
 In quascunque voces artes, hæc tarda sequuntur.
 Nec non et sterilis quæ stirpibus exit ab imis,
 Hoc faciet, vacuos si sit digesta per agros:
 Nunc altæ frondes, et rami matris opacant, 55
 Crescentique adimunt fetus, uruntque ferentem.

TRANSLATION.

And thou, my Glory, to whom I justly owe the greatest Portion of my Fame, be present, O Mæcenæ, pursue with me this Task begun, and flying set Sail on this Sea now opening wide. I choose not to comprise all in my Verse: Not tho' I had an hundred Tongues, an hundred Mouths, and an Iron Voice: Be present, and coast along the nearest Shore. The Land is still in View: I will not here detain thee with fictitious Song, nor with Circumlocution and tedious Preamble.

Those, which spring up spontaneously into the Regions of Light, are unfruitful indeed, but they rise vigorous and strong: For in the Soil lies hid some natural Quality peculiarly suited to them. Yet if any one ingraft even these, or deposit them transplanted in Trenches well prepared, they will put off their savage Nature, and by frequent Culture will not be slow to follow whatever Arts and Methods of Improvement you call them to. And the Suckers also, which sprout up barren from the low Roots, will do the same, if they be distributed through Fields where they have Room to strike their Roots: Now in their natural State the high Shoots and Branches of the Mother overshadow them, and hinder them from bearing Fruit as they grow up, or pinch and starve them when they bear.

NOTES.

39. Decurre. This is the same Allusion with that the Verse 42. Pelagoque volans da velle patenti; decurre being applied to prosperous Sailing, when the Ship runs with a gliding Motion along the Waves; as Æn. V. 372.

From primæ maris, et pelago decurrit aperta.

40. Pelagoque volans, &c. And flying set Sail into the open Sea, i. e. accompany and con-

duct me through this immense Work, which now opens itself to my View like an expanded Ocean.

50. Mutata. i. e. Mutata hæc, ^{which} ^{into a} ^{new} planted.

55. Uruntque ferentem. Pinch or starve it in bearing, by intercepting the Sun and Air.

59. Propaga-

Jam, quæ feminibus jactis se sustulit arbos,
Tarda venit, seris factura nepotibus umbram :
Pomaque degenerant succos oblita priores :
Et turpes avibus prædam fert uva racemos. 60
Scilicet omnibus est labor impendendus, et omnes
Cogendæ in fulcum, ac multâ mercede domandæ,
Sed truncis olæc meliùs, propagine vites
Respondent; solido Paphiæ de robore myrtus.
Plantis edere coryli nascuntur, et ingens 65
Fraxinus, æqualisque arbos umbrosa coronæ,
Chaonique patris glandes : etiam ardua palma
Nascitur, et abies visera marinos.
Inferitur verò ex seta nucis arbutus horrida :
Et steriles platani malos gessere valentes. 70
Castanæ fagus, ornusque incanuit albo
Flore pyri : glandemque sua fregere sub ulmis.
Nec modus inferere, atque oculos imponere simplex.
Nam quæ se medio trudent de cortice gemmæ,
Et tennes rampunt tunicas ; angustus in ipso 75
Fit nodo sinus : huic alienâ ex arbore germen
Includunt, udoque docent inolescere libro.

sinus fit in nodo ipso : includunt germen detestum ex alienâ arbore hac, docentque illud inolescere sub libro.

Jam arbor, quæ sustulit se jactis feminibus, omni arbor, factura nepotibus seris umbram : pomaque degenerant, succos oblita priores : et turpes avibus prædam fert uva racemos. Scilicet labor est impendendus omnibus, et omnes sunt cogendæ in fulcum, ac domandæ multâ mercede. Sed truncis olæc meliùs respondunt, solido Paphiæ de robore myrtus. Edere coryli nascuntur plantis, et ingens fraxinus, æqualisque arbor umbrosa coronæ Chaonii patris Jovis : etiam ardua palma nascitur, et abies visera marinos. Inferitur verò horrida arbutus ex seta nucis, et steriles platani malos gessere valentes. Fagus incanuit albo flore pyri : glandemque sua fregere sub ulmis. Nec modus inferere atque imponere oculos. Nam quæ tennes trudent se de medio cortice, et rampunt tunicas, angustus fit in nodo ipso : includunt germen detestum ex alienâ arbore hac, docentque illud inolescere sub libro.

TRANSLATION.

The Tree again, that is raised from Seed thrown into the Ground, grows up slowly, so as to form a Shade for late Posterity : And its Fruits degenerate, forgetting their former Juices : Thus even the Vine bears sorry Clusters, a Prey for Birds. For Labour must be bestowed on all, and all must be reduced into the Trench, and tamed, and made prolific with vast Pains. But Olive-trees grow better when propagated by Truncheons, Vines by Layers, Myrtus of the Paphian Goddess by Setts from the solid Wood. From Suckers, and from the growth of the huge Ash, and the shady Poplar-tree that furnished Hector's Camp, and the Oaks of the Chaonian Father Jove : Thus also the lofty Elm is propagated, and the Fir-tree, doomed to visit the Dangers of the Main.

But the rugged Arbutus is ingrafted on the Offspring of the Walnut, and barren Planes have borne stout Apple-trees. Chestnut-trees have borne Beeches, and the Mountain-ash hath whitened with the snowy Blossoms of the Pear : And Swine have crunched Acorns under Elms. Nor is the Method of ingrafting and that of inoculating one and the same. For Inoculating is thus, where the Buds thrust themselves forth from the Middle of the Bark, and burst the slender Coats, a small Notch is made in the very Knot : Hither they inclose an Eye from another

NOTES.

60. Pomaque. Poma here, and in many other Places, signifies all Sorts of Fruits. See Voss. Æt. and Plin. L. XVII. 20.
64. Truncis. Truncheons called by Columella and Cato, *Tæta* : They are the thick Branches saved in Ficus.

67. Chaonique patris glandes. Glandes, Acorns, are here put for the Oaks that bear them. Chaonii patris is Jupiter worshipped at Dodona in Chaonia, or Epirus, to whom the Oak was sacred.

Aut rursus enodes trunci refecantur, et via finditur alit in solidum lignum cuneis: deinde seraces Plantæ immittuntur: nec longum tempus, et ingens arbor exit ad cœlum felicibus ramis, miraturque novas frondes et poma non sua. Præterea haud est unum genus, nec fortibus ulmis, nec salici, lotoque, nec Idæis cyparissis: nec pingues unam in faciem nascuntur olivæ, Orchites, et radii, et amarâ pausia baccâ; pomaque, et Alcinoi silvæ: nec surculus idem Crustumii, Syriisque pyris, gravibusque volemis. Non eadem arboribus pendet vindemia nostris, Quam Methymnæo carpit de palmis Lesbos. 90 Sunt Thasiæ vites, sunt et Mareotides albæ;

Aut rursus enodes trunci refecantur, et altè Finditur in solidum cuneis via: deinde seraces Plantæ immittuntur: nec longum tempus, et ingens Exiit ad cœlum ramis felicibus arbor, 81 Miraturque novas frondes, et non sua poma.

Præterea genus haud unum nec fortibus ulmis, Nec salici, lotoque, nec Idæis cyparissis: Nec pingues unam in faciem nascuntur olivæ, 85 Orchites, et radii, et amarâ pausia baccâ; Pomaque, et Alcinoi silvæ: nec surculus idem Crustumii, Syriisque pyris, gravibusque volemis. Non eadem arboribus pendet vindemia nostris, Quam Methymnæo carpit de palmis Lesbos. 90 Sunt Thasiæ vites, sunt et Mareotides albæ;

TRANSLATION.

Tree, and teach it to unite with the moist Rind. Or again, in ingrafting the knotless Stocks are cut, and a Passage is cloven deep into the solid Wood with Wedges: Then fertile Cions are inserted: And in no long Time a huge Tree shoots up to Heaven with prosperous Boughs, and admires its new Leaves, and Fruits not its own.

Moreover, the Species is not single neither of strong Elms, nor of Willows, of the Lote-tree, nor of the Idæan Cypresses: Nor do the fat Olives grow in one Form, the Orchites, and the Radii, and the Pausia with bitter Berries: Nor Apples, and the Orchards of Alcinous: Nor are the Shoots the same of the Crustumian and Syrian Pears, and of the heavy Volemi. The same Vintage hangs not on our Trees, which Lesbos gathers from the Methymnæan Vine. There are the Thasian Vines, and there are the white Mareotides; these fit for

NOTES.

86. *Orchites*. The meaning of *Servius*, which is, because it is split in that manner. Prose Writers of Agriculture. The Genera earum tria dixit Virgilius, *Orchites, et radii, et pausias*. The *Orchis* is a round Olive, so called from *ὄρχις*, a Testicle.

86. *Radii*. The *radius* is a long Olive, so called from its Similitude to a Weaver's Shuttle.

86. *Amarâ pausia baccâ*. The Poet mentions the bitter Berry of this sort of Olive, because it is to be gathered before it is quite ripe; for then it has a bitter or austere Taste.

88. *Crustumii, Syriisque pyris, gravibusque volemis*. The *Crustumia*, so called from *Crustumium* in Tuscany, were reckoned the best sort of Pears. The Syrian Pears, called also *Tarentina*, are thought by some to be the *Bergamot*. The *Volemi*, so called from their Largeness;

quia volam manus impleant, because they fill the Palm of the Hand. *Rusus* takes them for the *bon Cretien*; others for the *Libralia* or *Pounders*.

90. *Methymnæo palmit*. So called from *Methymna*, a City of Lesbos, an Island in the *Ægean Sea*, famous for good Wine.

91. *Thasiæ vites*. So called from *Thasus*, another Island in the same Sea.

91. *Mareotides albæ*. Most probably an Egyptian Wine, from *Mareotis*, a Lake near *Alexandria*. Which Opinion *Horace* seems to countenance; for he represents *Cleopatra* inebriated with it:

"Mentemque lymphatam Mareotico
Redigit in veras timores
Cæsar."

Others understand this of a Libyan Wine, from *Mareotis*, a Part of *Africa*.

Pinguibus hæc terris habiles, levioribus illæ :
 Et passio Pſythia utilior, tenuisque lageos,
 Tentatura pedes olim, vincturaque linguam :
 Purpureæ, præciæque : et, quo te carmine dicam, 95
 Rhætica ? nec cellis idèò contende Falernis.
 Sunt etiam Ammineæ vites, firmissima vina :
 Tmolus et affurgit quibus, et rex ipse Phanæus :
 Argitisque minor : cui non certaverit ulla,
 Aut tantum fluere, aut totidem durare per annos.
 Non ego te, mensis, et Dis accepta secundis, 101
 Transierim, Rhodia, et tumidis, bumaste, racemis.
 Sed neque quàm multæ species, nec nomina quæ
 sint,

Est numerus : neque enim numero comprehendere
 refert :

Quem qui scire velit, Libyci velit æquoris idem 105
 Discere, quam multæ Zephyro turbentur arenæ :

neque enim refert comprehendere eas numero : quem qui velit scire, idem velit discere quam multæ arenæ Libyci æquoris turbentur Zephyro :

hæc Mareotides sunt habiles
 pinguibus terris, illæ Thasæ
 sunt habiles levioribus terris.
 Et Pſythia vitis est utilior vino
 passio faciendo, tenuisque lageos
 vitis tentatura pedes olim, vin-
 cturaque linguam : sunt purpu-
 reæ, præciæque vites : et, quo
 carmine dicam te, & Rhætica
 vitis ? nec idèò contende cum
 Falernis cellis. Sunt etiam Am-
 mineæ vites, ex quibus sunt
 firmissima vina : quibus et Tmo-
 lus, et Phanæus ipse rex mon-
 tium vitiferorum affurgit : mi-
 norque Argitis : cui non ulla
 certaverit aut fluere tantum,
 aut durare per totidem annos.
 Ego non transierim te, & Rho-
 dia vitis, accepta mensis, et
 secundis Dis, et te, bumaste,
 tumidis racemis. Sed neque est
 numerus quam multæ species ear-
 um sint, nec quæ sint nomina :

TRANSLATION.

a rich Soil, and those for a lighter one : And the Pſythian more serviceable
 when dried, and the thin *light* Lageos, which will try the Feet at length, and
 bind the Tongue : The Purple, and the Rath-ripe : And in what Numbers shall
 I sing of thee, O Rhetian Grape ? Nor therefore vie thou with the Falernian
 Cellars. There are also Amminean Vines, best-bodied Wines : Which even
 Tmolus and Phanæ King of Mountains honours : And the smaller Argitis, which
 none can rival, either in yielding so much Juice, or in lasting so many Years.
 I must not pass thee over, Rhodian Grape, grateful to the Gods and second
 Courses, nor thee, Bumastos, with thy swollen Clusters : neither can
 recount how numerous the Species, nor what are the Names : nor imports
 it to comprize their Number : Which whoever wishes to know the same may
 seek to learn how numerous are the Sands of the Sea, which are tossed by the

NOTES.

93. *Passio Pſythia*, &c. Passum is a Wine
 made from Raisins, or dried Grapes. The
Pſythia vitis is probably so called from some
 City in Greece ; for *Columella* calls it *Græcu-
 lum*.

93. *Lageos*. So called from *λαγώς*, a *Hare*,
 on account of its Colour.

95. *Præciæ*. Quasi *præcoquæ*, says *Servius*,
 because they are first ripe.

96. *Falernis*. Campanian Wine, so called
 from *Falerus*, a Mountain in Campania.

96. *Rhætica*. So called from *Rhetia*, a Coun-
 try bordering upon Italy. This Wine is praised
 by *Cato*, *Strabo*, and other Authors.

97. *Ammineæ*. 'Tis not certain what Wine
 is here meant.

98. *Tmolus*. A Mountain in *Lydia*, very
 famous for Wine.

98. *Rex Phanæus*. From *Phanæ*, the Name
 of a Mountain in *Chios*, whose Wines are abun-
 dantly celebrated.

101. *Dis et mensis accepta secundis*. i. e.
 It was so excellent as to be fit for being used
 in Libations, which were made at the second
 Courses.

102. *Bumaste*. From the Greek *βυμᾶστος*,
Bumamma, because its Clusters swelled out big,
 somewhat resembling a Cow's Udder.

aut, ubi Eurus violentior incidit
 Auspicio, nasse, quot Ioni
 fulsus veniant ad litora. Nec
 vix omnes terræ possunt ferre
 omnia genera arborum. Salices
 nascuntur fluminibus, alnæque
 crassæ paludibus, steriles orni
 saxosæ montibus, et litora sunt
 lætissima myrtetis: denique Bac-
 chus amat apertos colles, taxi
 amant Aquilonem et frigora.
 Aspice et orbem domitum extre-
 mis cultoribus, Eosque domos
 Arabum, pictosque Gelonos.
 Patriæ sunt divise arboribus.
 India sola fert nigrum eburnum,
 et thurea virga est Sabæis solis.
 Quid referam tibi balsamaque su-
 dantia ex odorato ligno, et bac-
 cas semper frondentis acanthi?
 quid referam nemora Æthiopum
 canentia molli lanâ? utque Seres
 depectant tenuia vellera filii?
 aut quos lucos India propior O-
 ceano, sinus extremi orbis, gerit? ubi haud ulla sagittæ potuere vincere summum æræ

Aut, ubi navigiis violentior incidit Eurus,
 Nasse, quot Ioni veniant ad litora fluctus.

Nec verò terræ ferre omnes omnia possunt.
 Fluminibus salices, crassisque paludibus alni 110
 Nascuntur: steriles saxosis montibus orni.
 Litora myrtetis lætissima: denique apertos
 Bacchus amat colles: Aquilonem et frigora taxi.

Aspice et extremis domitum cultoribus orbem,
 Eosque domos Arabum, pictosque Gelonos. 115
 Divisæ arboribus patriæ. Sola India nigrum
 Fert eburnum: solis est thurea virga Sabæis.
 Quid tibi odorato referam sudantia ligno
 Balsamaque, et baccas semper frondentis acanthi?
 Quid nemora Æthiopum molli canentia lanâ? 120
 Velleraque ut foliis depectant tenuia Seres?
 Aut quos Oceano propior gerit India lucos,
 Extremi sinus orbis? ubi aëra vincere summum

TRANSLATION.

Zephyr: Or to know how many Waves of the Ionian Sea come rolling to the Shores, when Eurus, more violent, falls upon the Ships.

But neither can all Soils bear all Sorts of Trees. Willows grow along the Rivers, and Elders in miry Fens: The barren wild Ashes on rocky Mountains. The Shores rejoice most in Myrtle-groves: Bacchus in fine loves open Hills: The Yews the Northwind and the Colds,

Survey also those Parts of the Globe that are subdued and cultivated by Hinds most remote, both the eastern Habitations of the Arabians, and the painted Geloni. Countries distinguished by their Trees. India alone bears black Ebony: The Frankincense belongs to the Sabæans only. Why should I mention to thee Balsam from the fragrant Woods, and the Berries of the ever-green Acanth from the Forests of the Ethiopians whitening with downy Wool? And how shall I describe the fine silky Fleeces from the Leaves? Or the Groves which border the Ocean, produces, the utmost Skirts of the Globe?

NOTES.

115. *Pictos Gelonos.* The Geloni were a People of Scythia, who painted their Faces.

116. *Sola India—fert eburnum.* Theophrastus was of the same Opinion, that Ebony was peculiar to India; but other Authors tell us that the best Ebony is brought from Ethiopia.

119. *Balsamaque.* According to the best Accounts of modern Authors the true Country of the Balsam-plant is Arabia Felix. The Balsam flows out of the Branches by making Incisions in the Summer Months.

120. *Baccas semper frondentis acanthi.* There are two Sorts of the Acanthus; the one an Egyptian Tree, of which the Poet here speaks;

and the other an Herb, to which he elsewhere refers. It is observed that the Flowers grow in little Balls which Virgil might poetically call Berries.

120. *Nemora Æthiopum molli canentia lanâ.* The Forests abounding with Cotton-trees.

121. *Velleraque ut foliis depectant tenuia Seres?* The Seres were a People of India who furnished the other Parts of the World with Silk. The Ancients were generally ignorant of the Manner in which it was spun by the Silk-worms, and imagined it was a sort of Down gathered from the Leaves of Trees.

Arboris haud ullæ jactu potuere sagittæ :
 Et gens illa quidem sumtis non tarda pharetris. 125
 Media fert tristes succos, tardumque saporem
 Felicis mali : quo non præsentius ullum,
 Pocula siquando sævæ infecere novercæ,
 Miscueruntque herbas, et non innoxia verba,
 Auxilium venit : ac membris agit atra venena. 130
 Ipsa ingens arbor, faciemque simillima lauro :
 Et, si non alium latè jactaret odorem,
 Laurus erat. Folia haud ullis labentia ventis :
 Flos apprima tenax. Animas et olentia Medi
 Ora foveat illo, et senibus medicantur anhelis. 135
 Sed neque Medorum silvæ, ditissima terra,
 Nec pulcher Ganges, atque auro turbidus Hermus,
 Laudibus Italiæ certent ; non Bactra, neque Indi,
 Totaque thuriferis Panchaia pinguis arenis.
 Hæc loca non tauri spirantes naribus ignem 140
 Invertère, satis immanis dentibus hydri ;
 Nec galeis, densisque virum seges horruit hastis :
 Hydri satis ; nec seges virum horruit galeis densisque hastis :

arboris jactu : et tamen illa
 gens quidem non est tarda phare-
 tris sumtis. Media fert tristes
 succos tardumque saporem
 felicis mali : quo non ullum præ-
 sentius auxilium venit, ac agit
 atra venena membris, siquando
 sævæ novercæ infecere pocula,
 miscueruntque herbas, et non
 innoxia verba. Ipsa est ingens
 arbor, simillimaque lauro quoad
 faciem : et, si non jactaret al-
 lum odorem latè, erat laurus.
 Folia haud sunt labentia ullis
 ventis : ejus flos est apprima
 tenax : Medi foveat animas et
 olentia ora, et medicantur anhelis
 senibus illo flore. Sed neque
 silvæ Medorum, ditissima terra,
 nec pulcher Ganges, atque Her-
 mus turbidus auro certent laudi-
 bus Italiæ : non Bactra, neque
 Indi, totaque Panchaia pinguis
 thuriferis arenis. Non tauri,
 spirantes ignem naribus, inver-
 tère hæc loca, dentibus immanis

TRANSLATION.

Where no Arrows by their Flight have been able to surmount the airy Summit of the Trees : And yet that Nation is not unskilful in Archery. Media bears the bitter Juices, and the permanent Relish of the happy Apple : Than which no Remedy comes more seasonable, and more effectually expels the black Venom from the Limbs, what time cruel Stepmothers have poisoned a Cup, and mingled Herbs, and not innoxious Spells. The Tree itself is stately, and in Form most like a Bay : And, if it did not widely diffuse a different Scent, would be a Bay. Its Leaves fall not off by any Winds : Its Fruits are exceedingly tenacious. With it the Medes correct their Breaths and their Mouths, and cure their asthmatic old Men.

But neither the Forests of Media, that richest Country, nor the beautiful Ganges, and Hermus, turbid with golden Sands, can match the Fertility of Italy : Not Bactra, nor the Indians, and Panchaia, all enriched with incense-bearing Soil. Bulls breathing Fire from their Nostrils never plowed these Regions, to be sown with a hideous Dragon's Teeth ; nor did ever a Crop of Men shoot dreadful up

NOTES.

126. *Media fert tristes succos.* The Fruit here mentioned is certainly the Citron ; for *Discorides* says expressly, that the Fruit, which the *Greeks* call *Medicum*, is in *Latin* called *Citrium*. Its Rind is bitter, and its Seeds covered with a bitter Skin ; hence *tristes succos*. By its *tardum saporem* again is probably meant a Taste which dwells long upon the Palate.

127. *Felicis mali.* The Citron is probably

called *happy* on account of its great Virtues :

137. *Auro turbidus Hermus.* Hermus is a River of *Lydia* ; it receives the *Pactolus*, famous for its golden Sands.

140. *Hæc loca.* Alluding to the Story of *Jason*, who went to *Colchis* for the golden Fleece ; where he conquered the Bulls which breathed forth Fire from their Nostrils, &c.

sed gravidæ fruges, et Massicus humor Bacchi implevere ea, oleæque lætaque armenta tenent ea. Hinc bellator equus, arduus, insert sese campo; hinc albi greges, et taurus, maxima victima, sæpe perfusi tuo sacro flumine, ô Clitumne, duxere Romanos triumphos ad templa Deûm. Hic est assiduum ver, atque æstas cum alienis mensibus. Hic pecudes sunt bis anno gravidæ, et arbor bis utilis panis. At rabidæ tigres, et sæva semina leonum absunt; nec aconita fallunt miseros legentes: nec squameus anguis rapit immensos orbes per humum, neque colligit se in spiram tanto tractu, quanto in quibusdam aliis regionibus. Adde tot egregias urbes, laborumque operum; tot oppida congesta manu præruptis saxis; fluminaque labentia subter antiquos muros urbium. An memorem mare, quod alluit Italiam supra, quodque alluit eam infra?

Sed gravidæ fruges, et Bacchi Massicus humor
Implevere, tenent oleæque, armentaque læta.
Hinc bellator equus campo sese arduus insert; 145
Hinc albi, Clitumne, greges, et maxima taurus
Victima, sæpe tuo perfusi flumine sacro,
Romanos ad templa Deûm duxere triumphos.
Hic ver assiduum, atque alienis mensibus æstas:
Bis gravidæ pecudes, bis pomis utilis arbor. 150
At rabidæ tigres absunt, et sæva leonum
Semina; nec miseros fallunt aconita legentes:
Nec rapit immensos orbes per humum, neque tanto
Squameus in spiram tractu se colligit anguis.
Adde tot egregias urbes, operumque laborem; 155
Tot congesta manu præruptis oppida saxis;
Fluminaque antiquos subter labentia muros.
An mare quod supra, memorem, quodque alluit
infra?

TRANSLATION.

with Helmets and crouded Spears: But teeming Corn and Bacchus's Campanian Juice have filled the Land, Olives and joyous Herds possess it. Hence the Warrior-horse with stately Port advances into the Field; hence, Clitumnus, thy white Flocks, and the Bull, Chief of Victims, which, after they have been often plunged in thy sacred Stream, accompany the Roman Triumphs to the Temples of the Gods. Here is perpetual Spring, and Summer in Months not her own: Twice a Year the Cattle are big with Young, twice the Trees productive of Fruit. But here are no ravening Tygers, nor the savage Breed of Lions: nor poisonous Wolfsbane deceives the wretched Gatherers: Nor here the scaly Serpent sweeps his immense Orbs on the Ground, nor with so vast a Train collects himself in Spires. Add to these magnificent Cities, and Works of elaborate Art; so many Towns built on the Hand on craggy Rocks; and Rivers gliding under ancient Walls. Should I mention the Sea which washes it above, and that

NOTES.

143. *Massicus humor.* Massicus is a Mountain of Campania, celebrated for Wine.

146. *Albi, Clitumne, greges.* The Banks of the Clitumnus, a River of Italy, in Umbria, were famous for feeding white Flocks, which Pliny makes to have been the Effect of the Water. But, whatever be in that, they were sought for Sacrifice, the white Colour being thought more acceptable to the Gods. For which Reason the Victims were whitened with Chalk when the natural Colour could not be found, as in Juvenal, Sat. X. 66.

Duc in Capitolia magnum Cretatumque bovem.

147. *Sacro.* Not only because all Rivers were reputed sacred, but because Temples and

Places of Worship were frequent on its Borders.

149. *Alienis mensibus, i. e.* In such Months when other Countries do not feel the Warmth. Thus Lucretius uses *alienis partibus anni* in much the same Sense.

150. *Bis pomis utilis arbor.* Varro mentions an Apple-tree which bears twice, *Malus bifera, ut in agro Consentino.*

152. *Nec miseros fallunt, &c.* Servius, who alleges that the Aconite grew in Italy, takes the Meaning to be, that it deceives no Body, because it is so well known. But this Sense is so low, that one can hardly imagine Virgil capable of it; besides, why should the Gather-

Anne lacus tantos? te, Lari maxime; teque
 Fluctibus et fremitu assurgens, Benace, marino? 160
 An memorem portus, Lucrinoque addita claustra?
 Atque indignatum magnis stridoribus æquor,
 Julia quâ ponto longè sonat unda refuso,
 Tyrrhenusque fretis immittitur æstus Avernis?
 Hæc eadem argenti rivos, ærisque metalla 165
 Ostendit venis, atque auro plurima fluxit.
 Hæc genus acre virûm, Marfos, pubemque Sa-
 bellam,
 Assuetumque malo Ligurem, Volcosque verutos
 Extulit: hæc Decios, Marios, magnosque Camillos,
 Scipiadas duos bello, et te, maxime Cæsar; 170
 Qui nunc extremis Asiæ jam victor in oris,

anne memorem tantos lacus? an te, maxime Lari; teque, Benace, assurgens fluctibus et marino fremitu? an memorem portus, claustraque addita Lucrino, atque æquor circa illas, indignatum magnis stridoribus, quâ parte Julia unda sonat ponto longè refuso, Tyrrhenusque æstus immittitur Avernis fretis? hæc eadem Italia ostendit rivos argenti, metallaque æris in venis, atque fluxit plurima auro. Hæc Italia extulit acre genus virûm, Marfos, Sabellamque pubem, Ligurumque assuetum malo, Volcosque verutos: hæc extulit Decios, Marios, magnosque Camillos, Scipiadas duos bello, et te, maxime Cæsar; qui jam nunc

victor in extremis oris Asia,

TRANSLATION.

below? Or its Lakes so vast? Thee, Larius, of largest Extent, and thee, Benacus, swelling with the Waves and Roaring of a Sea? Or shall I mention its Ports, and the Moles raised to dam the Lucrine Lake, and the imprisoned Sea raging indignant with loud Murmurs, where the Julian Wave afar resounds, the Sea being driven back, and where the Tuscan Tide is let into the Straights of Avernus? This same Land hath in its Veins disclosed Rivers of Silver and Mines of Copper, and copious flowed with Gold. The same hath produced a warlike Race of Men, the Marfi, and the Sabellian Youth, and the Ligurian inured to Hardship, and the Volscians armed with sharp Darts: This same produced the Decii, the Marii, and the great Camilli, the Scipio's invincible in War, and thee, most mighty Cæsar; who, at this very time victorious in Asia's remotest

NOTES.

ers be called *miseri*, miserable, if they all knew it so well as never to mistake it? Therefore the Meaning must either be, that this Herb grows not at all, or but very rarely in Italy. *Fallunt* has the Force of *interimunt*, because poisonous Herbs only destroy those who are ignorant of their noxious Qualities. So Eal. IV. 24. *Fallax herba veneni*.

159. *Lari*. The Larius is a great Lake at the Foot of the Alps, in the Milanese, now called *Lago di Como*.

160. *Benace*. The Benacus is another great Lake in the Venetian, now called *Lago di Garda*; out of which flows the *Mincius*, on the Banks whereof Virgil was born.

161. *Lucrinoque addita claustra*, &c. Lucrinus and Avernus are two Lakes of Campania: Augustus made a Haven of them, to which he gave the Name of the Julian Haven. As in *Suetonius*: *Portum Julium apud Baias, immisso in Lucrinum et Avernum lacum mari, effecit*.

164. *Tyrrhenusque fretis immittitur æstus Avernis*. The Lake Avernus, Strabo tells us,

lay near the *Strophæades*, but more within Land. Hence a Canal was made between the two, which the Poet here calls the Straights.

165. *Æris metalla*. *Æris* is commonly translated *Brass*, but Copper is the native Metal; Brass being made of Copper melted with *Lapis Calaminaris*.

168. *Assuetumque malo*. Some explain it accustomed to Decur. But it is not likely that the Poet would mention the Vices of the People, where he is celebrating the Praises of Italy. Therefore *malum* here must signify Hardship or Labour; which agrees with the Character given of the Ligurians by *Dionysius*, who says they lead a laborious Life, and live by the Chace.

169. *Marios*. Julius Cæsar was related to this Family by Marriage: So that the Poet makes a Compliment to Augustus, by celebrating the Marian Family.

171. *Qui nunc*, &c. I take the Meaning of this Passage to be, that the mere Fame of thy Victories hath so terrified the Indians, that they dare

avertis inbellem Indum Romanis
 arcibus. Salve, Saturnia tellus,
 magna parens frugum, magna
 parens virum: tibi ingredior
 res antiquæ laudis et artis, ausus
 recludere sanctos fontes ejus;
 canoque Ascræum carmen per
 Romana oppida. Nunc est locus
 dicendis ingeniis arborum; quæ
 robora sint cuique, quis sit color,
 et quæ natura sit rebus ferendis.
 Primum, difficiles terræ, malig-
 nisque colles, ubi est tenuis ar-
 gilla, et calculus dumosis arvis,
 gaudent Palladiæ silvæ vivacis
 olivæ. Plurimus olaster, sur-
 gens eodem tractu, est indicio,
 et agri frati silvestribus baccis.
 At humus, quæ est pinguis,
 lætaque dulci uligine, campusque
 qui est frequens herbis, et ferti-
 lis ubere, qualem sæpe solemus
 despicere cavâ convalle montis;
 amnes liquuntur summis rupibus
 hæc, trahuntque felicem limum:
 quique campus est editus Austro,
 et pascit invisam filicem curvis aratris;

Inbellem avertis Romanis arcibus Indum.

Salve, magna parens frugum, Saturnia tellus,
 Magna virum: tibi res antiquæ laudis et artis
 Ingredior; sanctos ausus recludere fontes; 175
 Ascræumque cano Romana per oppida carmen.

Nunc locus arborum ingeniis; quæ robora cui-
 que,

Quis color, et quæ sit rebus natura ferendis.
 Difficiles primùm terræ, collesque maligni,
 Tenuis ubi argilla, et dumosis calculus arvis, 180
 Palladiæ gaudent silvâ vivacis olivæ.

Indicio est tractu surgens oleaster eodem
 Plurimus, et strati baccis silvestribus agri.
 At quæ pinguis humus, dulcique uligine læta,
 Quique frequens herbis, et fertilis ubere campus,
 Qualem sæpe cavâ montis convalle solemus 186
 Despicere; huc summis liquuntur rupibus amnes,
 Felicemque trahunt limum: quique editus Austro,
 Et filicem curvis invisam pascit aratris;

TRANSLATION.

Limits, avertest from the Roman Towers the Indian peaceful and disarmed.
 Hail, Saturnian Land, great Parent of Fruits; great Parent of Heroes: for thee
 I enter on a Subject of ancient Renown and Art, adventuring to disclose the fa-
 cred Springs; and sing the Ascræan Strain through Roman Cities.

Now it is time to describe the Genius's of Soils; what Strength and Energy
 to each belongs, what Colour, and what its Nature is aptest to produce. First
 untractable Lands, and unfruitful Hills, where lean Clay abounds, and Pebbles
 in the bushy Fields, choice in Pallas's Wood of long-lived Olives. The wild
 Olive rising copious, the same Soil is an Indication, and the Fields strewed with
 woodland Berries, the Ground that is fat, and gladdened with sweet Moi-
 sture, and the luxuriant in Grass, and of a fertile Soil, such as we
 are often wont to view upon in the hollow Valley of a Mountain; hither
 Streams glide from the high Rocks, and draw a rich fattening Slime along: And
 that which is raised to the South, and nourishes the Fern abhorred by the crooked

NOTES.

are not take up Arms against the Romans,
 but are fain to sue for Peace. Agreeably to
 what is reported both by Suetonius and Diode-
 rus Siculus. So that *victor avertis* is, "In
 consequence of these thy Victories thou de-
 cearest."

176. *Ascræum carmen*. By *Ascræan Verse*
 he means that he follows *Hesiod*, who was of
Ascræa in *Beotia*.

179. *Collesque maligni*. That are envious, as
 it were, illiberal, and yield but scanty In-

crease.

189. *Filicem*. *Masvicius* has *filicem*, which
 Reading is not without Foundation; for *Colu-
 mella* says Flints are beneficial to Vines. And
 Mr. Millar, the Author of the *Gardener's Dic-
 tionary*, observes, that the Land which abounds
 with Fern is always very poor and unfit for
 Vines: But the flinty Rocks which abound in
Cibanti are always preferred, and the Vines there
 produced are esteemed the best in *Italy*.

Hic tibi prævalidas olim, multoque fluentes 190
Sufficiet Baccho vites : hic fertilis uvæ,
Hic laticis, qualem pateris libamus et auro,
Inflavit cum pinguis ebur Tyrrhenus ad aras,
Lancibus et pandis fumantia reddimus exta.

Sin armenta magis studium, vitulosque tueri, 195
Aut fetus ovium, aut urentes culta capellas ;
Saltus, et faturi petito longinqua Tarenti ;
Et qualem infelix amisit Mantua campum,
Pascentem niveos herbofo flumine cycnos.
Non liquidi gregibus fontes, non gramina defunt :
Et quantum longis carpent armenta diebus, 201
Exiguâ tantum gelidus ros nocte reponet.

Nigra ferè, et presso pinguis sub vomere terra,
Et cui putre solum (namque hoc imitatur arando)
Optima frumentis. Non ullo ex æquore cernes 205
Plura domum tardis decedere plaustra juvencis :
Aut undè iratus silvam devexit arator,
Et nemora evertit multos ignava per annos,
Antiquasque domos avium cum stirpibus imis

illa terra undè iratus arator devexit silvam, et evertit ignava nemora per multos annos, eruntque antiquas domos avium cum imis stirpibus ;

hic campos olim sufficiet tibi
vites prævalidas, multoque
Baccho : hic erit fertilis
uvæ, hic erit fertilis laticis,
qualem libamus pateris et auro,
cum pinguis Tyrrhenus inflavit
ebur ad aras, et reddimus Dii
fumantia exta victimarum pan-
dis lancibus. Sin est magis
studium tueri armenta vitulos-
que, aut fetus ovium, aut ca-
pellas urentes culta ardua ; pe-
tito saltus, et longinqua arva fu-
turi Tarenti ; et talem campum
qualem infelix Mantua amisit,
pascentem niveos cycnos herbofo
flumine. Non liquidi fontes,
non gramina defunt gregibus ;
et quantum herbarum armenta
carpent longis diebus, gelidus ros
reponet tantum exigua nocte.
Terra ferè nigra, et pinguis sub
presso vomere, et cui est putre
solum (namque imitatur hoc
arando) est optima frumentis.
Non cernes plura plaustra, traca-
ta à tardis juvencis, decedere
domum ex ullo æquore. Aut

TRANSLATION.

Ploughs ; this in time will afford thee Vines exceeding strong, and flowing with Plenty of generous Wine : This will be prolific of Grapes, this of such Liquor as we pour forth in Libation from golden Bowls, when the fat Tuscan has blown the Ivory-trumpet at the Altars, and we offer up the smoking Entrails in the bending Charges.

But if you are studious to preserve Herds of Kine and Sheep, or the Offspring of the Sheep, or Kids that kill the Nurseries ; feed your Swans and distant Fields of fruitful Tarentum ; and Plains like those where Mantua hath lost, feeding Snow-white Swans in the grassy Stream. Nor limpid Springs nor Pastures will be wanting to the Flocks : And in the long Days, so much will the cool Dews in one short Night restore.

A Soil that is blackish and fat under the deep piercing Share, and whose Mould is loose and crumbling (for this we imitate by ploughing) is generally best for Corn. From no Plain will you see more Waggon's move homeward with slow heavy-loaded Oxen : Or that from which the angry Ploughman has bore away a Wood, and felled the Groves that have been at a Stand for many Years, and with their lowest Roots grubbed up the ancient Habitations of the Birds ;

NOTES.

192. *Pateris et auro.* This the Commentators observe to be equivalent to *pateris aureis*, which is true as to the Sense. But we are to remember that *auro* is used for any Vast of Gold ; as *Æn.* I. 743.—*pleno se produit auro.*

193. *Pinguis Tyrrhenus.* The ancient Tus-
cans were famous for indulging their Appetites,

which made them generally fat.

201. *Quantum longis, &c.* What the Poet here says of the prodigious Growth of the Grass in a Night's Time seems incredible, yet *Varro* informs that *Cæsar Vopiscus* affirmed, that, at *Rosæ*, a Vine-pole, being fixed in the Ground, would be lost in the Grass the next Day.

211. *Exiguâ,*

illa aves petiere altum æra nidis relictis : at campus prius rudis enituit vomere impulso. Nam quidem jejuna glareæ clivosi ruris, et scaber tophus, et creta exesa nigris chelydri, vix ministrat humiles cassas roremque apibus : negant alios agros ferre æquid dulcem cibum, et præbere curvas latebras serpentibus. Illa terra, quæ exhalat tenuem nebulam, volucresque fumos, et bibit humorem, et ipsa remittit eum ex se, cum vult ; quæque semper vestit se suo viridi gramine, nec lædit ferrum scabie et falsâ rubigine ; illa, inquam, intextet ulmos tibi lætis vitibus ; illa est ferax oleæ : experiere, colendo, illum esse et facilem pecori, et patientem unci vomeris. Dives Capua, et ora vicina jugo Veservo, et amnis Clanus non æquus vacuis Acerris, arat talem terram. Nunc dicam, quo modo possis cognoscere quamque terram. Si requiras an sit rara, an sit densa supra morem ;

Eruit ; illæ altum nidis petiere relictis : 210

At rudis enituit impulso vomere campus.

Nam jejuna quidem clivosi glareæ ruris,
Vix humiles apibus cassas roremque ministrat :

Et tophus scaber, et nigris exesa chelydri

Creta, negant alios æquæ serpentibus agros 215

Dulcem ferre cibum, et curvas præbere latebras.

Quæ tenuem exhalat nebulam, fumosque volucres,

Et bibit humorem, et, cum vult, ex se ipsa remittit ;

Quæque suo viridi semper se gramine vestit,

Nec scabie, et falsâ lædit rubigine ferrum ; 220

Illâ tibi lætis intextet vitibus ulmos ;

Illâ ferax oleæ est : illam experiere colendo,

Et facilem pecori, et patientem vomeris unci.

Talem dives arat Capua, et vicina Veservo 224

Ora jugo ; et vacuis Clanus non æquus Acerris.

Nunc, quo quamque modo possis cognoscere, dicam.

Rara sit, an supra morem sit densa, requiras ;

TRANSLATION.

they abandoning their Nests soar on high : But the Field looks gay as soon as the Share is driven into it. For lean hungry Gravel of a hilly Field scarce furnishes humble Cassia and Rosemary for the Bees : And the rough rotten Stone, and Chalk corroded by black Water-snakes, no other Lands, they say, yield so sweet Food to Serpents, or afford them such winding Coverts. That Land which exhales thin Mists and flying Smoke, and drinks in the Moisture, and emits it at Pleasure : and which always clothes itself with its own verdant Grass, nor hurts the Cough of Scurf and salt Rust ; that will entwine thy Elms with joyous Vines ; fertile of Olives : That Ground you will experience in manuring both friendly to Cattle, and submissive to the crooked Share. Such a Soil rich in Hills, and the Territory adjoining to Mount Vesuvius, and the Clanus not equal to depopulated Acerræ.

Now will I tell by what Means you may distinguish each. If you desire to know whether it be rare and loose, or unusually dense and stiff ; (because the

NOTES.

211. Enituit. Signifies it looked sleek, smooth, and shining, as, when new taken in Ground, if it be of a rich Mould, it commonly does when first ploughed.

213. Cassas. Virgil, says Mr. Martin, mentions two Sorts of Cassia ; the one is an aromatic Bark, not much unlike Cinnamon, and is probably what we call Cassia Lignea. Of this he speaks, Verse 466th of this Georgic.

Nec Cassia liquidi corrumpitur usus olivi. The other seems to be the Plant which bears the *Groenium Cnidium*, called Spurge flux, or

Mountain-widow Waile, and grows in rough Mountains in the warmer Climates.

224. Tophus scaber. This the same Author takes to be what we call Rotten Stone. Pliny says it is of a crumbling Nature. Nam Tophus scaber natura friabilis expetitur quoque ab autoribus.

225. Vacuis Clanus non æquus Acerris. Acerræ is the Name of a very ancient City of Campania, which was almost depopulated by the frequent Inundations of the River Clanus.

Altera frumentis quoniam favet, altera Baccho;
 Densa magis Cereri, rarissima quæque Lyæo:
 Antè locum capies oculis, altèque jubebis 230
 In solido puteum demitti, omnemque repones
 Rursus humum, et pedibus summas æquabis arenas.
 Si deerunt; rarum, pecorique et vitibus almis
 Aptius uber erit: sin in sua posse negabunt
 Ire loca, et scrobibus superabit terra repletis, 235
 Spissus agor; glebas cunctantes, crassaque terga
 Expecta, et validis terram proscinde juvencis.

Salsa autem tellus, et quæ perhibetur amara,
 Frugibus infelix, (ea nec mansuecit arando, 239
 Nec Baccho genus, aut pomis sua nomina servat)
 Tale dabit specimen. Tu spisso vimine qualos,
 Colaue prælorum fumosis deripe tectis.
 Hùc ager ille malus, dulcesque à fontibus undæ
 Ad plenum calcentur: aqua eluctabitur omnis
 Scilicet, et grandes ibunt per vimina guttæ. 245
 At sapor indicium faciet manifestus, et ora
 Tristitia tentantum sensu torquebit amaror.

quoniam altera favet frumentis, altera favet Baccho; densa magis favet Cereri, quæque rarissima magis favet Lyæo: antè, capies locum oculis, jubebisque puteum demitti altè in solido loco, rursusque repones omnem humum, et æquabis summas arenas pedibus. Si deerunt ad replendum locum; uber erit rarum, aptiusque pecori et almis vitibus: sin negabunt se posse ire in sua loca, et terra superabit, scrobibus repletis, ager est spissus; expecta cunctantes glebas, crassaque terga, et proscinde terram validis juvencis. Autem salsa tellus, et quæ perhibetur amara, est infelix frugibus, (ea nec mansuecit arando, nec servat suum genus Baccho, aut sua nomina pomis) dabit tale specimen sui. Tu deripe qualos spisso vimine, colaue prælorum fumosis tectis. Ille malus ager, dulcesque undæ haustæ à fontibus calcentur huc ad plenum: scilicet omnis aqua eluctabitur, et amaror tor-

bitur, et grandes guttæ ibunt per vimina. At manifestus sapor faciet indicium, et amaror torquebit tristitia ora tentantium sensu.

TRANSLATION.

one is fit for Corn, the other for Wine; the stiff for Ceres best, and the most loose for Bacchus :) First you shall mark out a Place with your Eye, and order a Pit to be sunk deep in solid Ground, and again return all the Mould into its Place, and level with your Feet the Sands at top. If they prove deficient, the Soil is loose, and more fit for Cattle and bounteous Vines: But if they deny the Possibility of returning to their Places, and there be an excess of Mould after the Pit is filled up, then it is a dense Soil; expect rearing Mounds, and stiff tenacious Ridges, and tear up the Land with sturdy Bullocks.

But saltish Ground, and what is accounted bitter, Corn can never thrive (it neither mellows by ploughing, nor preserves the Grapes their Kind, nor to Fruits their Qualities) will give an experimental Proof to this Effect. Snatch from the smoky Roofs Baskets of close woven Twigs, and the Strainers of thy Wine-presses. Hither let some of that vicious Mould, and sweet Water from the Spring be pressed Brim-full: Be sure all the Water will strain out, and big Drops pass through the Twigs. But the Taste will clearly make Discovery, and its Bitterness will distort the Countenances of the Tasters offended with the Sensation.

NOTES.

233. *Almis.* Vines are called *almæ* in the same sense as *Ceres*, the *Earth*, &c. from *alo*, because they invigorate and give Nourishment.

237. *Validis terram proscinde juvencis.* He mentions the Strength of the Bullocks, to signify

that this Soil must be plowed deep.

240. *Sua nomina.* Nomen, when applied to Wines and Fruits, signifies their Qualities: Thus Cato says, *Ne vinum nomen perdat.*

Item discimus denique hoc pacto, quæ tellus sit pinguis: ea jactata manibus haud unquam fatiscit, sed lentescit ad digitos habendo eam, in morem picis. Humida tellus alit majores herbas, ipsaque est lætior iusto. Ah, ne illa sit nimium fertilis mihi, neu ostendat se prævalidam primis aristis! quæ terra est gravis, prodit se tacitam pondere ipso; quæque est levis prodit se. Est promptum prædiscere nigram oculis, et quis color sit cuique. At est difficile exquirere sceleratum frigus: tantum piceæ, nocentesque taxi interdum, aut nigrae ederae pandunt vestigia. His animadversis, memento excoquere terram multò antè, et circumdare magnos montes scrobibus: ostendere supinatas glebas Aquiloni ante quam infodias latum genus vitis. Sunt putri solo optima arva: venti, gelidæque pruinæ, et robustus fessor, movent labefacta jugera, curant id.

Pinguis item quæ sit tellus, hoc denique pacto Discimus: haud unquam manibus jactata fatiscit: Sed picis in morem ad digitos lentescit habendo. Humida majores herbas alit, ipsaque iusto 251
Lætior. Ah, nimium ne sit mihi fertilis illa, Neu se prævalidam primis ostendat aristis!

Quæ gravis est, ipso tacitam se pondere prodit; Quæque levis. Promptum est oculis prædiscere nigram, 255

Et quis cui color. At sceleratum exquirere frigus Difficile est: piceæ tantum, taxique nocentes Interdum, aut ederae pandunt vestigia nigrae.

His animadversis, terram multò antè memento Excoquere, et magnos scrobibus circumdare montes: 260

Ante supinatas Aquiloni ostendere glebas, Quàm lætum infodias vitis genus. Optima putri Arva solo: id venti curant, gelidæque pruinæ, Et labefacta movens robustus jugera fessor.

TRANSLATION.

Again, what Land is fat, we briefly learn thus: When squeezed by the Hand it never crumbles, but in handling it sticks to the Fingers like Pitch. The moist Soil produces Herbs of a larger Size, and is itself luxuriant beyond due Measure. Ah, may none of mine be thus too fertile, nor shew itself too strong at the first Springing of the Grain!

The heavy Land betrays itself by its very Weight without my telling you; and likewise the light. 'Tis obvious to distinguish the black at first Sight, and whatever is the Colour of each. But to search out the mischievous Cold is no easy Task: Only Pitch-trees, and sometimes noxious Yews, or black Ivy, disclose its Signs.

These Rules oblige us to remember to dry and bake the Soil long before, to encompass the spacious Hills with Trenches, and expose the turned up Clods to the Northwind, before you plant the Vine's joyous Race. Fields of a loose crumbling Soil are best: This Effect the Winds and cold Frosts produce, and the sturdy Delver close plying his Acres tossed and turned upside down.

NOTES.

254. *Tacitam.* Without my telling you. In the same Sense the Word occurs. *Æn. VI.* 341.

255. *Oculis prædiscere.* To distinguish it at first Sight, or to learn it by the Eye previously to all Trial.

257. *Taxique nocentes.* The Berries of the

Yew are said by *Pliny* and other Authors to be poisonous. The Leaves also are found to be destructive to Horses.

260. *Circundare.* This *Pierius* assures us to be the Reading of the Roman Manuscript, which seems preferable to *concidere* in the common Editions.

At si quos haud ulla viros vigilantia fugit ; 265
Antè locum similem exquirunt, ubi prima paretur
Arboribus seges, et quò mox digesta feratur ;
Mutatam ignorent subito ne semina matrem.
Quin etiam cœli regionem in cortice signant :
Ut, quo quæque modo steterit, quâ parte calores 270
Australinos tulerit, quâ terga obverterit axi,
Restituant. Adeò in teneris consuescere multum est.

Collibus, an plano melius sit ponere vitem,
Quære priùs. Si pinguis agros metabere campi,
Densa sere ; in denso non segnior ubere Bacchus :
Sin tumulis acclive solum, collesque supinos ; 276
Indulge ordinibus : nec seciùs omnis in unguem
Arboribus positis secto via limite quadret.
Ut sæpe ingenti bello cum longa cohortes
Explicuit legio, et campo stetit agmen aperto, 280
Directæque acies, ac latè fluctuat omnis

Ut sæpe ingenti bello, cum longa legio explicuit cohortes, et agmen stetit aperto campo, aciesque sunt directæ, ac omne tellus fluctuat latè

At si haud ulla vigilantia fugit quos viros ; hi autè exquirunt similem locum, unum ubi prima seges paretur arboribus, et alterum quo mox ea digesta per ordines feratur : ne semina ignorent matrem subito mutatam. Quin etiam signant regionem cœli in cortice : ut restituant unamquamque arborem eo modo quo quæque steterit, eâ parte quâ quæque tulerit Australinos calores, quâ obverterit terga axi. Est adeò multum consuescere in teneris annis. Quære priùs, an sit melius ponere vites collibus, an plano. Si metabere agros pinguis campi, sere vites densa : Bacchus non est segnior denso ubere. Sin eligis solum acclive tumulis, supinosque colles ; indulge ordinibus : nec seciùs omnis via quadret secto limite arboribus positis in unguem.

TRANSLATION.

But those, whom not any Vigilance escapes, first seek out a Piece of Ground similar to that whence the Plants are taken, where the first Nursery may be provided for their Trees, and whither it may soon be transplanted in Rows ; lest the Slips take not kindly to this new Mother that is suddenly changed upon them. Nay, they even mark on the Bark the Quarter of the Sky, that in whatever Manner each stood, in what Part it bore the southern Heats, what Sides it turned to the northern Pole, they may restore to it the same Position. Of such Avail is Custom in tender Years.

Examine first whether it is better to plant your Vines on Hills or on a Plain. If you lay out the Fields of a rich Plain, plant thick ; Bacchus will not be the more backward to grow in such a Soil when planted thick : but if you lay out a Soil rising with a gentle Ascent, and sloping Hills ; plant them in Rows to your Ranks : Yet so as that, your Trees being exactly ranged, each Space may square with the Path cut across it. As often in dreadful War when the extended Legion hath ranged its Cohorts, the Battalions stand marshalled on the open Plain, the Armies set in Array, and the whole Ground wide waves with gleaming Brads,

NOTES.

268. *Semina.* In this Place signifies young Plants, as also Verse 301.

Neu ferro læde retuso

Semina.

In the same Sense it is often used by Pliny, *Columella*, &c.

275. *Denso.* Denso here seems to be the same as *dense confito*. Mr. Martin construes *ubere* with *segnior*, taking *ubere* for Fertility, and makes *denso* the same as *in denso*, *ordine* being understood. Others follow *Ruæus*, who

takes *ubere* for *agro*, as it seems to be, *Æt.* III.

Quæ vos à stirpe parentum

Prima tulit tellus, eadem vos ubere æto

Accipiet reduces. And above, Verse 234.

277. *Nec seciùs omnis, &c.* The Order of the Words seems to be thus : *Nec seciùs omnis via quadret secto limite, arboribus positis in unguem : " And no less let every Path, or Space, square with the cross Path, the Trees being planted exactly." Martin. Where via signifies the*

venienti ære, nec dum miscent horrida prælia, sed dubius Mars errat in mediis armis. Sic omnia intervalla viarum sunt dimensa paribus numeris; non modo uti prospectus pascit inanem animum; sed quia non aliter terra dabit æquas vires omnibus, neque rami poterunt extendere se in vacuum æra. Forſitan et quæras quæ fastigia ſint ſcrobibus. Auſim committere vitem vel tenui ſulco. Arboſ defigitur altiùs ac penitùs terræ; in primis Eſculus: quæ quantum tendit vertice ad æthereas auras, tantum tendit radice in Tartara. Ergo non hiemes, non ſtabra, neque imbres convellunt illam: manet immota, porque multos annos volvens multa ſecula virum durando vincit ætatem eorum. Tum latè tendens fortes ramos et brachia huc illuc, ipſe media ſuſtinet ingentem umbram. Neve vineta vergant tibi ad cadentem ſolem; neve ſere corylum inter vites: neve

Ære renidenti tellus, nec dum horrida miscent Proelia, ſed dubius mediis Mars errat in armis: Omnia ſint paribus numeris dimenſa viarum; Non animum modò uti pascat proſpectus inanem; Sed quia non aliter vires dabit omnibus æquas 286 Terra; neque in vacuum poterunt ſe extendere rami.

Forſitan et ſcrobibus quæ ſint faſtigia quæras. Auſim vel tenui vitem committere ſulco. Altiùs, ac penitùs terræ defigitur arboſ; 290 Eſculus in primis: quæ quantum vertice ad auras Æthereas, tantum radice in Tartara tendit. Ergo non hiemes illam, non ſtabra, neque imbres Convellunt: immota manet, multoſque per annos Multa virum volvens durando ſecula vincit. 295 Tum fortes latè ramos et brachia tendens Huc illuc, media ipſa ingentem ſuſtinet umbram. Neve tibi ad ſolem vergant vineta cadentem; Nevè inter vites corylum ſere: neve flagella

TRANSLATION.

nor as yet are they engaged in horrid Battle, but Mars hovers dubious in the miſt of Arms: Thus let all your Vineyards be laid out in equal Proportions; not only that the Proſpect may feed the Mind with vain Delight; but becauſe the Earth will not otherwiſe ſupply equal Strength to all; nor will the Branches be able to extend themſelves at large.

Perhaps too you may demand what Depth is proper for the Trenches. I could venture to commit my Vine even to a ſlight Furrow. Trees again are ſunk deeper down and far into the Ground; eſpecially the Eſculus, which ſhoots downward to Hell with its Roots, as far as it riſes with its Top to the ethereal Regions. Therefore, not wintry Storms, nor Blaſts of Wind, nor Showers can overthrow it: It remains unmoved, and, rolling many Ages of Men away, outlaſts them for many Years. Then ſtretching wide its ſturdy Boughs and Arms this way and that way, itſelf in the miſt ſuſtains a mighty Shade.

Nor let thy Vineyards lie towards the ſetting Sun; nor plant the Hazle among your Vines: Nor gather your Cuttings from the Top of the Tree, but

NOTES.

Space between the Rows; lines again the Croſſ-ſparks, which in the ſquare Figure cuts the other at right Angles.

284. Numeris. Signifies Harmony, Order, Proportion.

285. Inanem. i. e. Without reaping any other Advantage thence but the bare Pleaſing of the Eye.

290. Altiùs, ac penitùs terræ defigitur arboſ. I take the Conſtruction to be, arboſ deſi-

gitur altiùs, ac penitùs terræ, not ac arboſ defigitur. Virgil here makes a Diſtinction between vitis and arboſ; for Vines were not accounted Trees, but Shrubs, or ſomething of a middle Nature between both. Thus Columella: Nam ex ſurculo vel arboſ procedit, ut olea; vel frutex, ut palma campeſtris: vel tertium quiddam, quod nec arborem, nec fruticem propriè dixerim, ut eſt vitis.

Summa pete, aut summas defringe ex arbore plan-
tas :

(Tantus amor terræ) neu ferro læde retuso
Semina : neve oleæ silvestres inferere truncos.
Nam sæpe incautis pastoribus excidit ignis,
Qui furtim pingui primùm sub cortice tectus,
Robora comprehendit, frondesque elapsus in altas, 305
Ingentem cœlo sonitum dedit ; inde secutus
Per ramos victor, perque alta cacumina regnat,
Et totum involvit flammis nemus, et ruit atram
Ad cœlum piceâ crassus caligine nubem :
Præsertim si tempestas à vertice silvis 310
Incubuit, glomeratque ferens incendia ventus.
Hoc ubi ; non à stirpe valent, cæsæque reverti
Possunt, atque imâ similes revirescere terrâ :
Infelix superat foliis oleaster amaris.

Nec tibi tam prudens quisquam persuadeat au-
ctor, 315
Tellurem Boreâ rigidam spirante movere.

*pete summa flagella, aut de-
fringe summas plantas ex arbore
(est illis tantus amor terræ) neu
læde semina retuso ferro : neve
inferere silvestres truncos oleæ.
Nam sæpe ignis excidit incautis
pastoribus, qui ignis, primùm
tectus sub pingui cortice, com-
prehendit robora, elapsusque in
altas frondes, dedit ingentem so-
nitum cœlo : inde secutus, victor
regnat per ramos, perque alta
cacumina, et involvit totum ne-
mus flammis, et crassus piceâ
caligine ruit atram nubem ad
cœlum : præsertim si tempestas
incubuit silvis à vertice, ven-
tusque glomerat incendia ferens
ea. Ubi hoc contigerit, vitæ
non valent reverti à stirpe, cæsæ-
que, possunt reverti, atque
revirescere similes imâ terrâ :
infelix oleaster amaris foliis so-
lus superat. Nec quisquam,
tam prudens, auctor persuadeat
tibi movere terram Boreâ spi-
rante.*

TRANSLATION.

those that are near the Roots, which will thrive best, having already contracted a Fondness for the Earth ; so much Love to the Earth avails. Nor hurt your Shoots with blunted Steel : Nor plant among them the Truncheons of the wild Olive. For Fire is often let fall from the unwary Shepherds, which at first secretly lurking under the unctuous Bark catches the solid Wood, and, shooting up into the topmost Leaves, raises a loud Crackling to Heaven ; thence pursuing its Way reigns victorious among the Branches and the lofty Tops, involves the whole Grove in Flames, and condensed in pitchy Vapour darts the black Cloud to Heaven : chiefly if a Storm over Head rests its Fury on the Woods, and the driving Wind whirls the Flames aloft. When this happens, their Strength decays from the Root, nor can they recover, or sprout up from the deep Earth such as they were : The unblest wild Olive with its bitter Leaves alone survives the Disaster.

Let no Counsellor be so wise in your Eyes to persuade you to stir the rigid Earth when Boreas breathes. Then Winter shuts up the Fields with Frost ;

NOTES.

300. *Flagella summa pete.* Columella uses the same Word *flagella* for Shoots. The summa *flagella* Mr. Martin takes to be, not the topmost Shoots, as it is commonly understood, but the upper Part of the Shoot, which expert Gardeners advise to cut off, because the upper Parts of the Shoot are never so well ripened as the lower Parts.

310. *A vertice.* From on high, as the Southwind is mentioned to come *ab alto*, as

Geor. I. 443.

*Namque urget ab alto
Arboribusque satisque Notus, pecorique fini-
ster.*

312. *Hoc ubi ; non, &c.* Others point it thus, *boc ubi non* ; when this is not the Case, these wild Olives, mentioned before, are vigorous at the Root, and are able to recover themselves, tho' cut, and will sprout up such as they were,

Tum hiems claudit rura gelu,
 nec, semine jacto, patitur affi-
 gere concretam radicem terræ.
 Satio est optima vinetis, cum,
 rubenti vere, candida avis, Ci-
 conia, invisa longis colubris ve-
 nit: vel sub prima frigora
 autumn, cum rapidus sol non-
 dum contingit hiemem equis, sed
 jam æstas præterit. Ver est
 adeo utile frondi nemorum, ver
 adeo utile silvis: vere terræ tu-
 ment, et poscunt genitalia semi-
 na. Tum omnipotens pater, Æ-
 ther, descendit in gremium terræ
 læta conjugis secundis imbribus,
 et ipse magnus, commissus magno
 corpore terræ, alit omnes fetus.
 Tum avia virgulta resonant ca-
 noris avibus: et armenta repe-
 tunt Venerem certis diebus. Al-
 mus ager parturit, armaque lax-
 ant sinus tepentibus auris Ze-
 phyri: tener humor superat om-
 nibus agris: graminaque audent
 credere se tuto in novis soles:
 nec pampinus metuit surgentes
 Austros, aut imbrem actum è
 cælo magnis Aquilonibus: sed trudit gemmas, et explicat omnes frondes.

Rura gelu tum claudit hiems; nec semine jacto
 Concretam patitur radicem affigere terræ.
 Optima vinetis satio, cum vere rubenti
 Candida venit avis longis invisa colubris: 320
 Prima vel autumn, sub frigora, cum rapidus Sol
 Nondum hiemem contingit equis, jam præterit
 æstas.
 Ver adeo frondi nemorum, ver utile silvis:
 Vere tument terræ, et genitalia semina poscunt.
 Tum pater omnipotens secundis imbribus Æther
 Conjugis in gremium lætæ descendit, et omnes 326
 Magnus alit, magno commissus corpore, fetus.
 Avia tum resonant avibus virgulta canoris:
 Et Venerem certis repetunt armenta diebus. 329
 Parturit almus ager, Zephyrique tepentibus auris
 Laxant arva sinus: superat tener omnibus humor:
 Inque novos soles audent se gramina tuto
 Credere: nec metuit surgentes pampinus Austros,
 Aut actum cælo magnis Aquilonibus imbrem:
 Seu trudit gemmas, et frondes explicat omnes. 335

TRANSLATION.

nor, when the Slip is planted, suffers the frozen Root to fasten to the Earth. The Plantation of the Vineyards is best, when in the blushing Spring the white Bird comes in, which the long Snakes abhor: Or towards the first Colds of Autumn, when the vehement Sun does not yet touch the Winter with his Steeds, the Summer is just gone. The Spring is chiefly beneficial to the Foliation of the Groves, the Spring is beneficial to the Woods: In Spring the Lands swell, and demand the genial Seeds. Then Almighty Father Æther descends in fructifying Showers into the Bosom of his joyous Spouse, and great himself, mingling with her great Body, begets all her Offspring. Then the retired Brakes resound with tuneful Birds: And the Herds renew their Loves on the stated Days. Then beauteous Earth is teeming to the Birth, and the Fields open their Bosoms to the warm Breezes of the Zephyr: In all a gentle Moisture abounds: And the Herbs dare safely trust themselves to the Infant Suns: Nor are the Vine's tender Shoots afraid of the rising Southwinds, or of a Shower precipitated from the Sky by the violent Northwinds: But put forth their Buds, and unfold all their

NOTES.

320. *Candida avis.* The Stork, which is a Bird of Passage, and in such Esteem, Pliny tells us, for destroying Serpents, that in Thessaly it was a capital Crime to kill them.

325. *Tum pater omnipotens.* The Æther or Sky, which in the Heathen Mythology is the

same with Jupiter, or the Almighty Father. Thus Lucretius:

*Postremo pereunt imbres, ubi eos pater Æther
 In gremium matris Terræ præcipitavit.*

332. *Audent, &c.* i. e. When they are strong enough to sustain the first Heats of the Sun.

342. *Immissa*

Non alios primâ crescentis origine mundi
 Illuxisse dies, aliumve habuisse tenorem
 Crediderim; ver illud erat: ver magnus agebat
 Orbis, et hibernis parcebant flatibus Euri:
 Cum primùm lucem pecudes hausere, virûmque
 Ferrea progenies duris caput extulit arvis, 341
 Immissæque feræ silvis, et sidera cœlo.
 Nec res hunc teneræ possent perferre laborem,
 Si non tanta quies iret frigusque caloremque
 Inter, et exciperet cœli indulgentia terras. 345

Quod superest, quæcunque premes virgulta per
 agros,

Sparge fimo pingui, et multâ memor occule terrâ:
 Aut lapidem bibulum, aut squalentes infode con-
 chas.

Inter enim labentur aquæ, tenuisque subibit
 Halitus, atque animos tollent fata. Jamque reperti,
 Qui saxo super, atque ingentis pondere testæ 351
 Urgerent: hoc, effusus munimen ad imbres:
 Hoc, ubi hiulca fiti findit Canis æstifer arva.

Seminibus positis, superest deducere terram
 Sæpius ad capita, et duos jactare bidentes: 355
 terram sæpius ad capita, et jactare duos ferreos bidentes:

Crediderim non alios dies il-
 luxisse primâ origine crescen-
 tis mundi, habuisseve alium
 tenorem; illud tempus erat ver-
 magnus orbis agebat ver, et
 Euri parcebant hibernis flatibus:
 cum primùm pecudes hausere
 lucem, ferreaque progenies
 virûm extulit caput duris ar-
 vis, feræque fuerunt immissæ
 silvis, et sidera cœlo. Nec
 teneræ res possent ferre hunc
 laborem, si tanta quies non iret
 inter frigusque caloremque, et
 indulgentia cœli exciperet terras.
 Quod superest, quæcunque vir-
 gulta premes per agros, memor
 sparge ea pingui fimo, et occule
 ea multâ terrâ: aut infode bi-
 bulum lapidem, aut squalentes
 conchas circa ea. Enim inter
 ea aquæ labentur, tenuisque ba-
 litus subibit, atque fata tollent
 animos. Jamque sunt reperti,
 qui urgerent ea super saxo atque
 pondere ingentis testæ: hoc est
 munimen ad effusos imbres: hoc
 est munimen, ubi æstifer Canis
 findit hiulca arva fiti. Semi-
 nibus positis, superest deducere

TRANSLATION.

Leaves. No other Days, methinks, had shone at the first Origin of the rising World; it was reigning Spring; the spacious Globe enjoyed Spring, and the East-winds withheld their wintery Blasts: When first the Cattle drew in the Light, and Man's laborious Race upreared their Heads from the hard Glebe, and the Woods were stocked with wild Beasts, and the Heavens with Stars. Nor could the tender Productions of Nature bear this Labour, if so great Rest did not intervene between the Cold and Heat, and if Heaven's indulgent Season did not visit the Earth in its Turn.

For what remains, whatever Layers you bend down over the Fields, over-
 spread them with fat Dung, and carefully cover them with copious Earth: Or
 bury about them spongy Stones, or rough Shells. For thus the Rains will soak
 through, the subtle Vapour penetrate into their Pores, and the Plants become
 stout and vigorous. We find some too who are for pressing them from above with
 a Stone, and the Weight of a great Potsherd: This is a Defence against the
 pouring Rains: This a Defence when the sultry Dog-star cleaves the gaping Fields
 with Drought.

After your Layers are planted, it remains to convey Earth often to the Roots,
 and ply the hard Drags: Or to labour the Soil under the impressed Share, and

NOTES.

342. Immissæque feræ silvis, et sidera cœ-
 lo. Literally, And the wild Beasts were sent
 into the Woods, and Stars into the Heavens.

355. Capita. Caput vitis, or arboris, signi-

fies always the Top; but, as the Poet is here
 speaking of Layers, caput by Consequence sig-
 nifies the Root, since the Shoots are planted with
 their Heads downward.

aut exercere solum sub presso vomere, et flectere luctantes juvenecos inter vineta ipsa: tum aptare viti lèves calamos, et hastilia rasæ virgæ, fraxineasque fudes, furcasque bicornes; viribus quarum assuescant eniti, et contemnere ventos, sequique tabulata per summas ulmos. Ac est parcendum teneris vitibus, dum prima ætas earum adolescit novis frondibus: et, dum lætus palmes agit se ad auras, immixtus per purum æra laxis habenis, acies ipsa falcis nondum est tentanda; sed frondes sunt carpendæ, interlegendæque uncis manibus. Inde ubi jam vites, amplexæ ulmos validis stirpibus, exierint, tum stringe comas, tum tonda brachia earum; antè reformidant ferrum: tum denique exercez dura imperia, et compefce fluentes ramos. Etiam sepes sunt texendæ, et omne pecus est tenendum à vitibus: præcipuè dum frons est tenera, imprudensque laborum; cui frondi,

Aut presso exercere solum sub vomere, et ipsa Flectere luctantes inter vineta juvenecos: Tum lèves calamos, et rasæ hastilia virgæ, Fraxineasque aptare fudes, furcasque bicornes; Viribus eniti quarum, et contemnere ventos 360 Assuescant, summasque sequi tabulata per ulmos.

Ac, dum prima novis adolescit frondibus ætas, Parcendum teneris: et, dum se lætus ad auras Palmes agit laxis per purum immixtus habenis Ipsa acies falcis nondum tentanda; sed uncis 365 Carpendæ manibus frondes, interque legendæ. Inde ubi jam validis amplexæ stirpibus ulmos Exierint, tum stringe comas, tum brachia tonde; Antè reformidant ferrum: tum denique dura Exerce imperia, et ramos compefce fluentes. 370

Texendæ sepes etiam, et pecus omne tenendum; Præcipuè dum frons tenera, imprudensque laborum;

Cui, super indignas hiemes, solemque potentem,

super indignas hiemes, potentemque solem,

TRANSLATION.

guide your struggling Bullocks through the very Vineyards: Then to adapt to the Vines smooth Reeds, and Spears of peeled Rods, and ashen Stakes, and two-horned Forks: By whose Strength they may learn to shoot up, to contemn the Winds, and climb from Stage to Stage along the highest Elms.

And, while their Infant-age sprouts with new-born Leaves, you must spare the tender Vines: And while the joyous Shoot raises itself on high, wantoning through the open Air with loose Reins, the Edge of the Pruning-knife itself must not be applied; but the Leaves should be plucked with the in-bent Hand, and called here and there. Thereafter when now they have shot forth, embracing the Elms with firm Arms, then cut their Locks, then lop their Arms. Before this they dread the steel: Then, and not till then, exercise severe Dominion over them, and check the loose straggling Boughs.

Fences too should be woven around them, and all Cattle must be restrained; especially while the Shoots are tender and unacquainted with Hardships; which, besides the rigorous Winters, and vehement Heat of the Sun, the wild Buffaloes

NOTES.

361. *Tabulata.* The *tabulata* are the Branches of Elms extended at proper Distances, to sustain the Vine. Thus *Columella*: Cum deinde *adolescere* incipient, *falce* formandæ, et *tabulata* instituenda sunt: hoc enim nomine usurpant agricolæ ramos truncosque prominentes, eosque vel propius ferro compefcunt, vel longius promittunt, ut vites laxius diffundantur, &c.

364. *Laxis per purum immixtus habenis.* This

is a Metaphor taken from Horfes, in Imitation of *Lucretius*:

Arboribus datum 'st variis exinde per auras Crescendi magnum immixtis certamen habenis. Per purum in *Virgil* signifies the same as per auras in *Lucretius*. *Horace* uses it also for the Air:

Per purum tonantes
Egit equos.

Silvestres uri assidue, capreatque sequaces
Illudunt; pascuntur oves, avidæque juvenctæ. 375
Frigora nec tantum canâ concreta pruina,
Aut gravis incumbens scopulis arentibus æstas;
Quantum illi nocuere greges, durique venenum
Dentis, et admorso signata in stirpe cicatrix.

Non aliam ob culpam Baccho caper omnibus
aris

Cæditur, et veteres ineunt proscenia ludi:
Præmiaque ingeniis pagos, et compita circum,
Theſeidæ poſuere; atque inter pocula læti
Mollibus in pratis unctos ſaliere per utres.

*Silvestres uri, sequacesque ed-
pæ assidue illudunt; oves,
avidæque juvenctæ pascuntur
froidibus vitium. Nec frigora
concreta canâ pruina, aut gra-
vis æstas incumbens arentibus
scopulis nocent vitibus tantum,
quantum illi greges, vine-
numque duri æntis, et ci-
catrix signata in admorſo stirpe
nocere. Ob non aliam culpam
caper cæditur Baccho omnibus
aris, et veteres ludi ineunt proſ-
cenia: Theſeidæque poſuere præ-
mia ingeniis circum pagos et com-
pita; atque inter pocula læti
ſaliere per unctos utres in m. l.
libus pratis.*

380

TRANSLATION.

and persecuting Goats continually insult; the Sheep and greedy Heifers browse upon them. Nor do the Colds condensed in hoary Frost, or the severe Heat beating upon the scorched Rocks, hurt them so much as the Flocks and Poison of their hard Teeth, and a Scar imprinted on the gnawed Stem.

For no other Crime is the Goat sacrificed to Bacchus on every Altar, and the ancient Plays come upon the Stage: And for this the Athenians proposed to the tragic Wits Prizes of Goats about the Villages and Crossways; and amidst their Cups full joyous danced in the soft Meadows on Goat-skin Bottles be-

NOTES.

374. *Silvestres uri.* The *uri*, as described by *Caſar*, is a wild Bull of prodigious Strength and Swiftness, being almost as big as an Elephant: But this cannot be the *urus* mentioned by *Virgil*, being an Animal utterly unknown in Italy. It is more probably what is now called the *Buffalo*.

377. *Aut gravis incumbens scopulis arentibus æſtas.* The Meaning seems to be, That Vineyards planted on a rocky Soil, which therefore suffer most in dry Weather, are not so much injured by the most scorching Heat, as by the Biting of Cattle.

381. *Proſcenia.* In the Roman Theatre there was first the *Porticus* or Gallery for the Populace, where the Seats were formed like Wedges, growing narrower as they came nearer the Centre of the Theatre, and therefore called *cunei*, or *Wedges*. 2. The *Orcheſtra*, in the Centre and lowest Part of the Theatre, where the Senators and Knights sat, and where the Dancers and Musicians performed. 3. The *Proſcænium*, or Space before the Scenes, which was raised above the *Orcheſtra*, and where the Actors spoke.

382. *Ingeniis.* The usual Reading is *ingeniis*, which is a very useless Epithet in this Place. But *Pierius* found *ingeniis* in all the

most ancient Manuscripts. The Poet here alludes to the ancient Custom, amongst the *Greeks*, of proposing a Goat for a Prize to him who should be judged to excel in satirical Verse. Thus *Horace*:

Carminæ qui tragico vitem certavit ob hircum.
There is a Line in *Horace* not much unlike this of *Virgil*:

“*Quis circum pugnat et circum compita pug-
nat,*

Magna coronari contendit Olympia.”

383. *Theſeidæ.* The *Athenians*, so called from *Theſeus* their King, who first civilized and taught them to live in Cities. Tragedy had its Beginning among the *Athenians*. *Theſpis*, an *Athenian* Poet, is said to have invented it, as we find in *Horace*,

*Ignotum tragica genus invenisse Camæna
Dicitur, et plausuris vexisse poemata Theſpis;*
Quæ cantant ægerantque peruncti fecibus ora.

384. *Unctis saliere per utres.* The *utres* were Bags made of Goats Skins. These Skins were blown up like Bladders, and besmeared with Oil. They were set in the Fields, and it was the Custom to dance upon them with one Leg at the Feasts of *Bacchus*: The Skins being very slippery, the Dancers often fell down, which occasioned a great Laughter.

P

389. *Oscilla,*

Nec non Ausonii coloni, gens missa Trojâ, ludunt iniquis
versibus, salutaque risu; sumuntque horrenda ora cavatis
corticibus. Et vocant te, Bacche, per læta carmina, suspenduntque mollia oscilla ex altâ
pinu. Hinc omnis vinum pubescit largo fetu: cavaque valles,
profundique solus complentur, et quocumque Deus Bacchus
circumagat honestum caput. Ergo ritè dicemus summo honorem
Baccho patriis carminibus, feramusque lætas et liba illi: et
hircus, sacer illi, ductus cornu, stabit ad aram; torrebimusque
ejus pinguis exta in æstantis veribus. Est etiam ille alter
labor curandis vitibus, cui nunquam est satis exhausti laboris:
namque omne solum est scindendum terque quaterque quotannis,
glebaque est frangenda bidentibus, et omne nemus est levandum fronde.

Nec non Ausonii, Trojâ gens missa, coloni 385
Versibus incomptis ludunt, risuque soluto;
Oraque corticibus sumunt horrenda cavatis:
Et te, Bacche, vocant per carmina læta, tibi que
Oscilla ex altâ suspendunt mollia pinu.
Hinc omnis largo pubescit vinea fetu: 390
Complentur vallesque cavæ, saltusque profundi;
Et quocumque Deus circum caput egit honestum.
Ergo ritè suum Baccho dicemus honorem
Carminibus patriis, lætasque et liba feremus:
Et ductus cornu stabit sacer hircus ad aram; 395
Pinguiæque in veribus torrebimus exta columnis.

Est etiam ille labor curandis vitibus alter;
Cui nunquam exhausti satis est: namque omne
quotannis
Terque quaterque solum scindendum, glebaque
versis 399
Æternùm frangenda bidentibus: omne levandum

TRANSLATION.

smear'd with Oil. On the same Account the Ausonian Colony also, a Race derived from Tröy, sport in unpolish'd Strains, and unbounded Laughter; assuming horrid Masks of hollow'd Barks of Trees: And thee, O Bacchus, they invoke in jovial Songs, and to thee hang up soft Images from a tall Pine. Hence every Vineyard shoots forth with large Produce: The hollow Vales and deep Lawns are fill'd with Plenty, and wherever the God hath moved around his graceful Head. Therefore will we solemnly ascribe to Bacchus his due Honours in our Country's Lays, and offer to him Chargers and the consecrated Cakes; and the sacred Goat led by the Horn shall stand at his Altar, and we will roast the fat Entrails on Hazle Spits.

There is also that other Toil in dressing the Vines; in executing which you can never bestow enough: For the whole Soil must be plow'd three or four times every Year, and the Clods are continually to be broken with bended

NOTES.

389. *Oscilla*. The Commentators are much divided about the Meaning of this Word. The most probable Opinion is, that they were little earthen Images of Bacchus suspended to the Branches of Trees, where they swung, and were blown about by the Wind, and were thought to bestow Fertility on the Vines which way soever they turned their Faces. Whence he adds:

Et quocumque Deus circum caput egit honestum.

392. *Circum caput egit*. Some think this al-

ludes to the Custom of carrying the Statues of Bacchus round the Fields and Vineyards in Procession.

396. *Veribus columnis*. On Hazle Spits, because the Hazles were destructive to the Vines. Hence he says above, Verse 299.

Neve inter vitæ corymbum fere.

400. *Omne levandum fronde nemus*. It is usual to thin the Leaves, to give the Sun a greater Power to ripen the Fruit.

Fronde nemus. Redit agricolis labor actus in orbem ;

Atque in se sua per vestigia volvitur annus.

Et jam olim seras posuit cum vinea frondes,

Frigidus et silvis Aquilo decussit honorem ; 404

Jam tum acer curas venientem extendit in annum

Rusticus ; et curvo Saturni dente relictam

Persequitur vitem attondens, fingitque putando.

Primus humum fodito, primus devecta cremato

Sarmenta, et vallos primus sub tecta referto :

Postremus metito. Bis vitibus ingruit umbra : 410

Bis segetem densis obducunt sentibus herbæ :

Durus uterque labor. Laudato ingentia rura ;

Exiguum colito. Nec non etiam aspera rusci

Vimina per silvam, et ripis fluvialis arundo

Cæditur ; incultique exercet curâ saliceti. 415

cæditur ripis ; curaque inculti saliceti exercet nos.

*Labot, actus in orbem, reddi
agricolæ, atque annus volvitur
in se per sua vestigia. Et jam
olim cum vinea posuit seras
frondes, et frigidus Aquilo de-
cussit honorem silvis ; jam tum
acer rusticus extendit curas in
venientem annum, et persequi-
tur vitem relictam, attondens
eam curvo dente Saturni, fin-
gitque eam am-putando. Primus
fodito humum, primus cremato
sarmenta devecta domum, et
primus referto vallos sub tecta :
postremus metito. Bis umbra
ingruit vitibus : bis herba ob-
ducunt segetem densis sentibus :
uterque labor est durus. Lau-
dato ingentia rura ; colito exi-
guum rus. Nec non etiam as-
pera vimina rusci per silvam
cæduntur, et fluvialis arundo*

TRANSLATION.

Drags ; the whole Grove must be disburdened of its Leaves. The Farmer's past Labour returns in a Circle, and the Year rolls round on itself in its own Steps. And now when at length the Vineyard has shed its late Leaves, and the cold Northwind shook from the Groves their Honours ; even then the active Swain extends his Cares to the ensuing Year, and close plies the desolate forsaken Vine, cutting off the *superfluous* Roots with Saturn's crooked Hook, and forms it by pruning. Be the first to trench the Ground, be the first to carry home and burn the *superfluous* Shoots, and the first to return beneath your Roof the Stakes that propped your Vines : Be the last to reap the Vintage. Twice a *luxuriant* Shade of Leaves assails the Vines : Twice thick prickly Weeds overrun the Field : Each a *Subject* of hard Labour. Commend large Farms ; cultivate a small one. Besides all this the rough Twigs of Butcher's Broom are to be cut throughout the Woods, and the watery Reed on the Banks ; and the Care of the uncultivated Willow gives him new Toil. And now his Labour seems at

NOTES.

405. *Curas venientem extendit in annum.* This autumnal Pruning is really Providing for the next Year.

406. *Curvo Saturni dente.* The Scythe or Pruning-hook, which was Saturn's Symbol.

406. *Relictam.* Servius explains it, a se paulo ante defestam. But I rather think it represents the Vine forsaken of its Fruits and Leaves in the Situation of a forlorn Mother bereft of her Children ; as *Æn.* IX. 290.

At tu, oro, solare inopem, et succurre relictæ.

407. *Attondens.* This is what the Roman Writers on Agriculture call *ablagueatio* i. e. the opening the Ground, and cutting away the Roots that grow near the Surface called the Day-roots. So *attondens* is understood by *Cerda* and others ;

408. *Primus devecta cremato.* i. e. Be the first in performing every Piece of Labour that belongs to Vines, such as trenching the Ground, pruning, &c. except the gathering of the Grapes, which are the better, the longer time they have to ripen.

412. *Laudato ingentia rura, &c.* The Meaning seems to be, that you may admire the Splendor of a large Vineyard, but that you had better cultivate a small one : Because the Labour of cultivating Vines is so great, that the Master cannot extend his Care over a large Spot of Ground.

413. *Rusci.* The *ruscus* in *Pliny* is the same with the *Oxymyrine* : "*Castor Oxymyrinen myrti foliis acutis, ex qua sunt ruri scopæ, ruscum vocavit.*" And *Dioscorides* describes our

Jam vitæ sunt vincitæ; jam
 arbuta reponunt falcem; jam
 effectus vinitor canit extremos
 antea; tamen tellus est solici-
 ganda, pulvisque est movendus;
 et jam Jupiter est metuendus
 maturis uvis. Contra, non est
 ulla cultura oleis: neque illæ
 expectant procurvam falcem,
 tenacesque rastros; cum semel
 hæserunt arvis, tulerantque au-
 ras. Tellus ipsa, cum recludi-
 tur unco dente, sufficit humorem
 satis oleis, et sufficit gravidæ
 fruges, cum recluditur vomere.
 Hoc nutritur olivæ pinguem et
 placitam paci. Poma quoque,
 ut primum sensere valentes trun-
 ces, et habere suas vires, nituntur ad sidera raptim propriâ vi, haudque indiga nostræ opis.

Jam vincitæ vitæ; jam falcem arbuta reponunt;
 Jam canit extremos effectus vinitor antes;
 Solicitanda tamen tellus, pulvisque movendus;
 Et jam maturis metuendus Jupiter uvis.

Contra, non ulla est oleis cultura: neque illæ 420
 Procurvam expectant falcem, rastrosque tenaces;
 Cum semel hæserunt arvis, aurasque tulerunt.
 Ipsa satis tellus, cum dente recluditur unco,
 Sufficit humorem, et gravidas, cum vomere, fruges.
 Hoc pinguem et placitam paci nutritor olivam. 425
 Poma quoque, ut primum truncos sensere valentes,
 Et vires habuere suas; ad sidera raptim
 Vi propriâ nituntur, opisque haud indiga nostræ.

TRANSLATION.

an End, now the Vines are tied; now the Vineyard lays aside the Pruning-hook; now the exhausted Vintager salutes in Song his utmost Rows: Yet must the Earth be vexed anew, and the Mould still put in Motion; and now after all Jove and the Weather are to be dreaded by the ripened Grapes.

On the other hand, the Olives require no Culture: Nor do they expect the crooked Pruning-hook, and tenacious Harrows; when once they are rooted in the Ground, and have sustained the Air. Earth of herself supplies the Plants with Moisture, when opened by the hooked Slipping-iron, and weighty Fruit, when opened by the Share. Nourish with this the fat and Peace-delighting Olive. The other Fruit-trees too, as soon as they feel their Trunks vigorous, and acquire their Strength, quickly shoot up to the Stars by their own inherent Virtue, and need not our Assistance. At the same time every Grove is in like Manner with-

NOTES.

Butcher's Broom under the Name of *μυρσίνη αἴγρια*, or wild Myrtle. It was probably used to bind the Vines in Virgil's Time, since it is mentioned in this Place.

416. *Reponunt*. The Vines are poetically said to lay aside the Pruning-hook, when they have no more occasion for it.

417. *Canit extremos antea*. Literally, Sings his last or utmost Rows.

423. *Dente unco*. May signify any crooked Instrument of one Tine, for opening the Ground about the Roots of the Vine. Mr. Martin renders it a Drag, but that is a *bidens*, an Instrument with two Tines; it seems rather to be that Instrument which we call a Slipping-iron.

424. *Cum vomere*. Servius takes *cum vomere* to be the same as *per vomerem*; *Ruaut*, whom Dr. Trapp follows, renders it *farin cum vomere*, an Hyperbole to denote the Quickness of the Produce. All of them forced!

But the Construction will be easy, if we only supply *recluditur* which goes before, thus: *Tellus sufficit humorem cum recluditur dente unco, et gravidas fruges cum recluditur vomere*. Plowing, as Mr. Martin observes, being universally thought to increase the Product of the Olives.

425. *Hoc*. Servius, and all the Commentators after him, explain this as if it were of *hoc*. But the Author of the Essay on the Georgics, who appears to have thoroughly understood Agriculture, and therefore has penetrated more fully into the Sense of his Author, justly observes that the Sense is much better, as well as easier, by construing *hoc* with *vomere*.

426. *Poma*. Here put for Fruits or Fruit-trees in general.

426. *Truncos sensere valentes*. Others understand by this, so soon as they have taken to the strong Trunks on which they are engrafted.

Nec minus interea fetu nemus omne gravescit;
Sanguineisque inculta rubent aviaria baccis. 430
Tondentur cytisi, tædas silva alta ministrat,
Pascunturque ignes nocturni, et lumina fundunt.
Et dubitant homines serere, atque impendere cu-
ram?

Quid majora sequar? salices, humilesque genistæ,
Aut illæ pecori frondem, aut pastoribus umbram
Sufficiunt, sepemque satis, et pabula melli. 436
Et juvat undantem buxo spectare Cytorum,
Naryciæque picis lucos: juvat arva videre,
Non rastris hominum, non ulli obnoxia curæ.
Ipsæ Caucasæ steriles in vertice silvæ, 440
Quas animosæ Euri assidue franguntque seruntque,
Dant alios aliæ fetus: dant utile lignum
Navigiis pinos, domibus cedrosque cupressosque.
Hinc radios trivere rotis, hinc tympana plaustris
Agricolæ, et pandas ratibus posuere carinas. 445

agricolæ trivere radios rotis, hinc trivere tympana plaustris, et posuere pandas carinas ratibus.

*Nec minus interea omne nemus incultum gravescit fetu, incul-
taque aviaria rubent sanguineis
baccis. Cytisi tondentur, alta
silva ministrat tædas, quibus
nocturni ignes pascuntur, et fun-
dunt lumina. Et homines du-
bitant serere has plantas, atque
impendere curam iis? Quid se-
quar majora commoda? sali-
ces, humilesque genistæ, illæ
ipsæ sufficiunt aut frondem pec-
ori, aut umbram pastoribus,
sepemque satis, et pabula melli.
Et juvat spectare montem Cy-
torum undantem buxo, lucosque
Naryciæ picis: juvat videre
arva obnoxia non rastris homi-
num, non ulli curæ. In Cau-
casæ vertice steriles silvæ ipsæ,
quas animosæ Euri assidue fran-
guntque seruntque, aliæ dant
alios fetus: dant pinos, lignum
utile navigiis, cedrosque cupres-
sosque utiles domibus. Hinc a-*

TRANSLATION.

out Culture loaded with Offspring, and the uncultivated Haunts of Birds glow with Blood-red Berries. The Cytisus is browsed on by Cattle, the tall Wood supplies us with Torches, and thence our nocturnal Fires are fed, and shed on us beamy Light. And after this do Men hesitate about planting and bestow-
ing Care?

Why should I insist on greater Things? The very Willows and lowly Broom, even these supply either Browze for Cattle, or Shade for Shepherds, Fences for the Corn, and Materials for Honey. It is delightful to behold Cytorus waving with the Groves of Narycian Pitch: It is delightful to see the Fields not indebted to the Harrows or any Care of Men. Even the barren Woods on the Top of Caucasus, which the fierce Eastwinds continually are crushing and tearing, yield each their different Produce: They yield Pines, an useful Wood for Ships, and Cedars and Cypresses for Houses. Hence the Husbandmen have laboured Spokes for Wheels; hence they have framed solid Orbs for Waggon,

NOTES.

429. *Fetu*. Here is not Fruit, but Produce of Trees, as *Geor. I. 55*.

Arbori fetus alibi—virescent.

And Verse 440 of this second Book,

Ipsæ Caucasæ steriles in vertice silvæ,

Quas animosæ Euri assidue franguntque seruntque,

Dant alios aliæ fetus: dant utile lignum

Navigiis pinos.

We are to observe farther, that *inculta* in the second Line is also to be supplied to the first, thus: *Omne nemus incultum gravescit*; for that is plainly the Sense.

437. *Et juvat*. Ut juvat would seem to be more in *Virgil's* Style, and more coherent.

437. *Cytorum*. Cytorus is a Mountain in *Paphlagonia*.

438. *Naryciæ picis*. Naryx, or Narycia, was a City of the *Locrians* in that Part of *Italy* which is over-against *Greece*.

440. *Caucasæ*. Caucasus is a famous Range of Mountains running from the *Black Sea* to the *Caspian*.

444. *Tympana*. *Servius* explains it the Coverings of the Waggon; but others, seemingly with more Reason, understand it of the Wheels of Waggon that are solid, made without Spokes, and somewhat shaped like Drums.

446. *Frondi-*

Solices sunt fecunda viminibus, et ulmi frondibus: at myrtus est bona validis hastilibus, et cornus bona bello: taxi torquentur in Ityrean arcus. Nec levis tilia, aut buxum rasile torno, non accipiunt formam, cavanturque acuto ferro. Nec non et levis alnus, missa Pado, innatat torrentem undam: Nec non et apes condunt examina cavis corticibus, alvæque vitiosæ ilicis. Quid æquè memorandum Baccheia dona tulerunt? Bacchus et dedit causas ad culpam: ille domuit lebo furentes Centauros, Rhætumque Pholumque, et Hylæum minantem Lapithis crateræ. O agricolæ nimiam fortunatos, si norint sua bona! quibus agricolis procul à discordibus armis, justissima tellus ipsa fundit facilem victum humo. Si apud illos alta domus, cum superbis foribus, non vomit ingentem undam hominum salutantium eos manè totis ædibus; nec inbiant varios postes pulchrâ testudine,

Viminibus salices secundæ, frondibus ulmi: At myrtus validis hastilibus, et bona bello Cornus: Ityreos taxi torquentur in arcus. Nec tilia levis, aut torno rasile buxum, 449 Non formam accipiunt, ferroque cavantur acuto. Nec non et torrentem undam levis innatat alnus Missa Pado: nec non et apes examina condunt Corticibusque cavis, vitiosæque ilicis alveo. Quid memorandum æquè Baccheia dona tulerunt? Bacchus et ad culpam causas dedit: ille furentes 455 Centauros letho domuit, Rhætumque Pholumque, Et magno Hylæum Lapithis crateræ minantem.

O fortunatos nimium, sua si bona norint, Agricolas! quibus ipsa procul discordibus armis, Fundit humo facilem victum justissima tellus. 460 Si non ingentem foribus domus alta superbis Manè salutantum totis vomit ædibus undam; Nec varios inbiant pulchrâ testudine postes,

TRANSLATION.

and bending Keels for Ships. The Willows are fertile in Twigs, the Elms in Leaves for Cattle: The Myrtle again is useful for sturdy Spears, and the Cornel for War: The Yews are bent into Ityrean Bows. In like Manner the smooth-grained Limes, or Box that polishes with the Lathe, receive any Shape, and are hollowed with sharp Steel. Thus too the light Alder launched on the Po swims the rapid Stream: Thus too the Bees hide their Swarms in the hollow Bark, and in the Heart of a rotten Holm. What have the Gifts of Bacchus produced so worthy of Record? Bacchus has given Occasion to Offence and Guilt: He quelled by Death the furious Centaurs, Rhæteus, and Pholus, and Hylæus, threatening the Lapithæ with a huge Goblet.

Thrice happy Swains, did they but know their own Bliss! to whom, at Distance from discordant Arms, Earth, of herself most liberal, pours from her Bosom their easy Sustenance. If there the Palace high raised with proud Gates vomits not forth from all its Apartments a vast Tide of Morning Visitants; and if they doat not on Porticoes variegated with beauteous Tortoise-shell, and on

NOTES.

446. *Frondibus ulmi.* The Cattle were fed with Leaves of Elms.

448. *Ityreos.* The Ityræi were a People of Cœlo-Syria, famous for shooting with the Bow.

458. *Nimium.* Here, and in some other Places, signifies not too much, but exceedingly, or, as we say, beyond Measure or Expression.

460. *Facilem.* Simple and natural, such as is easily procured; in opposition to what is far fetched, and not to be had without great Difficulty: What Horace calls *cibus longè petitor*.

460. *Justissima.* *Proprie, says Servius, nam si justus est qui, quod accepit, reddit; terra utique justissima est quæ majore favore semina accepta restituit.* Or the Earth may be called most just, in satisfying all the natural Demands of her Children.

463. *Inbiant.* This Verb does not always signify to pant after the Enjoyment of a Thing, but to hold it in high Esteem and Admiration. As *Hor* 1 Sat. l. 70.

—*Congestis undique factis indormis inbiant.* So that the Meaning is, What the' they howl

Illusasque auro vestes, Ephyreïaque æra ;
Alba nec Assyrio fucatur lana veneno ;
Nec cassâ liquidi corrumpitur usus olivi :
At secura quies, et nescia fallere vita,
Dives opum variarum : at latis otia fundis,
Speluncæ, vivique lacus ; at frigida Tempe,
Mugitusque bouum, mollesque sub arbore somni 470
Non absunt. Illic saltus, at lustra ferarum,
Et patiens operum, parvoque assueta juvenus ;
Sacra Deum, sanctique patres : extrema per illos
Justitia excedens terris vestigia fecit.

Me verò primùm dulces ante omnia Musæ, 475
Quarum sacra fero ingenti percussus amore,
Accipiant ; cœlique vias, et sidera monstrent ;
Defectus Solis varios, Lunæque labores ;

fidra, varios defectus solis, laboresque lunæ ;

465 vestesque illas auro, Ephyreï-
que æra ; nec apud illos alba
lana fucatur Assyrio veneno, nec
usus liquidi olei corrumpitur
cassâ : at secus quies, et vita
nescia fallere, dives variarum
opum : at etia in latis fundis,
speluncæ, vivique lacus ; at
frigida Tempe, mugitusque bouum,
mollesque somni sub arbore non
absunt. Illic sunt saltus, ac
lustra ferarum, et juvenus pa-
tiens operum, assuetaque parvo ;
sacra Deum, sanctique patres :
Dea Justitia excedens terris fe-
cit extrema vestigia per illa.
Verò dulces Musæ accipiant me
primùm ante omnia, Musæ,
quarum sacra ego sacerdos fero
percussus ingenti amore earum ;
monstrentque mihi vias cœli et

TRANSLATION.

Vestments curiously embroidered with Gold, and on Vases of Corinthian Brass ; and if for them the white Wool is not stained with the Assyrian Drug ; nor the Use of the pure Oil corrupted with Cassia's aromatic Bark : Yet theirs is Peace secure, and a Life of solid unfallacious Bliss, rich in various Opulence ; Yet theirs are peaceful Retreats in ample Fields, Grottoes, and living Lakes ; yet to them cool delicious Vales, the Lowings of Kine, and soft Slumbers under a Tree are not wanting. There are Lawns, and Dens for Beasts of Chace, and Youth patient of Toil, and inured to Thrift ; the Worship of the Gods, and Fathers held in Veneration : Justice, when she left the World, took her last Steps among them.

But me may the sweet Muses, whose sacred Symbols I bear, smit with the violent Love of philosophic Song, first, above all Things else, receive into Favour ; and shew me the Paths of Heaven, and Constellations ; the various Eclipses of the

NOTES.

not these Things in their Possession, nor place their Happiness in them.

464. *Illusasque.* In quibus artifex ludens auro aliqua depinxerat, says Servius.

464. *Ephyreïaque æra.* Corinthian Brass, from Ephyre, the original Name of Corinth.

466. *Nec cassâ.* See the Note on Verse 213.

467. *At nescia fallere vita.* A Life that knows not to deceive ; i. e. A Life of solid and substantial Bliss, in opposition to the Pleasures of Courts and Palaces, which are showy, false, and deceitful. This Sense agrees perfectly well to the Context, and is far more elegant than what is given by others. This Passage is finely imitated by Mr. Thomson in his *Autumn* 1136.

*Oh know he but his Happiness, of Men
The happiest he l. who far from public Regs,*

*Deep in the Vale, with a choice few retir'd,
Drinks the pure Pleasures of the rural Life.
What tho' the Dome be wanting, &c.
What tho' depriv'd of these fantastic Joys,
That still amuse the Wanton, still deceive ;
A Race of Pleasure, but a Heart of Pain !
Their hollow Moments undelighted all !
Sure Peace is his ; a solid Life estrang'd
To Disappointment, and fallacious Hope ;
Rich in Content, in Nature's Bounty rich,
In Herbs, and Fruits, &c.*

471. *Illic saltus, i. e.* There are the Pleasures of the Chace ; which at the same time leads him to mention the Hardiness and Temperance of the Youth.

475. *Dulces Musæ.* Tho' the Poet praises so much the Pleasures of Agriculture, and a Country Life ; yet he prefers the more noble Entertainments

unde tremor sit terris; quâ vi
alta maria tumescant objicibus
ruptis, rursusque resiliant in se
ipsa; quid hiberni soles tantum
properant tingere se Oceano, vel
quâ mora obstat tardis noctibus.
Sed frigidus sanguis circum præ-
cordia obstitit, ne possim acce-
dere hæc partes naturæ; rura et
rigui amnes in vallibus placeant
mihi, et inglorius amem flumina
silvasque. O si esset ubi sunt
campi, Sperchiusque amnis,
et Taygeta bacchata Lacænis
virginibus! O sit qui sistat me
in gelidis vallibus montis Æmi,
et protegat me ingenti umbrâ
vanorum! est felix, qui potuit
agnoscere causas rerum, atque
subjecit omnes metus et inexora-
bile fatum, strepitumque avari
Acherontis suis pedibus! et ille
est fortunatus, qui novit agre-
stes Deos, Panæque, senemque
Silvanum, sororesque Nymphas!
non fasces populi, non purpu-
ra regum, et discordia agitans infidos fratres,

Unde tremor terris; quâ vi maria alta tumescant
Objicibus ruptis, rursusque in se ipsa resiliant; 480
Quid tantum Oceano properent se tingere Soles
Hiberni, vel quæ tardis mora noctibus obstet.

Sin, hæc ne possim naturæ accedere partes,
Frigidus obstitit circum præcordia sanguis;
Rura mihi, et rigui placeant in vallibus amnes; 485
Flumina amem, silvasque inglorius. O, ubi campi,
Sperchiusque, et virginibus bacchata Lacænis
Taygeta! ô, qui me gelidis in vallibus Æmi
Sistat, et ingenti ramorum protegat umbra!
Felix, qui potuit rerum cognoscere causas; 490
Atque metus omnes, et inexorabile Fatum
Subjecit pedibus, strepitumque Acherontis avari!
Fortunatus et ille, Deos qui novit agrestes,
Panæque, Silvanumque senem, Nymphasque so-
rores!

Illum non populi fasces, non purpura regum 495
Flexit, et infidos agitans discordia fratres;

TRANSLATION.

Sun, and Labours of the Moon; whence the Trembling of the Earth; from what powerful Cause the Seas swell high, bursting their Barriers, and again sink back into themselves: why the Winter Suns make such Haste to dip themselves in the Ocean, or what Delay retards the slow-paced Summer Nights.

But if the cold Blood about my Heart hinders me from penetrating into those Parts of Nature; let Fields and Streams gliding in the Vallies be my Delight; may I court the Rivers and the Woods, inglorious and obscure. O to be where are the pleasant Thessalian Plains, and the River Sperchius, and Taygetus, the Scene of Bacchanalian Revels to Spartan Maids! O for one to set me down in the cool Vallies of Hæmus, and shelter me with a thick Shade of Boughs! Happy he who was able to trace out the Causes of Things, and who cast beneath his Feet all Fears, and inexorable Destiny, and the Noise of devouring Acheron! Blest too is he who has known the rural Deities, Pan, and old Silvanus, and the Sister Nymphs! Him neither the Fasces of the People has moved, nor the Purple of Kings, nor Discord persecuting faithless Brothers; nor the Dacian de-

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tertainments of the Mind, the Charms of Poetry and Philosophy: For 'tis plain that by *Muse* here we are to understand not only Poetry, but also philosophic Science.

485. *Rigui*. Properly that ooze or refresh the Vallies with Moisture.

486. *Campi*. As the other Places here mentioned are in *Thessaly*; so 'tis probable that by these *campi* we are to understand the pleasant Plains of *Thessaly* called *Tempe*, as in his *Catex*:

O pœnides, O Panes, et ô gratissima Tempe
Fontis Homœryadum——

486. O ubi — ô qui me gelidis, &c. These are not Questions, but Exclamations, which are usually elliptic in all Languages. The Sentence, when full, would run thus: O si, or O utinam esset ubi sit campi — O utinam esset qui, &c.

490. *Strepitumque*. *Strepitus* here may signify the fabulous Noise and Bustle that is made about the infernal Regions. Or the Meaning is, Who, by conforming his Life to the Precepts of Truth and Philosophy, conquered the Fears of Death and future Punishment.

Aut conjurato descendens Dacus ab Istro:
Non res Romanæ, perituraque regna: neque ille
Aut doluit miserans inopem, aut invidit habenti.
Quos rami fructus, quos ipsa volentia rura 500
Sponte tulere suâ, carpsit: nec ferrea jura,
Insanumque forum, aut populi tabularia vidit.

Sollicitant alii remis freta cæca, ruuntque
In ferrum: penetrant aulas, et limina regum.
Hic petit excidiis urbem, miserosque Penates, 505
Ut gemmâ bibat, et Sarrano dormiat ostro.
Condit opes alius, defossoquæ incubat auro.
Hic stupet attonitus rostris: hunc plausus hiantem
Per cuneos (geminatur enim) Plebisque Patrumque,
Corripuit: gaudent perfusi sanguine fratrum; 510
Exfilioque domos, et dulcia limina mutant,
Atque alio patriam quærunt sub Sole jacentem.
Agricola incurvo terram dimovit aratro;
Hinc anni labor: hinc patriam, parvosque nepotes

aut Dacus descendens ab conjurato Istro flexit illum: non Romanæ res, regnaque peritura flexerunt illum: neque ille, aut doluit miserans inopem, aut invidit habenti divitias. Carpsit fructus, quos rami, quos volentia rura ipsa tulere suâ sponte: nec vidit ferrea jura, insanumque forum, aut tabularia populi. Alii sollicitant cæca freta remis; ruuntque in ferrum: penetrant aulas et limina regum. Hic petit urbem miserosque Penates excidiis, ut bibat è gemmâ, et dormiat Sarrano ostro. Alius condit opes, incubatque defosso auro. Hic stupet attonitus rostris: plausus plebisque patrumque percuneos theatri (enim geminatur) corripuit hunc hiantem: alii gaudent perfusi sanguine fratrum, mutantque domos et dulcia limina exilio, atque quærunt patriam jacentem sub alio sole. Agricola dimovit terram incur-

vo aratro; hinc est labor anni: hinc sustinet patriam, parvosque nepotes;

TRANSLATION.

scending from the conspiring Danube: Nor the Revolutions of Rome, and perishing Kingdoms: He neither pined with Grief, lamenting the Poor, nor envied he the Rich. What Fruits the Boughs, what *Fruits* the willing Fields yielded of themselves spontaneous, he gathered: Nor saw the rigorous Iron Laws, the madly litigious Bar, or the public Courts.

Some vex the dangerous Seas with Oars, *some* rush into Arms: *Some* work their Way into Courts, and the Palaces of Kings. One destines a City and wretched Families to Destruction, that he may drink in Gems, and sleep on Tyrian Purple. Another hoards up Wealth, and broods over buried Gold. One, astonished with the *Eloquence* of the Rostra, grows giddy: Another, Peals of Applause, (for it is redoubled along the Rows both of the People and the Fathers) have captivated, and set agape: Some rejoice *in being* stained with their Brother's Blood; and exchange their Homes and sweet Mansions for Exile, and seek a Country lying under another Sun. The Husbandman cleaves the Earth with the crooked Plough; hence the Labours of the Year: Hence he sustains his Country,

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499. *Aut doluit.* Some explain it of his being in that happy Situation where there are no miserable Objects to disturb him, and excite his Sorrow. To be sure it cannot mean that he is insensible to the Impressions of Humanity and Compassion, but that he is free from the lasting Influence of Grief, Anxiety, Envy, and the like Passions, that prevail elsewhere; and enjoys a more unruffled State of Tranquillity than is to be found among the Rich and Great.

502. *Tabularia.* Properly the Place where the Records and public Registers were kept,

503. *Cæca.* Ruzius renders it *profunda*; but it seems rather to mean *unseen*, i. e. full of unseen Dangers.

503. *Ruuntque.* Alii must be supplied to all the three Verbs.

506. *Sarrano.* Tyrian, from *Sarra*, the first Name of Tyre.

514. *Anni labores.* Labores here is not to be understood of the Husbandman's Labours, as Dr. Trapp explains it; but of the laboured Productions of the Year, as elsewhere, *hominumque brumque labores*. This is plain enough from

*Hinc sustinet armenta boum,
meritosque juvencos. Nec est
requies, quin annus exuberet aut
pomis, aut fetu pecorum, aut
mergite Cerealis culmi : oneret-
que sulcos proventus, atque vin-
cat horrea. Hiems venit ; Si-
cyonia bacca teritur trapetis,
sues læti glande redeunt, silvæ
dant arbuta : et autumnus ponit
varios fetus ; et mitis vindemia
coquitur altè in apricis faxis.
Interea dulces nati pendent cir-
cum oscula parentum ; casta do-
mus servat pudicitiam ; vacca
demittunt lactea ubera ; pin-
guesque hædi luctantur inter se
adversis cornibus in læto gra-
mine. Ipse agitat festos dies ;
fususque per herbam, ubi est
ignis in medio, et ubi socii co-
ronant cratera, libans vinum
vocat te, Lenæe ; ponitque ma-
gistris pecoris certamina velocis
jaculi in ulmo, nudatque præ-
dura corpora agrestii palæstræ.
Veteres Sabini olim coluere hanc
vitam, et Remus et Frater Romulus coluere hanc : sic fortis Etruria crevit ;*

*Sustinet ; hinc armenta boum, meritosque juvencos.
Nec requies, quin aut pomis exuberet annus, 516
Aut fetu pecorum, aut Cerealis mergite culmi :
Proventuque oneret sulcos, atque horrea vincat.
Venit hiems ; teritur Sicyonia bacca trapetis,
Glande sues læti redeunt, dant arbuta silvæ : 520
Et varios ponit fetus autumnus ; et altè
Mitis in apricis coquitur vindemia faxis.
Interea dulces pendent circum oscula nati ;
Casta pudicitiam servat domus ; ubera vaccae
Lactea demittunt ; pinguisque in gramine læto 525
Inter se adversis luctantur cornibus hædi.
Ipse dies agitat festos ; fususque per herbam,
Ignis ubi in medio, et socii cratera coronant,
Te libans, Lenæe, vocat ; pecorisque magistris
Velocis jaculi certamina ponit in ulmo ; 530
Corporaque agresti nudat prædura palæstræ.
Hanc olim veteres vitam coluere Sabini ;
Hanc Remus et Frater : sic fortis Etruria crevit ;*

TRANSLATION.

and his little Offspring ; hence his Herds of Kine, and deserving Steers. Nor is there any Intermision, but the Year either abounds with Apples, or with the Breed of the Flocks, or with Bundles of Ceres's Stalks : Loads the Furrows with Increase, and overstocks the Barns. Winter comes ; the Sicyonian Berry is pounded in the Oil-presses, the Swine come home gladdened with Acorns, the Woods yield their Arbutes and wild Fruits : And the Autumn lays down its various Productions ; and high on the sunny Rocks the mild Vintage is ripened. Mean while the sweet Babes twine round their Parent's Neck : His chaste Family maintain a virtuous Oeconomy ; the Cows hang down their Udders full of Milk ; and the fat frisky Kids wrestle together with butting Horns on the cheerful Green. The Swain himself celebrates Festival-days ; and extended on the Grass, where a Fire is in the Middle, and where his Companions crown the Bowl, invokes thee, O Lenæus, making Libation ; and on an Elm sets forth to the Masters of the Flock Prizes to be contended for with the winged Javelin ; and strips their hardy Bodies in the rustic Ring.

This Life of old the ancient Sabines ; this Remus and his Brother strictly observed : Thus Etruria grew to its Strength ; nay, and thus did Rome become

NOTES.

from what follows, *Nec requies quin*, &c. which does not signify there is no Intermision of his Labour, but of the Productions of the Year.

519. *Sicyonia bacca*. Olives, so called from Sicyon, a City of Achaia, fertile in Olive-trees.

524. *Casta pudicitiam servat domus*. The Meaning is, That his whole Family is regulated with great Order and Oeconomy : All are bred to honest Industry, which is the best Preserva-
tion of their Virtue and Chastity. To the same

Purpose he says of the frugal, thrifty Housewife, That she is industrious in order to preserve her Husband's Bed chaste, *Æn. VIII. 411.*

— *Famulasque ad lumina longo*

*Exercet penso ; casum ut servare cubile
Conjugis, et possit parvos educere natos.*

527. *Agitat*. Agere, some observe, is applied even to a Thing done by Force and Necessity ; but *agitare* only to Things of Choice and Pleasure.

533. *Hanc Remus et Frater*, Romulus and
Remus

Scilicet et rerum facta est pulcherrima Roma,
Septemque una sibi muro circumdedit arces. 535
Ante etiam sceptrum Dictæi regis, et ante
Impia quàm cæsis gens est epulata juvencis ;
Aureus hanc vitam in terris Saturnus agebat.
Necdum etiam audierant inflari classica ; necdum
Impositos duris crepitare incudibus enses. 540
Sed nos immensum spatiiis consecimus æquor ;
Et jam tempus equûm fumantia solvere colla.

scilicet sic Roma est facta pulcherrima urbs rerum, unaque circumdedit septem arces sibi muro. Etiam ante sceptrum Dictæi regis Jovis, et antequam impia humana gens est epulata cæsis juvencis ; aureus Saturnus agebat hanc vitam in terris. Necdum etiam homines audierant classica inflari ; necdum audierant enses impositos duris incudibus crepitare. Sed nos consecimus immensum æquor spatiiis, et

jam est tempus solvere fumantia colla equûm jugo.

TRANSLATION.

the Glory and Beauty of the World, and single hath encompassed for herself seven Hills with a Wall. This Life too golden Saturn led on Earth, before the scepter'd Sway of the Dictæan King, and before an impious Race of *Mortals* feasted on slain Bullocks. Nor as yet had Mankind heard the warlike Trumpets blown ; nor yet the Swords laid on the hard Anvils clatter.

But we have finished this immensely extended Field ; and now 'tis Time to loose the smoking Necks of our Steeds.

NOTES.

Remus were educated amongst the Shepherds, and were employed themselves in tending Sheep, as we learn from *Livy*.

541. *Immensum spatiiis*—*æquor*. The *Spatia*, as has been said elsewhere, signifies the Stages or whole Bounds marked out for a Race ;

so that *æquor immensum spatiiis* may perhaps be a poetical Phrase to signify a *Digression* : A Field or Plain not measured by Stages, or that did not lie within the Bounds of my proposed Race. Taking *immensum* for *non mensum*.

P. VIRGILII MARONIS GEORGICA.

LIBER III.

O R D O.

Non canemus te quoquē, magna Pales, et te Apollo, pastor memorande ab Amphryso fluvio; canemus vos, silvæ, amnesque Lycæi. Omnia cætera carmina, quæ tenuissent vacuas mentes, jam sunt vulgata. Quis nescit aut durum Eurysthea, aut aras illaudati Busridis?

TE quoquē, magna Pales, et te memorande canemus
Pastor ab Amphryso; vos silvæ, amnesque Lycæi.

Cætera, quæ vacuas tenuissent carmina mentes,
Omnia jam vulgata. Quis aut Eurysthea durum,
Aut illaudati nescit Busridis aras? 5

TRANSLATION.

THEE too, great Pales, and thee, O Shepherd, famed from Amphrysus; ye Woods, and Arcadian Rivers, will I sing. Other Songs, that might have entertained disengaged Minds, are now all trite and common. Who is unacquainted or with severe Eurystheus, or the Altars of infamous Busris? By

NOTES.

This Book begins with the Invocation of some rural Deities, and a Compliment to *Augustus*: After which *Virgil* directs himself to *Mæneas*, and enters on his Subject. He lays down Rules for the Breeding and Management of Horses, Oxen, Sheep, Goats, and Dogs; and interweaves several pleasant Descriptions of a Chariot-race, of the Battle of the Bulls, of the Force of Love, and of the *Scythian* Winter. In the latter Part of the Book he relates the Diseases incident to Cattle, and ends with the Description of a fatal Murrain that formerly raged among the *Alps*.

1. *Pales*. The Goddess of Shepherds and flocks.

2. *Ab Amphryso*. Amphrysus was a River in *Thessaly*, where *Apollo*, in his Exile from Heaven for killing the *Cyclops*, fed the Flocks of *Admetus*.

4. *Eurysthea*. Eurystheus, King of *Mycenæ*, who, at *Juno's* Instigation, imposed on *Hercules*, subjected to him by Command of the Oracle, the most severe Trials of Fortitude, commonly called the twelve Labours of *Hercules*; hence he is designed by the Epithet *durus*, rigid or severe.

5. *Illaudati Busridis*. Busris, King of *Egypt*, such a Monster of Cruelty, that he butchered as a Sacrifice to his Gods the Strangers who visited his Dominions. *Illaudati*, an Epithet

Cui non dictus Hylas puer, et Latonia Delos?
Hippodameque, humeroque Pelops insignis eburno,
Acer equis? tentanda via est, quâ me quoque
possim

Tollere humo, victorque virum volitare per ora.

Primus ego in patriam mecum, modò vita su-
perfit,

10

Aonio rediens deducam vertice Musas:

Primus Idumæas referam tibi, Mantua, palmas:

Et viridi in campo templum de marmore ponam

Propter aquam, tardis ingens ubi flexibus errat

Mincius, et tenerâ prætexit arundine ripas.

15

In medio mihi Cæsar erit, templumque tenebit.

Illi victor ego, et Tyrio conspectus in ostro,

Centum quadrijugos agitabo ad flumina currus.

Cui Hylas puer non est dictus,
et Latonia Delos, Hippodame-
que, Pelopsque insignis eburno
humero, et acer equis? via est
tentanda mihi, quâ possim tol-
lere me quoque humo, victorque
possim volitare per ora virum.
Ego primus, rediens ab Aonio
vertice, deducam Musas mecum
in patriam, modò vita superfit
mihi: primus referam Idumæas
palmas tibi, Mantua: et, in
viridi campo, ponam templum
de marmore propter aquam, ubi
ingens fluvius Mincius errat
tardis flexibus, et prætexit ripas
tenerâ arundine. In medio erit
mihi Cæsar, tenebitque templum.
Illi, ego victor, et conspectus in
Tyrio ostro, agitabo centum qua-
drijugos currus ad flumina.

TRANSLATION.

whom has not the Boy Hylas been recorded, and Latonian Delos? Hippodame, and Pelops signalized by his Ivory Shoulder, victorious in the Race? I too must attempt a Way, whereby to lift me from the Ground, and victorious spread my flying Fame through the Mouths of Men.

I first returning from the Aonian Mount will (provided Life remain) bring along the Muses with me into my Country: For thee, O Mantua, I first will gain the Idumæan Palms: And on thy verdant Plain erect a Temple of Marble, fast by the Stream, where the great Mincius winds in slow Meanders, and hath fringed the Banks with tender Reed. In the Middle will I have Cæsar, and he shall command the Temple. In Honour of him will I victorious, and in Tyrian Purple conspicuous, drive an hundred four-horsed Chariots

NOTES.

Epithet which some have censured as too weak for so infamous a Character, implies a great deal more than merely *not praised*; for, according to the Idiom of the Language, these Negatives imply not only the Want of some good Quality, but the Possession of the contrary; thus *inutilis humor*, *inutilis filix*, in the Georgics, signify not only *useless*, but *noxious*; so here *illaudatus* is one who, far from meriting Praise, is quite infamous.

6. *Hylas*. See the Note on Ecl. VI. 44.

7. *Hippodame*. Or *Hippodamia*, the Daughter of *Oenomaus*, King of *Elis*, who having learned from an Oracle that he was to be slain by his Son-in-law; in order to elude his Destiny he obliged his Daughter's Suitors to try their Skill with him in the Chariot-race, presuming on the Swiftneſs of his Steeds. The Law of the Combate was, that whoever of them gained the Victory should win his Daughter; or if vanquished die. After thirteen of them had lost their Lives in the Trial, *Pelops* at length

gained the beauteous Prize, by bribing *Myrtillus*, *Oenomaus's* Charioteer.

7. *Humeroque Pelops insignis eburno*. *Tantalus*, the Father of *Pelops*, had invited the Gods to a Banquet, at which, having a mind to try their Divinity, he dressed his Son, and set his Flesh before them. All the Gods abstained from this horrid Food, except *Ceres*, who eat the Shoulder. *Jupiter* afterwards restored *Pelops* to Life, and gave him an Ivory Shoulder, instead of that which had been eaten.

11. *Aonio vertice*. *Aonia* was the Name of the mountainous Part of *Beotia*, whence all *Beotia* came to be called *Aonia*. In this Country was the famous Mountain *Helicon*, sacred to the Muses.

17. *Tyrio conspectus in ostro*. Those who offered Sacrifice amongst the Romans, on account of any Victory, were clothed in the Tyrian Colour.

18. *Ad flumina*. At first the *Circensian Games*

Mibi cuncta Græcia, linguens
fluvium Alpheum, lucosque Mo-
lorchi, decernet cursibus et crudo
cæstu. Ego ipse, ornatus quoad
caput foliis tonsæ olivæ, feram
dona. Jam nunc juvat me du-
cere solennes pompas ad delubra,
videreque casos juvenecos; vel
videre, ut scena discedat fronti-
bus versa, utque intexti Bri-
tanni tollant purpurea aulæa.
In foribus templi faciam, ex
auro solidoque elephanto, pugnam
Gangaridum, armaque victoris
Quirini: atque hic pingam
Nilum, undantem bello, mag-
numque fluentem, ac columnas
surgentes navali ære. Addam
his domitas urbes Asiæ, pul-
sumque Niphatem, Parthumque
fidem fugâ versisque sagit-
tis; et duo tropæa, rapta manu
ex diverso hoste, gentesque bis
triumphatas ab utroque litore.
Et Parii lapides stabunt spirantia signa,

Cuncta mihi, Alpheum linguens, lucosque Mo-
lorchi,
Cursibus, et crudo decernet Græcia cæstu. 20
Ipse caput tonsæ foliis ornatus olivæ
Dona feram. Jam nunc solennes ducere pompas
Ad delubra juvat, cæsosque videre juvenecos;
Vel scena ut versis discedat frontibus; utque
Purpurea intexti tollant aulæa Britanni. 25
In foribus pugnam ex auro, solidoque elephanto
Gangaridum faciam, victorisque arma Quirini:
Atque hic undantem bello, magnumque fluentem
Nilum, ac navali surgentes ære columnas.
Addam urbes Asiæ domitas, pulsumque Niphatem,
Fidentemque fugâ Parthum, versisque sagittis; 31
Et duo rapta manu diverso ex hoste tropæa,
Bisque triumphatas utroque ab litore gentes.
Stabunt et Parii lapides, spirantia signa,

TRANSLATION.

along the River. For me all Greece, leaving Alpheus, and the Groves of Molorchus, shall contend in Races and the rigid Gauntlet. I myself, graced with Leaves of the shorn Olive, will dispense the Prizes. Even now I am well pleased to lead on the solemn Pomps to the Temple, and to see the Bullocks slain; or how the Scene with shifting Front retires; and how the inwoven Britons lift up the purple Curtain. On the Doors will I delineate, in Gold and solid Ivory, the Battle of the Gangarides, and the Arms of conquering Quirinus: And here the Nile surging with War, flowing majestic, and Columns rising with naval Brags. I will add the vanquished Cities of Asia, and subdued Niphates, and the Parthian presuming on his Flight, and Arrows shot backward, and two Trophies by personal Valour snatched from two widely distant Foes, and Nations twice triumphed over on either Shore. Here too shall stand in Parian Marble,

NOTES.

Games were celebrated on the Banks of a River, to which *Virgil* here alludes.

19. *Alpheum*. A River of *Elis*, in the *Peloponnesus*, where the *Olympian Games* were celebrated, which Games are therefore by this Metaphor intended. As by *lucos Molorchii*, the Groves of *Molorchus*, we are to understand the *Nemean Games*, *Molorchus* being the Name of that Shepherd who had been *Hercules's* Host, and in favour of whom that Hero slew the *Nemean Lion*.

22. *Pompas*. The Pomps or Pageants were Images of the Gods carried in Procession before the People at the *Circensian Games*.

27. *Gangaridum*. The *Gangarides* were an Indian Nation near the *Ganges*.

27. *Victorisque arma Quirini*. As it was debated in the Senate, whether *Augustus* or *Quirinus* should be the Name of him who before was called *Octavianus*; this is thought to refer to that Debate. If so, we must agree with *Catrou* that this Verse was inserted in the Year of *Rome* 734: For that Debate happened in the Year 727, three Years after the Publication of the *Georgics*; and it was not till the Year 734 that *Augustus* conquered the *Indians* or *Gangarides*.

32. *Duo tropæa*—*bisque triumphatas gentes*. Probably refers to *Augustus's* two Victories over *Antony*, one at *Actium*, on the *European Coast*, and the other at *Alexandria*, on the *African Coast*.

Assaraci proles, demissæque ab Jove gentis 35
Nomina, Trosque parens, et Trojæ Cynthius
auctor.

Invidia infelix Furias amnemque severum
Cocyti metuet, tortosque Ixionis angues,
Immanemque rotam, et non exsuperabile saxum.

Interea Dryadum silvas, saltusque sequamur 40
Intactos, tua, Mæcenæ, haud mollia jussa.
Te sine nil altum mens inchoat : en age segnes
Rumpe moras : vocat ingenti clamore Cithæron,
Taygetique canes, domitrixque Epidaurus equo-
rum ;

Et vox assensu nemorum ingeminata remugit. 45
Mox tamen ardentes accingar dicere pugnas
Cæsarîs, et nomen famâ tot ferre per annos,
Tithoni primâ quot abest ab origine Cæsar.

Seu quis, Olympiæ miratus præmia palmæ,
Pascit equos, seu quis fortes ad aratra juvencos, 50
Corpora præcipuè matrum legat. Optima torvæ
Forma bovis, cui turpe caput, cui plurima cervix,

tima, cui est turpe caput, cui est plurima cervix,

proles Assaraci, nominæque gen-
tis demissæ ab Jove. Trosque
parens Assaraci, et Cynthius
Apollo auctor Trojæ. Invidia
infelix metuet furias, severum-
que amnem Cocyti, tortosque an-
gues Ixionis, immanemque rotam,
et saxum Sisyphi non exsuperabile.
Interea sequamur silvas
Dryadum, saltusque intactos a-
liis, tua haud mollia jussa, Mæ-
cenæ. Mea mens inchoat nil
altum sine te : en age, rumpe
segnes moras : mons Cithæron
vocat nos ingenti clamore, ca-
nesque montis Taygeti, Epidau-
rusque urbs domitrix equorum ;
et vox, ingeminata assensu ne-
morum, remugit. Tamen mox
accingar dicere ardentes pugnas
Cæsarîs, et ferre famâ ejus no-
men per tot annos, quot Cæsar
abest ab primâ origine Tithoni.
Seu quis, miratus præmia O-
lympiæ palmæ, pascit equos,
seu quis pascit fortes juvencos ad
aratra, legat præcipuè corpora
matrum. Forma bovis est op-

TRANSLATION.

breathing Statues, the Offspring of Assaracus, and the Chiefs of the Jove-de-
scended Race, both Tros, the great Ancestor of Rome, and the Cynthian Apollo
Founder of Troy. Here baneful Envy shall dread the Furies and grim River of
Cocytus, Ixion's twisted Snakes, the enormous racking Wheel, and the Stone's
unfurmoutable Labour.

Mean while let us pursue the Woods of the Dryads, and untrodden Lawns,
thy Commands, Mæcenæ, of no easy Import. Without thee my Mind enter-
prizes nothing sublime : Come then, break off lazy Delays. Cithæron with
loud Hallowing calls, and the Hounds of Taygeta, and Epidaurus, the Tamer
of Horses, and the Voice doubled by the assenting Groves re-echoes. Yet e're
long shall I be prepared to sing of Cæsar's ardent Battles, and to transmit his
Name with Honour through as many Years, as Cæsar is distant from the first
Origin of Tithonus.

Whether any one, aspiring to the Prizes of the Olympian Palm, breeds Horses,
or whether any one breeds sturdy Bullocks for the Plough, let him choose with
special Care the Bodies of the Mothers. The four looking Heifer's Form is
best, whose Head is hideously large, whose Neck is brawny, and from the

NOTES.

37. *Invidia infelix.* The Source of Unhap-
piness to its Sons.

38. *Ixionis.* Ixion, for making an Attempt
on Juno, was cast into Hell, and bound with
twisted Snakes to a Wheel which was conti-
nually turning.

39. *Non exsuperabile saxum.* Sisyphus in-
fested Attica with Robberies, for which he
was slain by Theseus ; and condemned in Hell

to roll a Stone to the Top of a Hill which al-
ways turned back again.

44. *Taygetique canes.* Taygetus was a Moun-
tain in Laconia, near Sparta, famous for Hunting.

44. *Epidaurus.* A City in Epirus, accord-
ing to Servius ; or in the Peloponnesus, accord-
ing to others.

44. *Turpe caput.* This is commonly meant
of

et cui palearia pendent à mento
tenuis crurum. Tum est nullus
modus longo lateri: omnia mem-
bra sunt magna; pes etiam;
et hirtæ aures sub camuris cor-
nibus. Nec vacca, insignis ma-
culis et albo, displiceat mihi, aut
detrectans juga, interdumque
aspera cornu, et quoad faciem
propior tauro, quæque est tota
ardua, et gradiens verrit ves-
tigia imâ caudâ. Ætas vacca-
rum pati Lucinam justosque Hy-
menæos definit ante decem annos,
incipit post quatuor annos: cæ-
tera ætas earum est nec habilis
futura, nec fortis aratris. In-
terea, dum læta juvenus supe-
rat gregibus, solve mares: tu
primus mitte pecuaria in Vene-
rem, et suffice aliam prolem ex
aliâ generando. Quæque opti-
ma dies ævi prima fugit mise-
ris mortalibus: morbi, tristisque
senectus, et labor subeunt; et
inclementia duræ mortis rapit
eos. Erunt semper pecudes,
quarum corpora tu malis mutari.
Enim semper refice armentum: ac, ne post requiras amissa, an-
teveni damnum, et fortire sobolem armento quotannis.

Et crurum tenuis à mento palearia pendent.
Tum longo nullus lateri modus: omnia magna;
Pes etiam; et camuris hirtæ sub cornibus aures. 55
Nec mihi displiceat maculis insignis et albo,
Aut juga detrectans, interdumque aspera cornu,
Et faciem tauro propior, quæque ardua tota,
Et gradiens imâ verrit vestigia caudâ.

Ætas Lucinam, justosque pati Hymenæos 60
Definit ante decem, post quatuor incipit annos:
Cætera nec feturæ habilis, nec fortis aratris.
Interea, superat gregibus dum læta juvenus,
Solve mares: mitte in Venerem pecuaria primus;
Atque aliâ ex aliâ generando suffice prolem. 65
Optima quæque dies miseris mortalibus ævi
Prima fugit: subeunt morbi, tristisque senectus,
Et labor; et duræ rapit inclementia mortis.
Semper erunt, quarum mutari corpora malis.
Semper enim refice: ac, ne post amissa requiras, 70
Anteveni, et sobolem armento fortire quotannis.

TRANSLATION.

Chin down to the Legs her Dewlaps hang. Then no Measure in her Length of Side: All her Parts huge; even her Foot; and rough Ears under her crinkled Horns. Nor would I dislike her if streaked with white Spots, or if she refuses the Yoke, and sometimes is surly with her Horn, and in Aspect approaches nearer to a Bull, and if she is stately throughout, and sweeps her Steps with the Extremity of her Tail as she goes along.

The Age to undergo Lucina, and just Hymeneal Rites, ends before ten, and begins after four Years: Their other Years are neither fit for Breeding, nor strong for the Plough. Mean time, while the Flocks abound with sprightly Youth, let loose the Males: Be the first to indulge thy Cattle in the Joys of Love; and by Generation raise up one Race after another. All the best Days of Life fly first away from wretched Mortals: Diseases succeed, and disconsolate Old-age, and Pain; and the Inclemency of inexorable Death snatches them away. There will always be *some* whose Bodies you would choose to have changed for better. Therefore continually repair them: And, that you may not regret them when lost, be before-hand, and yearly provide a new Offspring for the Herd.

NOTES.

of a Head that is deformed, and of disproportioned Magnitude.

61. *Definit ante decem, post quatuor incipit annos.* Varro says it is better for the Cow not

to admit the Bull till she is four Years old; and that they are fruitful till ten, and sometimes longer.

Nec non et pecori est idem delectus equino.
 Tu modò, quos in spem statues submittere gentis,
 Præcipuum jam inde à teneris impende laborem.
 Continuo pecoris generosi pullus in arvis 75
 Altiùs ingreditur, et mollia crura reponit;
 Primus et ire viam, et fluvios tentare minaces
 Audet, et ignoto sese committere ponti:
 Nec vanos horret strepitus. Illi ardua cervix,
 Argutumque caput, brevis alvus, obesque terga: 80
 Luxuriatque toris animosum pectus: (bonesti
 Spadices, glaucique; color deterrimus albis,
 Et gilvo). Tum, si qua sonum procul arma dedere,
 Stare loco nescit, micat auribus, et tremit artus;
 Collectumque premens volvit sub naribus ignem:
 Densa juba, et dextro jactata recumbit in armo.
 At duplex agitur per lumbos spina, cavatque
 Tellurem, et solido graviter sonat ungula cornu.
 Talis Amyclæi domitus Pollucis habenis
 Cyllarus; et, quorum Graii meminere poetæ, 90

lurem, et graviter sonat solido cornu. Talis fuit Cyllarus, domitus habenis Amyclæi Pollucis, et
 bijuges equi Martis, quorum Graii poetæ meminere,

Nec non et idem delectus est neces-
 sarius equino pecori. Tu modò
 impende præcipuum laborem jam
 inde à teneris annis illis, quos
 statues submittere in spem gen-
 tis. Continuo pullus generosi
 pecoris ingreditur altiùs in arvis,
 et reponit mollia crura; primus
 audet et ire viam, et tentare
 minaces fluvios, et committere
 sese ignoto ponti: nec horret
 vanos strepitus. Est illi ardua
 cervix, argutumque caput, bre-
 vis alvus, obesque terga: a-
 nimosumque pectus luxuriat tor-
 ris. Spadices, glaucique sunt
 bonesti; est deterrimus color al-
 bis, et gilvo. Tum, si qua
 arma dedere sonum procul, nes-
 cit stare loco, micat auribus, et
 tremit per artus, premensque
 collectum ignem volvit eum sub
 naribus. Ejus juba est densa,
 et jactata recumbit in dextro
 armo. At duplex spina agitur
 per lumbos, ungulaque cavat tel-

TRANSLATION.

Nor is the same discriminating Care less needful for a Breed of Horses. But still, on those which you design to bring up for the Hope of the Race, bestow your principal Diligence immediately from their tender Years. The Colt of generous Breed from the very first walks stately in the Fields, and nimbly moves his pliant Legs; he is the first that dares to lead the Way, and tempt the threatening Floods, and trust himself to an unknown Bridge: Nor starts affrighted at vain Alarms: Lofty is his Neck, his Head little and slender, his Belly short, his Back round and plump, and his proud Chest swells luxuriant with brawny Muscles: (The Bay-brown and bluish grey are in most Request; the worst Colours are the White and Dun). Then, if he hears the distant Sound of Arms, he knows not how to stand his Ground, he pricks up his Ears, trembles in every Joint, and snorting rolls the collected Fire under his Nostrils: Thick is his Main, and waving rests on his Right-shoulder. A double spinal Bone runs down between his Loins, his Hoof scoops up the Ground, and deep resounds with its solid Horn. Such was Cyllarus, broke by the Reins of Amyclæan Pollux, and, which the Grecian Poets have described, such the harnessed

NOTES.

75. Continuo. Here, and in many other Places in Virgil, signifies from the very Beginning, i. e. as soon almost as he is foaled.

83. Tum, si qua sonum procul arma dedere, stare loco nescit, micat auribus, et tremit artus. &c. It may be worth while to compare with this that noble Description of a Warrior-horse in the Book of Job: "He paweth in the Valley, and rejoiceth in his Strength: He goeth on to meet the armed Men. He mocketh

at Fear; and is not affrighted, neither turneth he back from the Sword. The Quiver rattleth against him, the glittering Spear and the Shield. He swalloweth the Ground with Fierceness and Rage; neither believeth he that it is the Sound of the Trumpet. He saith among the Trumpets, ha, ha; and he smelleth the Battle afar off, the Thunder of the Captains, and the Shouting."

89. Amyclæi. Amyclæ was a City of Laconia,

et currus magni Achillis. Talis
 et pernix Saturnus ipsa effudit
 jubam equinâ: cervice adventu
 conjugis, et fugiens implevit al-
 tum Pelion acuto hinnitu. Abde
 hunc domo quoquē, ubi aut gra-
 vis morbo, aut jam segnior an-
 nis deficit, et ignosce senectæ nec
 turpi. Senior equus est frigidus
 in venerem, frustra trahit
 ingratum laborem; et, si quan-
 do est ventum ad prælia, ut
 quondam magnus ignis sine vi-
 ribus furit in stipulis, sic ille
 furit incassum. Ergo notabis a-
 nimas ævumque notabis
 præcipuè, hinc notabis alias artes
 eorum, prolemque parentum, et
 quis dolor sit cuique victo, quæ
 gloria palmæ sit cuique victori.
 Nonne vides? cum, præcipiti
 certamine, currus corripere cam-
 um, ruuntque effusi carcere;
 cum spes juvenum sunt arreptæ,
 pulsansque pavor haurit exul-
 tantia corda: illi juvenes in-
 stant equis torto verberare, et
 prœni dant lora: axis servi-
 dus vi volat. Jamque humiles, jamque elati sublimē videntur

Martis equi bijuges; et magni currus Achillis.
 Talis et ipse jubam cervice effudit equinâ
 Conjugis adventu pernix Saturnus, et altum
 Pelion hinnitu fugiens implevit acuto.

Hunc quoquē, aut ubi morbo gravis, aut jam
 segnior annis

Deficit, abde domo, nec turpi ignosce senectæ.
 Frigidus in venerem senior, frustra trahit laborem
 Ingratum trahit; et, si quando ad prælia ventum
 est,

Ut quondam in stipulis magnus sine viribus ignis,
 Incassum furit. Ergo animos, ævumque notabis
 Præcipuè, hinc alias artes, prolemque parentum,
 Et quis cuique dolor victo, quæ gloria palmæ.

Nonne vides? cum præcipiti certamine campum
 Corripuere, ruuntque effusi carcere currus;
 Cum spes arreptæ juvenum, exultantiaque haurit
 Corda pavor pulsans: illi instant verberare torto,
 Et prœni dant lora: volat vi servidus axis.

Jamque humiles, jamque elati sublimē videntur

TRANSLATION.

Brace of Mars, and the Chariot-horses of great Achilles. Such Saturn too him-
 self precipitant on the Arrival of his Wife spread out a full Main on his assumed
 Horse's Neck, and flying filled lofty Pelion with shrill Neighing.

Him too, when with Sickness oppressed, or now enfeebled with Years he
 fails, shut up in his Lodge, spare his not inglorious Age. When in Years he is
 celd to Love, and in vain drags on the ungrateful Task; and, if ever he comes
 to an Engagement, he is furiously keen with no Effect, just as at times a great
 Fire rages without Strength among Stubble. Therefore chiefly mark their Spirit
 and Age; then their other Qualities, their Parentage, and what Sorrow each re-
 ceives when vanquished, what Pride when victorious.

See you not? When in the rapid Race the Chariots have seized the Plain,
 and pouring forth rush along; when the Hopes of the Youth are elevated, and
 palpitating Fear heaves their throbbing Hearts: They ply the twisted Lash, and
 bending forward give full Reins: The Axle flies glowing with the Impetuosity.
 And now low, now high they seem to be borne aloft through the open Air, and

NOTES.

conia, where Castor and Pollux were brought
 up.

96. Nec turpi ignosce senectæ, i. e. Ignosce
 senectæ non turpi, Spare his Old-age, that is
 not inglorious. This Sense agrees best with what

goes before, abde domo; and is most suitable to
 the Temper of Virgil, who shews his Huma-
 nity even in recommending Tenderness and Com-
 passion towards the Brute Creatures.

Aëra per vacuum ferri, atque assurgere in auras.
Nec mora, nec requies: at fulvæ nimbus arenæ 110
Tollitur: humescunt spumis, flatuque sequentum.
Tantus amor laudum, tantæ est victoria curæ.
Primus Erichthonius currus, et quatuor ausus
Jungere equos, rapidisque rotis insistere victor.
Fræna Pelethronii Lapithæ, gyrosque dedere 115
Impositi dorso; atque equitem docuere sub armis
Insultare solo, et gressus glomerare superbos.
Æquus uterque labor; æquè juvenemque magistri
Exquirunt, calidumque animis, et cursibus acrem:
Quamvis sæpe fugâ versos ille egerit hostes, 120
Et patriam Epirum referat, fortesque Mycenæ;
Neptunique ipsa deducat origine gentem.

His animadversis, instant sub tempus, et omnes
Impendunt curas denso distendere pingui,
Quem legere ducem, et pecori dixere maritum: 125
Pubentesque secant herbas, fluviosque ministrant,
Farraque; ne blando nequeat superesse labori;
Invalidique patrum referant jejunia nati.

denso pingui, quem legere ducem, et dixere maritum pecori: secantque pubentes herbas, ministrantque fluvios, farraque; ne nequeat superesse blando labori, invalidique nati referant jejunia patrum.

ferri per vacuum aëra, atque assurgere in auras. Nec mora, nec requies datur illi: at nimbus fulvæ arenæ tollitur: humescunt spumis flatuque sequentum. Est illis tantus amor laudum, victoria est tantæ curæ illis. Erichthonius primus est ausus jungere currus et quatuor equos, victorque insistere rapidis rotis. Pelethronii Lapithæ, impositi dorso equorum, dedere fræna gyrosque; atque docuere equitem sub armis insultare solo, et glomerare superbos gressus. Uterque labor sive aurigandi sive equitandi est æquus; magistri utriusque artis æquè exquirunt equum juvenemque, calidumque animis, et acrem cursibus: non eligunt senem, quamvis ille sæpe egerit hostes versos fugâ, et referat Epirum patriam, fortesque Mycenæ; deducatque gentem origine Neptuni ipsæ. His animadversis, instant sub tempus admissuræ; et impendunt omnes curas distendere eum

TRANSLATION.

to mount up into the Skies. No Stop, no Stay: But a thick Cloud of yellow Sand is tossed up: The foremost are wet with the Foam and Breath of those that follow. So powerful is the Love of Praise, so anxious the Desire of Victory.

First Erichthonius dared to yoke the Chariot and four Steeds, and over the rapid Wheels victorious to preside. The Pelethronian Lapithæ first mounted on Horseback applied the Reins, and turned him in the Ring; taught the Horseman under Arms to bound insulting over the Plain, and with proud ambling Pace to prance along. Either Toil, *that of the Chariot and of the Manage*, is equal; with equal Care the Masters in either Case seek after a Steed that is youthful, of warm Mettle, and sprightly in the Race: Tho' often he may have drove before him the flying Foes, may boast of Epirus, or of warlike Mycene for his Country, and derive his Race even from Neptune's Breed.

These Things observed, they are very careful about the Time of Generation, and bestow all their Care to plump him up with firm Fat whom they have chose Leader, and assigned Stallion to the Herd: They cut for him downy, tender Herbs, supply him with Fulness of Water and Corn, lest he should not be sufficient for the soothing Toil; and the puny Sons resemble the Meagerness of their

NOTES.

117. *Gressus glomerare superbos.* This is the same with what Varro calls *tolutim incedere*, and Pliny, *tolutim carpere gressus*, and Martial, *ad numeros colligere ungues*: to move with a round ambling Pace.

120. *Quamvis sæpe fugâ, &c.* That is, says Servius, *Quamvis sit sæpe victor, quamvis nobili genere procreatus, tamen à magistris est ætas, magnanimitasque requirenda.*

Autem illi volentes tenuant armenta ipsa macie. Atque, ubi jam nota voluptas earum sollicitat primos concubitus; negantque illis frondes, et arcent eas fontibus: sæpe etiam quatiunt eas cursu, et fatigant eas Sole, cum area gemit graviter tussis frugibus, et cum inanes paleæ jactantur ad surgentem Zephyrum. Faciunt hoc, ne nimio luxu sit obtusior usus genitali arvo, et obliet inertes sulcos; sed ut sitiens rapiat venerem, recondatque eam interior. Rursus, cura patrum incipit cadere, et illa matrum succedere, cum illæ errant gravidæ, mensibus exactis. Non quisquam sit passus illas ducere juga gravibus plaustreis, non superare viam saltu, et carpere prata acri fugâ, innareque rapaces fluvios. Pascant in vacuis saltibus, et secundum plena flumina; ubi muscus sit, et ripa viridissima gramine, speluncæque tegant eas, et saxea umbra procubet iis. Est, circa lucos fluvii Silari, Alburnumque montem virentem ilicibus, plurimus volitans, cui asylo est Romanum nomen,

Ipsa autem macie tenuant armenta volentes: 129
Atque, ubi concubitus primos jam nota voluptas
Sollicitat, frondesque negant, et fontibus arcent:
Sæpe etiam cursu quatiunt, et Sole fatigant,
Cum graviter tussis gemit area frugibus, et cum
Surgentem ad Zephyrum paleæ jactantur inanes.
Hoc faciunt, nimio ne luxu obtusior usus 135
Sit genitali arvo, et sulcos obliet inertes;
Sed rapiat sitiens venerem, interiorque recondat.

Rursus cura patrum cadere, et succedere matrum
Incipit; exactis gravidæ cum mensibus errant:
Non illas gravibus quisquam juga ducere plaustreis,
Non saltu superare viam sit passus, et acri 141
Carpere prata fugâ, fluviosque innare rapaces.
Saltibus in vacuis pascant, et plena secundum
Flumina; muscus ubi, et viridissima gramine ripa,
Speluncæque tegant, et saxea procubet umbra. 145
Est, lucos Silari circa, ilicibusque virentem
Plurimus Alburnum, volitans, cui nomen asylo

TRANSLATION.

Sires. But they purposely extenuate the Breed-mares with Leannefs: And, when now the known Pleasure solicits the first Enjoyment, they both deny them Herbs, and debar them from the Springs: Often too they shake them in the Race, and tire them in the Sun, when beneath the beaten Grain the Barn-floor deeply groans, and in the rising Zephyr the empty Chaff is tossed about. This they do, that by excessive Pampering the genial Soil may not be blunted in its Use, and choak up the sluggish Passages; but may with Eagerness drink in the Joys of Love, and lay them up more deep within.

Again the Care of the Sires begins to fail, and that of the Dams to succeed; when now, their Months elapsed, they rove about pregnant: Let no one suffer them to drag the Yokes of heavy Waggon, nor to leap across the Way, to scamper over the the Meads with sprightly Career, and swim the rapid Floods. Let them feed in spacious Lawns, and beside full Rivers; where Moss, and grassy Banks of prime Verdure, and Caves may shelter them, and over them a shady Rock project.

About the Groves of Silarus, and Alburnus, verdant with ever-green Oaks, abounds a flying Insect, which the Romans name Asylus, and the Greeks in

NOTES.

133. *Cum graviter tussis gemit area frugibus.* This refers to the Custom of treading out the Corn by Oxen.

144. *Viridissima gramine ripa.* Literally, a Bank most verdant with Grass.

145. *Est lucos Silari.* Silarus, now Selo, a River of Italy, in Lucania, which divides that Country from the Picene Territory, or the Marquisate of Ancona.

147. *Alburnum.* Alburnus, a Mountain of that Country, now Alborno, out of which rises the River Tanagrus, the Negro, which is very small, and therefore mostly dry in Summer.

147. *Asylo.* The Asylus, or Tabanus, is a flying Insect, in Shape somewhat resembling a wild Bee or Wasp. The Belly is terminated by three long Rings, from the last of which proceeds

Romanum est, œstron Graii vertere vocantes;
 Asper, acerba sonans : quo tota exterrita filvis
 Diffugiunt armenta ; furit mugitibus æther 150
 Concussus, silvæque, et sicci ripa Tanagri.
 Hoc quondam monstro horribiles exercuit iras
 Inachiae Juno pestem meditata juvenæ.
 Hunc quoquē (nam mediis fervoribus acrior instat)
 Arcebis gravido pecori ; armentaque pasces 155
 Sole recens orto, aut noctem ducentibus astris.

Post partum cura in vitulos traducitur omnis ;
 Continuoque notas, et nomina gentis inurunt :
 Et quos aut pecori malint submittere habendo,
 Aut aris fervare sacros, aut scindere terram, 160
 Et campum horrentem fractis invertere glebis.
 Cætera pascuntur virides armenta per herbas.

Tu quos ad studium atque usum formabis
 agrestem
 Jam vitulos hortare, viamque insistere domandi,

sisque viam domandi eos :

Graii vocantes hunc asylum vertere œstron ; asper, sonans acerba : quo tota armenta exterrita diffugium silvis, æther concussus mugitibus furit, silvæque, et ripa sicci Tanagri furit. Juno, meditata pestem Inachiae juvenæ, quondam exercuit horribiles iras hoc monstro. Arcebis hunc asylum quoque gravido pecori ; (nam ille acrior instat mediis fervoribus) pascesque armenta, sole recens orto, aut astris ducentibus noctem. Post partum, omnis cura traducitur in vitulos ; continuoque inurunt notas et nomina gentis : et notant eos, quos aut malint submittere pecori habendo, aut fervare sacros aris, aut scindere terram, et invertere horrentem campum fractis glebis. Cætera armenta pascuntur per virides herbas indiscriminatum. Jam hortare vitulos, quos tu formabis ad studium atque agrestem usum, in-

TRANSLATION.

their Language have rendered Oestron ; armed with a sharp Sting, humming harsh : With which whole Herds affrighted fly diverse through the Woods : The Sky is furiously shook with Bellows, and the Woods, and Banks of dry Tanagrus. With this Monster did Juno once exercise her fell Revenge, having meditated a Plague for the Inachian Heifer. This too (for in the Noontide Heats it rages more keen) you shall keep off from the pregnant Cattle ; and feed your Herds when the Sun is newly risen, or when the Stars usher in the Night.

After the Birth, the whole Care is transferred to the Calves ; and from the first they stamp with a hot Iron the Marks and Names of the Race : And which they choose to bring up for the Increase of the Flock, or which to keep sacred for the Altars, or which to cleave the Ground, and turn up the Soil all rugged with broken Clods. The rest of the Herd promiscuously graze amidst the green Pastures.

Those, which you would form for Exercise and rustic Service, train up while Calves, and enter on the Way to tame them, while their Minds in Youth are

NOTES.

proceeds a formidable Sting. This Sting is composed of a Tube, through which the Egg is emitted, and of two Augres, which make way for the Tube to penetrate into the Skin of the Cattle. Those Augres are armed with little Knives, which prick with their Points, and cut with their Edges, causing intolerable Pain to the Animal that is wounded by them.

159. *Inachia juvenæ.* Io, the Daughter of Inachus, whom Jove, to blind Juno, transformed into a Heifer. But the Goddess, disco-

vering the Deceit, sent an Oestros to torment her ; with which being stung she fled into Egypt, where, being restored to her former Shape, she was married to King Osiris, and after her Death was worshiped as a Goddess under the Name of Isis. See *Banier's Mythology*.

162. *Cætera pascuntur, &c.* The Meaning seems to be, as Mr. Martin has it, that the rest of the Herd, that is, those which are designed for Breeding, or Sacrifice, may feed at large in the Meadows, for they need no other Care than

dum animi juvenum sunt faciles, dum ætas eorum est mobilis. Ac primùm subnecte cervici eorum laxos circulos de tenui vimine: dehinc ubi affuerint colla pœdis libera servitio, junge duos pares juvencos aptos è torquibus ipsis, et coge eos conferre gradum. Atque jam sæpe inanes rotæ ducantur ab illis per terram, et signent vestigia earum fumus pulvere. Post faginus axis, nitens sub valido pondere, instrepat, et æreus temo trahat orbes junctos sibi. Interea carpes non gramina tantùm indomitæ pubi, nec vefcas frondes folicum, palustremque ulvam, sed etiam sata frumenta manu: nec sata vaccæ, more natorum patrum, implebunt nivea mulctralia; sed consument tota ubera in dulces natos. Sin studium est magis ad bellum, ferocesque turmas, aut prælabi Alphea flumina Pisæ rotis, et agitare volantes currus in luco Jovis; primus labor equi est, videre animos atque arma bellantum, patique lituos, ferreque rotam gementem tractu,

Dum faciles animi juvenum, dum mobilis ætas. 165
Ac primùm laxos tenui de vimine circulos
Cervici subnecte: dehinc, ubi libera colla
Servitio affuêrint, ipsis è torquibus aptos
Junge pares, et coge gradum conferre juvencos:
Atque illis jam sæpe rotæ ducantur inanes 170
Per terram, et summo vestigia pulvere signent.
Post valido nitens sub pondere faginus axis
Instrepat, et junctos temo trahat æreus orbes.
Interea pubi indomitæ non gramina tantùm,
Nec vefcas falicum frondes, ulvamque palustrem,
Sed frumenta manu carpes sata: nec tibi fetæ, 176
More patrum, nivea implebunt mulctralia vaccæ;
Sed tota in dulces consument ubera natos.

Sin ad bella magis studium, turmasque feroces,
Aut Alphea rotis prælabi flumina Pisæ, 180
Et Jovis in luco currus agitare volantes;
Primus equi labor est, animos atque arma videre
Bellantum, lituosque pati, tractuque gementem

bellantum, patique lituos, ferreque rotam gementem tractu,

TRANSLATION.

tractable, while their Age is pliant. And first fasten about their Necks loose Collars of slender Twigs: Next, when they have accustomed their free Necks to Servitude, match your Bullocks in Pairs joined by those same Collars, and make them step together: And now let empty Wheels be dragged by them along the Ground, and let them print their Traces in the Surface of the Dust. Afterwards let the beechen Axle labouring under a ponderous Load creak, and the brazen Pole draw the joined Wheels. Mean while for the young untamed Bullocks you shall crop with your Hand not only Grass, or the Willows tender Leaves, or marshy Sedge, but also springing Corn: Nor shall your suckling Heifers, as was the Custom of our Fathers, fill the snowy Milking-pails; but spend all their Udders on their sweet Offspring.

But if thy Inclination is to War and martial Troops, or with thy Wheels to skim along the Brink of Pisa's Alphean Streams, and drive the flying Chariot in Jupiter's Grove; the first Task of the Horse must be to view the Fierceness and the Arms of Warriors, to be patient of the Trumpet, and to bear the Rumbling of

NOTES.

to furnish them with sufficient Nourishment, till they arrive at their due Age. But those, which are designed for Agriculture, require more Care, they must be housed whilst they are but Calves, and made tractable in their tender Years.

170. *Rotæ ducantur inanes.* By *rotæ inanes*,

empty Wheels, are either meant empty Carriages, or Wheels without any Carriage laid upon them.

180. *Alphea Pisæ.* Pisa was the Name of a Country in that Part of Elis through which the River Alpheus flowed, and in which stood the famous Temple of Jupiter Olympius.

Ferre rotam, et stabulo frænos audire sonantes :
Tum magis atque magis blandis gaudere magistri
Laudibus, et plausæ sonitum cervicis amare. 186
Atque hæc jam primò depulsus ab ubere matris
Audiat ; inque vicem det mollibus ora capistris,
Invalidus, etiamque tremens, etiam inscius ævi.
At, tribus exactis, ubi quarta accesserit ætas, 190
Carpere mox gyrum incipiat, gradibusque sonare
Compositis, sinuetque alterna volumina crurum :
Sitque laboranti similis. Tum cursibus auras
Provocet ; ac per aperta volans, ceu liber habenis,
Æquora, vix summâ vestigia ponat arenâ. 195
Qualis Hyperboreis Aquilo cum densus ab oris
Incubuit, Scythiæque hiemes, atque arida differt
Nubila : tum segetes altæ, campique natantes
Lenibus horrescunt flabris ; summæque sonorem
Dant silvæ, longique urgent ad litora fluctus : 200
Ille volat, simul arva fugâ, simul æquora verrens.
Hic, vel ad Elei metas, et maxima campi
Sudabit spatia, et spumas aget ore cruentas :

et audire sonantes frænos stabu-
lo : tum magis atque magis gau-
dere blandis laudibus magistri,
et amare sonitum plausæ cer-
vicis. Atque audiat hæc jam
primò depulsus ab ubere matris,
inque vicem det ora mollibus ca-
pistris invalidus, etiamque tre-
mens, etiam inscius propter imbe-
cillitatem ævi. At, ubi quar-
ta ætas accesserit, tribus exactis,
mox incipiat carpere gyrum,
sonareque compositis gradibus,
sinuetque alterna volumina cru-
rum : sitque similis laboranti.
Tum provocet auras cursibus ;
ac volans per aperta æquora,
ceu liber habenis, vix ponat
vestigia summâ arenâ. Qualis
cum densus Aquilo incubuit ab
Hyperboreis oris, differtque hie-
mes Scythiæ atque arida nubila :
tum altæ segetes, natantesque
campi horrescunt lenibus flabris,
summæque silvæ dant sonorem,
longique fluctus urgent se ad
litora. Ille volat verrens si-
mul arva, simul æquora fugâ.

Hic equus, vel ad metas et maxima spatia Elei campi, sudabit, et aget cruentas spumas ore :

TRANSLATION.

the Wheels in their Career, and in his Stall to hear the rattling Bridles: Then more and more to rejoice in the soothing Applauses of his Master, and to love the Sound of patting his Neck. And these let him hear as soon as weaned from the Udder of his Dam, and now and then yield his Mouth to soft Headstalls when weak, and yet trembling, and yet unexperienced from his Years. But, three full Years elapsed, when his fourth Summer is arrived, let him forthwith begin to wheel the Ring, and with regular Steps to prance, and let him bend the pliant Joints of his Legs alternately, and seem to labour. Then let him dare the Winds in Swiftneis, and through the open Plains flying, as loosened from the Reins, scarce print his Steps on the Surface of the Sand. As when astringent Boreas hath rushed forth from the Hyperborean Regions, and drives along the Scythian Storms and dry Clouds: Then the high Fields of Corn and waving Plains tremble with the first gentle Gulls, the Tops of the Woods rustle, and the lengthened Waves press towards the Shore: He flies, sweeping in his Career at once the Fields, at once the Seas. Such a Courser, or round the Goals and spacious Bounds of the Elean Plain will sweat, and drive the Flakes of bloody

NOTES.

188. *Invicem*. i. e. Sometimes be tried with them, and sometimes without them. Nonnunquam, says Celsus, sit sine capistris. Dr. Trapp understands it in this Sense, now and then.

189. *Inscius ævi*. i. e. Propter imbecillitatem ævi ; it is a Greek Construction.

203. *Sitque laboranti similis*. Either, Let him practise to prance and curvet, however pain-

ful and fatiguing it may be to him at first. Or, as Dr. Trapp and others: Let him not really labour by reason of his tender Age, but be exercised with seeming Labour.

202. *Elei campi*. i. e. The Plains about Olympia, in the Region of Elis, by which Name the whole Country between Achaia, Messenia, and Arcadia, was called.

vel meliùs feret Belgica effeda
 molli collo. Tum demum finito
 magnum corpus crescere iis jam
 domitis crassa farragine: nam-
 que, si saginentur ante doman-
 dum, tollent ingentes animos;
 prensique negabunt pati lenta
 verbera, et parere duris lupatis.
 Sed non ulla industria magis fir-
 mat vires, quàm avertere vene-
 rem et stimulos cæci amoris;
 sive usus boum, sive equorum est
 gravior cui. Atque idèd re-
 legant tauros procul atque in so-
 la pascua, post oppositum mon-
 tem, et trans lata flumina: aut
 servant eos clausos intus ad sa-
 tura præsepia. Enim femina
 carpit ejus vires paulatim, urit-
 que eum videndo: nec patitur
 eum meminisse nemorum nec her-
 bæ. Illa quidem facit hoc dul-
 cibus illecebris, et sæpe subigit
 superbos amantes decernere inter
 se cornibus. Formosa juvenca
 pascitur in magnâ silvâ: illi
 tauri alternantes multâ vi mis-
 cent prælia crebris vulneribus:
 ater sanguis lavit corpora; cor-
 nuæque adversa urgentur in ad-
 versarios obnixos cum vasto ge-
 mitu: silvæque et magnus O-
 lympus reboant.

Belgica vel molli meliùs feret effeda collo.

Tum demum crassa magnum farragine corpus 205
 Crescere jam domitis finito: namque ante do-
 mandum

Ingentes tollent animos; prensique negabunt
 Verbera lenta pati, et duris parere lupatis.

Sed non ulla magis vires industria firmat,
 Quàm venerem, et cæci stimulos avertere amoris;
 Sive boum, sive est cui gravior usus equorum. 211
 Atque idèd tauros procul, atque in sola relegant
 Pascua, post montem oppositum, et trans flumina
 lata:

Aut intus clausos satura ad præsepia servant.

Carpit enim vires paulatim, uritque videndo 215
 Femina: nec nemorum patitur meminisse, nec
 herbæ.

Dulcibus illa quidem illecebris, et sæpe superbos
 Cornibus inter se subigit decernere amantes.

Pascitur in magnâ silvâ formosa juvenca:

Illi alternantes multâ vi prælia miscent 220

Vulneribus crebris: lavit ater corpora sanguis;

Versaque in obnixos urgentur cornua vasto

Cum gemitu: reboant silvæque et magnus O-
 lympus.

TRANSLATION.

Foam from his Mouth: Or will better bear the Belgic Chariots on his pliant Neck. Then at last, when they are now broke, let their ample Bodies grow with fattening Mash: For, *if full fed* before they are broke, they will swell their Mettle high, and laid hold of, refuse to bear the limber Whip, and to obey the hard Bits.

But no Industry more confirms their Strength, than to avert Venus from them, and the Stings of blind Love; whether any one be fonder of a Breed of Bullocks or of Horses. And therefore they remove the Bulls to a Distance, and to lonely Pastures, behind an obstructing Mountain, and beyond broad Rivers: Or keep them shut up within at full Cribbs. For the Female insensibly consumes his Vigour, and fires him while in his Eye: Nor suffers him to mind his Groves and Pasture. Nay, she often by her attractive Charms even impels her haughty Lovers to combat together with their Horns. The beauteous Heifer feeds in the spacious Wood: *While* they by turns with mighty Force engage with repeated Wounds: Black Blood laves their Bodies; and their adverse Horns are impelled on the struggling Foes with a vast Groan; The Woods and spacious

NOTES.

212. *Tauros procul—relegant.* In like Man-
 ner Columella advises with respect to Horses.
Equos autem pretiosos reliquo tempore anni remo- vere oportet à feminis; ne aut, cum volent, in-
 ceant, aut, si id facere prohibeantur, cupidine so-
 licitati noxam contrahant.

230. *Pernex,*

Nec mos bellantes unà stabulare; sed alter
Victus abit, longèque ignotis exfulat oris; 225
Multa gemens ignominiam, plagasque superbi
Victoris, tum quos amisit inultus amores:
Et stabula aspectans regnis excessit avitis.
Ergo omni curâ vires exercet, et inter
Dura jacet pernox instrato saxa cubili,
Frondebis hirsutis, et carice pastus acutâ:
Et tentat sese, atque irasci in cornua discit
Arboris obnixus trunco; ventosque laceffit
Ictibus, et sparsâ ad pugnam proludit arenâ.
Post, ubi collectum robur, viresque receptæ, 235
Signa movet, præcepſque oblitum fertur in hos-

*Nec est mos stabulare bellantes
tauros und; sed alter victus a-
bit, exfulatque longè ignotis
oris; multa gemens ignominiam,
plagasque illatas à cornibus su-
perbi victoris, tum amores, quos
inultus amisit: et frequenter
aspectans stabula excessit avitis
regnis. Ergo exercet vires omni
curâ, et pernox jacet instrato cu-
bili inter dura saxa, pastus hir-
sutis frondibus et acutâ carice:
et tentat sese, atque discit irasci
in sua cornua, obnixus trunco
arboris; laceffitque ventos icti-
bus, et proludit ad pugnam spar-
sâ arenâ. Post, ubi robur est
collectum, viresque sunt receptæ,
movet signa, præcepſque fertur
in oblitum hostem: ut fluctus,
cum cepit albescere in medio
ponto, trahit sinum longius ex-
que alto mari; atque volutus
ad terras sonat immane per saxa,
nec minor monte ipso procumbit:
at ima unda exæstuat vortici-*

tem:
Fluctus ut, in medio cœpit cum albescere ponto,
Longiùs ex altoque sinum trahit; utque volutus
Ad terras immane sonat per saxa, nec ipso
Monte minor procumbit: at ima exæstuat unda.
Vorticibus, nigramque altè subjectat arenam. 241
bus, subjectatque nigram arenam altè.

TRANSLATION.

Skies rebellow. Nor is it usual for the Warriors to dwell together; but the one vanquished retires, and becomes an Exile in unknown distant Coasts; grievously bemoaning his Disgrace, and the Wounds of the proud Victor, in fine the Loves which unavenged he has lost: And with many a Retrospect on the Stalls, which contain the Object of his Desire, departs from his hereditary Realms. Therefore with the utmost Care he exercises his Strength, and lies all Night long among the hard Rocks, on a Couch quite bare, feeding on prickly Leaves and sharp-pointed Sedge: He essays himself, and practises his Rage upon his Horns, butting against the Trunk of a Tree; buffets the Winds with Blows, and preludes to the Fight by spurning the Sand. Afterwards, when his Strength is rallied, and his Vigour recovered, he flits his Camp, and is borne headlong on his unmindful Foe: As a Wave, when it begins to whiten in the Middle of the Sea, at Distance and from the Deep draws along a curling Train, and as rolling to the Land it roars dreadful among the Rocks, nor less even than a Mountain falls; while with Whirlpools the Water from the Bottom boils and tosses up the blackening Sand on high.

NOTES.

230. *Pernox.* This I take to be the true Reading, notwithstanding *Pierius* found *pernix* in all the Manuscripts he consulted. For *pernix* can hardly be explained consistently with the Sense of this Place. *Servius* however explains *pernix* by *perseverans*; but without producing any Authority.

230. *Instrato.* Not strewed with Leaves. The Word occurs elsewhere in *Virgil*, *Lucretius*, and others, in a positive Sense, but here it seems to be taken negatively; tho' it may

be construed with *Rueus*, *cubili instrato inter*, &c.

237. *Fluctus ut in medio.* This Simile is taken from the fourth *Iliad*:

Ως δ' ὅτ' ἐν αἰγιαλῷ πολυὺν χει κύμα
θαλάσσης, &c.

As when the Winds, ascending by Degrees,
First move the whitening Surface of the Seas,
The Billows float in Order to the Shore,
The Wave behind rolls on the Wave before, &c.

Pope.

243. In

Adde omne genus in terris, bestiantque ferarumque, et aquorum genus, pecudes, pictæque volucres ruunt in furias ignemque huiusmodi; idem amor est omnibus. Non alio tempore læana, oblita catulorum, sævior erravit in agris; nec infirmos urfi dedere vulgò tam multa fœvora stragemque per silvas: tum opor est sævus, tum tigris est pessima. Heu! tum malè erratur in solis agris Libya. Nonne vides, ut tremor pertentet tota corpora equorum, si tantùm odor attulit auras? ac jam neque fræna virum, neque sæva verbera, non scopuli, cavæque rupes, atque objecta flumina, torquentia montes correptos undâ, retardant eos. Sabellicus sus ipse ruit, æneque dentes, et profubigit terram pede, fricat costas arbore, atque durat humeros hinc atque illinc ad vulnera. Quid juvenis facit, cui durus amor versat magnum ignem in ossibus? nempe ille, serus cæcâ nocte, natat freta turbata abruptis procellis: super quem ingens porta cæli tonat, et æquora illisa scopulis reclamant:

Omne adèd genus in terris hominumque ferarumque,

Et genus æquoreum, pecudes, pictæque volucres, In furias ignemque ruunt; amor omnibus idem.

Tempore non alio catulorum oblita læana 245 Sævior erravit campis; nec funera vulgò

Tam multa informes urfi, stragemque dedere Per silvas: tum sævus aper, tum pessima tigris.

Heu! malè tum Libyæ solis erratur in agris.

Nonne vides, ut tota tremor pertentet equorum Corpora, si tantùm notas odor attulit auras? 251

Ac neque eos jam fræna virum, nec verbera sæva, Non scopuli, rupesque cavæ, atque objecta retardant Flumina, correptosque undâ torquentia montes.

Ipse ruit, dentesque Sabellicus exacuit sus, 255 Et pede profubigit terram, fricat arbore costas,

Atque hinc atque illinc humeros ad vulnera durat. Quid juvenis, magnum cui versat in ossibus ignem

Durus amor? nempe abruptis turbata procellis Nocte natat cæcâ serus freta: quem super ingens

Porta tonat cæli, et scopulis illisa reclamant 261

TRANSLATION.

And indeed every Kind on Earth, both Men and Savages, the scaly Race, the Beasts, and parti-coloured Birds, rush into *this* Fire and Fury; Love rages in all the same. At no other Time does the Lionsess, forgetful of her Whelps, range the Plains more fierce; nor do the unshapely Bears usually spread so numerous Ravages and such Havock in the Woods: Then ferocious is the Boar, then most fell the Tyger. 'Tis then, alas! unhappy wandering in the desolate Fields of Libya. See you not how tremulous Ardour shoots through the Horse's whole Body, if his Smell has but sucked in the well-known Gales? And now neither Bridles of Men, nor cruel Whips, nor Cliffs, nor hollow Rocks, and opposed Rivers, that whirl with their Torrent *whole* Mountains swept away, can retard him. Even the Sabellian Boar rushes, and whets his Tusks, and with his Feet tears up the Ground, rubs his Flanks against a Tree, and on this Side and that Side hardens his Shoulders to Wounds. What *does* the Youth, in whose Vitals relentless Love fans the mighty Fire? Why, late in the darksome Night he swims the Firth boisterous with bursting Storms: Over whom the spacious Gate of Heaven thunders, and the Seas dashing against the Rocks remurmur: Nor can

NOTES.

247. *Informes urfi.* Vel magni, says Servius; vel qui tempore quo nascuntur forma carent: dicitur enim care quædam nasci, quam mater lambendo in membra componit.

255. *Sabellicus sus.* He mentions the Sabellian Boar, because the Country of the Sabines was covered with Forests, the Haunt of Boars.

259. *Nempe abruptis.* Alluding to the Story of Hero and Leander. For which see Ovid.

261. *Porta tonat cæli.* This is a poetical Way of speaking common to most Languages. The Bursting of the Clouds are considered under the Notion of the Heavens, or Gates of Heaven opening, and darting forth Thunder and Lightning.

Æquora: nec miseri possunt revocare parentes,
Nec moritura super crudeli funere virgo.
Quid lynces Bacchi variæ, et genus acre luporum,
Atque canum? quid? quæ imbelles dant proelia
cervi?

Scilicet ante omnes furor est insignis equarum: 266
Et mentem Venus ipsa dedit, quo tempore Glauci
Potniades malis membra absumsere quadrigæ.

Illas ducit amor trans Gargara, transque sonantem
Ascanium: superant montes, et flumina tranant:
Continuòque avidis ubi subdita flamma medullis,

Vere magis (quia vere calor redit ossibus) illæ
Ore omnes versæ in Zephyrum, stant rupibus altis,
Exceptantque leves auras: et sæpe sine ullis

Conjugiis, vento gravidæ, mirabile dictu, 275

Saxa per, et scopulos, et depressas convalles

Diffugiunt; non, Eure, tuos, neque Solis ad ortus;

In Boream, Caurumque; aut unde nigerrimus

Auster

Nascitur, et pluvio contristat frigore cælum.

Hinc demum, hippomanes vero quod nomine
dicunt 280

hipomanes vero nomine.

nec miseri parentes possunt re-
vocare eum, nec virgo ipsa mo-
ritura super ejus crudeli funere.
Quid variæ lynces Bacchi, et
acre genus luporum, atque ca-
num faciunt? quid cervi faciant,
et quæ proelia illi imbelles dant?
scilicet ante omnes furor equarum
est insignis: et Venus ipsa dedit
illis hanc mentem, quo tempore
Potniades quadrigæ absumsere
membra Glauci malis. Amor
ducit illas trans Gargara, trans-
que sonantem Ascanium: supe-
rant montes, et tranant flumina:
continuòque, ubi flamma est sub-
dita avidis medullis, magis vere
(quia calor redit ossibus vere)
omnes illæ versæ in Zephyrum
ore, stant altis rupibus, excep-
tantque leves auras: et sæpe
sine ullis conjugiiis, factæ gravi-
dæ vento, mirabile dictu, dis-
fugiunt per saxa et scopulos, et
depressas convalles; non ad tuos
ortus, Eure, neque ad ortus
Solis, in Boream, Caurumque,
aut unde nigerrimus Auster nas-
citur, et contristat cælum pluvio
frigore. Hinc demum lentum
virus, quid pastores dicunt hip-

TRANSLATION.

his distressed Parents recal him, nor the Maid, who will be sure to die in Con-
sequence of his disastrous Fate. What do the spotted Lynxes of Bacchus, and the
fierce Race of Wolves and Dogs? What the timorous Stags? what dreadful Wars
they wage! Yet know the Fury of the Mares is most of all extraordinary: And
this Spirit Venus herself inspired, what time his four Potnian Mares tore the
Limbs of Glaucus to Pieces with their Jaws. Love drives them across the pathless
Gargarus, and roaring Ascanius: They climb the Mountains, swim the Rivers:
And forthwith, when the Flame is secretly conveyed into their craving Marrow,
chiefly in the Spring (for in the Spring the genial Heat returns into their Bones)
they all, with their Mouths turned towards the Zephyr, stand on high Rocks,
and catch the gentle Gales: And often, wonderful to relate! without any Mate,
impregnated by the Wind, over Rocks and Cliffs, and hollow Vales they scour;
not towards thine, O Eurus, nor the Sun's Rising, nor towards Boreas and Cau-
rus, or whence grimly Auster arises, and saddens the Sky with bleak Rain.
Hence at last, what the Shepherds call by its true Name Hippomanes, a clam-

NOTES.

261. *Reclamant.* Either simply roar back, or
remurmur, as we have translated it; or seem by
their roaring Noise to forbid any one's ventu-
ring out to Sea.

268. *Potniades.* Boeotian, from *Potnia*, a
Village in *Boeotia*, whereof *Glaucus* was a Na-
tive.

269. *Gargara.* Gargarus was a Part of
Mount *Ida* in *Troas*.

270. *Ascanium.* Ascanius is the Name of a
River of *Bithynia* in *Asia*, here put for River
in general.

280. *Hippomanes.* See the Note on *Æn.*
IV. 516.

S 2

291. *Parnass.*

destillat ab inguine earum. Hippomanes, quod sæpe malæ novercæ legere, miscueruntque herbas huic, et non innoxia verba. Sed interea tempus fugit, fugit irreparabile, dum capti amore describendi vellemur circum singula. Hoc est satis armentis. Altera pars nostræ curæ superat, nempe agitare lanigeros greges, hirtasque capellas. Hic est labor: fortis coloni sperate laudem hinc. Nec ego sum dubius animi, quàm magnum opus sit vincere ea verbis, et addere hunc honorem angustis rebus. Sed amor dulcis raptat me per ardua deserta Parnassi: juvat ire jugis, quæ nulla orbita priorum divertitur molli clivo ad Castaliam undam. Nunc, Pales veneranda, nunc est sonandum magno ore. Incipiens, edico oves carpere herbam in mollibus stabulis, dum mox frondosa æstat reducitur: et sternere duram humum multâ stipulâ, manipulisque filicum subter ovibus; ne frigida glacies lædat molle pecus, feratque scabiem, turpesque podagras.

Pastores, lentum destillat ab inguine virus. Hippomanes, quod sæpe malæ legere novercæ, Miscueruntque herbas, et non innoxia verba. Sed fugit interea, fugit irreparabile tempus, Singula dum capti circumvectamur amore. 285

Hoc satis armentis. Superat pars altera curæ, Lanigeros agitare greges, hirtasque capellas. Hic labor: hinc laudem fortes sperate coloni. Nec sum animi dubius, verbis ea vincere magnum Quàm sit, et angustis hunc addere rebus honorem. Sed me Parnassi deserta per ardua dulcis 291 Raptat amor: juvat ire jugis, quæ nulla priorum Castaliam molli divertitur orbita clivo.

Nunc, veneranda Pales, magno nunc ore sonandum.

Incipiens, stabulis edico in mollibus herbam 295 Carpere oves, dum mox frondosa reducitur æstas: Et multâ duram stipulâ, filicumque manipulis Sternere subter humum; glacies ne frigida lædat Molle pecus, scabiemque ferat, turpesque podagras.

TRANSLATION.

my Poison distils from their Groins. Hippomanes, which wicked Stepdames often have gathered, and mixed *therewith* Herbs, and noxious Spells. But Time flies mean while, flies irretrievable, while we, enamoured of the pleasing Theme, minutely trace Particulars.

Thus far of Herds. Another Part of our Care remains, to manage the fleecy Flocks, and shaggy Goats. A Labour this: Hence hope for Praise ye sturdy Swains. Nor am I ignorant, how difficult it is to raise such Subjects by *Dignity of Style*, and add these *poetical* Ornaments to Things so low. But the sweet Love of the *Muses* transports me through the thorny Deserts of Parnassus: Pleased I am to range those Mountain-tops, where no Tract of the Ancients winds down with gentle Declination to Castalia.

Now, adorable Pales, now must I sing in lofty Strain. To begin, I appoint the Sheep to be foddered in soft Cotes, till first the flowery Spring return: And that the hard Ground underneath them be strewed with Plenty of Straw, and Bundles of Ferns; lest the cold Ice hurt the tender Cattle, and bring on the Scab,

NOTES.

291. *Parnassi*. Parnassus, a Mountain of *Phocis*, sacred to *Apollo* and the *Muses*. At the Foot of which was the Fountain of *Castalia*, sacred also to the *Muses*.

296. *Æstas*. The Spring. See the Note on Verse 322.

299. *Turpesque podagras*. *Columella* mentions two Kinds of Distempers that affect the

Feet of Sheep, to which he gives the Name of *Clavi*. One is when there is a Filth and Galling in the Parting of the Hoof; the other, when there is a Tubercle in the same Place, with a Hair in the Middle, and a Worm under it. For both which he prescribes the proper Cure.

Post, hinc digressus, jubeo frondentia capris 300
 Arbuta sufficere, et fluvios præbere recentes;
 Et stabula à ventis hiberno opponere Soli
 Ad medium conversa diem; cum frigidus olim
 Jam cadit, extremoque irrorat Aquarius anno.
 Hæ quoque non curâ nobis levior tuendæ; 305
 Nec minor usus erit: quamvis Milesia magno
 Vellera mutantur Tyrios incocta rubores.
 Densior hinc soboles; hinc largi copia lactis.
 Quàm magis exhausto spumaverit ubere mulctra;
 Læta magis pressis manabunt flumina mammis.
 Nec minus interea barbas, incanaque menta 311
 Cinyphii tondent hirci, setasque comantes,
 Usus in castrorum, et miseris velamina nautis.
 Pascuntur verò silvas, et summa Lycæi,
 Horrentesque rubos, et amantes ardua dumos. 315
 Atque ipsæ memores redeunt in tecta, suosque
 Ducunt, et gravido superant vix ubere limen.
 Ergo omni studio glaciem, ventosque nivales,

que ipsæ memores redeunt in tecta, ducuntque suos fetus, et vix superant limen gravido ubere. Ergo avertes glaciem nivalesque ventos ab illis omni studio,

Post, digressus hinc, jubeo sufficere frondentia arbuta capris, et præbere iis recentes fluvios, et opponere stabula tuta à ventis hiberno Soli conversa ad medium diem; cum jam olim frigidus Aquarius cadit, irroratque extremo anno. Hæ capræ quæ sunt tuendæ nobis non levior curâ, nec usus earum erit minor: quamvis Milesia vellera ovium, incocta quoad Tyrios rubores, mutantur magno pretio. Soboles hinc est densior, est hinc copia largi lactis. Quàm magis mulctra spumaverit ubere exhausto; læta flumina magis manabunt pressis mammis. Nec minus interea pastores tondent barbas, incanaque menta, comantesque setas Cinyphii hirci, in usum castrorum, et in velamina miseris nautis. Verò pascuntur silvas, et summa cacumina Lycæi, horrentesque rubos, et dumos amantes ardua loca. At-

TRANSLATION.

and foul Gouts. Next, leaving them, I order to provide the Goats with leafy Arbutes, and to supply them with fresh Streams; and, sheltered from the Woods, to oppose their Cotes to the Winter Sun, turned towards the South; when cold Aquarius now sets at length, and in the Extremity of the Year sheds his Dews. Nor are these to be tended by us with less Care; nor will their Usefulness be less: Tho' Milesian Fleeces, that have drunk the Tyrian Glow, be sold for much. From these arises a more numerous Breed, from these a greater Quantity of Milk. The more the Pail froths with their exhausted Udder, the more will joyous Streams flow from their pressed Dugs. Mean while the Shepherds also shear the Beards and hoary Chins, and long waving Hair of the Cinyphian He-goat, for the Service of the Camp, and for Coverings to the adventurous Mariners. And then they easily find Pasture from the Woods, from the Summits of Lycæus, from the rough Brambles, and from Brakes that love the craggy Rocks. And mindful of their Time the Goats of themselves return home, and bring their Young with them, and can scarce get over the Threshold with their teeming Udders. Therefore the less they themselves provide against the Wants of Mortality, the more careful must you be to defend them from the Ice and snowy

NOTES.

300. *Frondentia arbuta*. Virgil uses *arbutus* elsewhere for the Tree. See Ecl. III. 82. VII. 46. Geor. II. 69. and *arbutum* for the Fruit, as Geor. I. 148. II. 520. But here *arbuta frondentia* must signify the Tree, which is called *frondens*, because it is an Ever-green, and therefore supplies the Goats with Browze in Winter, of which Season Virgil is now speaking.

313. *Usus in castrorum, et miseris velamina nautis*. So Varro observes that Goats were shorn for the Use of Sailors and Engines of War, namely, to cover the moving Turrets, under which the Assailants made their Approaches in a Siege: *Ut fructum ovium à lana ad vestimentum; sic capra pilos ministrat ad usum nauticum, et ad bellica tormenta, et fabrilis vasa.*

quod minus est illis egestas mor-
talis curæ; lætusque feret vic-
tum, et virgea pabula illis: nec
claudes foenilia totâ brumâ. At
verò, cum læta æstas immine-
bit Zephyris vocantibus, mit-
tes utrumque gregem ovium et
caprarum in saltus atque in pas-
cua: cum primo fidere Luciferi,
carpamus frigida rura illis; dum
mane est novum, dum gramina
canent, et ros, gratissimus pe-
cuni, est in tenerâ herbâ. Inde,
ubi quarta hora collegerit sitim
cæli, et querulæ cicadæ rum-
pent arbuta cantu; jubeto gre-
ges ad puteos, aut ad alta stag-
na, potare undam currentem
ilignis canalibus: at mediis æs-
tibus exquirere umbrosam vallem,
sicubi magna quercus Jovis, an-
tiquo robore, tendat ingentes ra-
mos: aut sicubi nemus, nigrum
crebris ilicibus, accubet sacrâ
umbrâ. Tum jube famulos dare
illis tenues aquas rursus, et
pascere illos rursus ad occasum
Solis: cum frigidus Vesper tem-
perat aëra, et jam roscida Luna
reficit saltus, litoraue resonant

Quod minus est illis curæ mortalis egestas,
Avertes; victumque ferēs, et virgea lætus 320
Pabula: nec totâ claudes foenilia brumâ.

At verò, Zephyris cum læta vocantibus æstas,
In saltus utrumque gregem, atque in pascua mittes:
Luciferi primo cum fidere frigida rura
Carpamus; dum mane novum, dum gramina
canent, 325

Et ros in tenerâ pecori gratissimus herbâ.
Inde, ubi quarta sitim cœli collegerit hora,
Et cantu querulæ rumpent arbuta cicadæ;
Ad puteos, aut alta greges ad stagna jubeto
Currentem ilignis potare canalibus undam: 330
Æstibus at mediis umbrosam exquirere vallem,
Sicubi magna Jovis antiquo robore quercus
Ingentes tendat ramos: aut sicubi nigrum
Ilicibus crebris sacrâ nemus accubet umbrâ.
Tum tenues dare rursus aquas, et pascere rursus
Solis ad occasum: cum frigidus aëra Vesper 336
Temperat, et saltus reficit jam roscida Luna,
Litoraue Alcyonen resonant, et acanthida dumi.
Alcyonen, et dumi resonant acanthida.

TRANSLATION.

Winds; and you shall cheerfully bring them Food, and Browse of tender Twigs:
Nor shut up from them your Stores of Hay all the Winter long.

But when the gay Summer comes * invited by the Zephyrs, you shall send forth
both Flocks into the Lawns and Pastures: † When Lucifer first arises, ‡ let them
crop the Fields yet cold; while the Morning is new, while the Grass is hoary,
and the Dew, most grateful to the Cattle, is on the tender Herb. Then, as
soon as the fourth Hour of Day shall have brought on Thirst, and the plaintive
Grashoppers shall rend the Groves with their Song; order the Flocks to drink
the Water running in Oaken troughs, or at the Wells, or at the deep Pools: But
in the Noon-tide Heats let them seek out a shady Vale, wherever Jove's stately
Oak of ancient Wood extends its huge Boughs: Or wherever a Grove, em-
browned with thick ever-green Oaks, projects its sacred Shade. Then give them
once more the translucent Streams, and once more feed them at the Setting of
the Sun: When cool Vesper tempers the Air, and now the dewy Moon refreshes
the Lawns, and the Shores resound with Halcyone, and the Bushes with the
Gold-finch.

* The Zephyrs inviting. † With the Star of Lucifer. ‡ Let us crop, i. e. let us send them
to crop.

NOTES.

322. *Æstas*. Virgil, agreeably to the Man-
ner of many of the Ancients, divides the Year
both here and elsewhere into two Seasons only,
the Summer and Winter. See Verse 296.

332. *Æstibus at mediis umbrosam exquirere
vallem*. So Varro: *Circiter meridianos æstus,
dum deservescant, sub umbriferas rupes, et arbo-
res potulas subjiciunt, quoad refrigerato aëre ves-*

pertino, rursus pascant ad solis occasum. To this
Custom, which was common in all the warmer
Climates, we find an Allusion in the *Canticles*:
“Tell me, O thou whom my Soul loveth,
where thou feedest, where thou makest thy
Flock to rest at Noon.”

333. *Acanthida*. Others read *acalanthida*.
This Bird is thought to be either the Gold-
finch,

Quid tibi pastores Libyæ, quid pascua versu
Prosequar, et raris habitata mapalia tectis? 340
Sæpe diem, noctemque, et totum ex ordine men-
sem

Pascitur, itque pecus longa in deserta sine ullis
Hospitiis : tantum campi jacet. Omnia secum
Armentarius Afer agit, tectumque, Laremque,
Armaque, Amyclæumque canem, Cressamque
pharetram.

Non secus ac patriis acer Romanus in armis 345
Injusto sub fasce viam cum carpit, et hosti
Ante expectatum positus stat in agmine castris.

At non, quæ Scythiæ gentes, Mæoticaque unda,
Turbidus et torquens flaventes Ister arenas ; 350
Quæque redit medium Rhodope porrecta sub axem :
Illic clausa tenent stabulis armenta ; neque ullæ
Aut herbæ campo apparent, aut arbore frondes :
Sed jacet aggeribus niveis informis, et alto
Terra gelu latè, septemque affurgit in ulnas. 355

Quid prosequar tibi versu pasto-
res Libyæ, quid pascua, et ma-
palia habitata raris tectis? Sæ-
pe pecus pascitur diem noctemque,
et totum mensem ex ordine, itque
in longa deserta sine ullis hospi-
tiis : tantum campi jacet. Afer
armentarius agit omnia sua se-
cum, tectumque, Laremque, ar-
maque, Amyclæumque canem,
Cressamque pharetram. Non se-
cus ac acer Romanus, in patriis
armis, cum carpit viam sub in-
justo fasce, et castris positus ante
expectatum hosti stat in ag-
mine. At non sit hæc, quæ
Scythiæ gentes sunt, Mæotica-
que unda, et Ister turbidus, et
torquens flaventes arenas ; quæ-
que Rhodope porrecta sub me-
dium axem redit : illic tenent
armenta clausa stabulis ; neque
aut ullæ herbæ apparent campo,
aut frondes apparent arbore :
sed terra jacet latè informis ni-
veis aggeribus, et alto gelu, af-
furgitque in septem ulnas.

TRANSLATION.

Why should I trace in Song the Shepherds and Pastures of Libya, and their Cottages, where § scatteringly they dwell? Their Flocks often graze both Day and Night, and for a whole Month together, and repair into long Deserts without any Shelter : So wide the Plain extends. The African Shepherd carries his All with him, his House, and Household-god, his Arms, his Amyclæan Dog, and Cretan Quiver. Just as the fierce Roman, when, * armed for his Country, he takes his Way under the unequal Load, and having pitched his Camp stands in Battalia against the Foe, before he is expected.

But not so, where are the Scythian Nations, and the Mæotic Waves, and the turbid † Ister whirling his yellow Sand ; and where Rhodope winds about, stretch- ing itself under the Middle of the Pole : There they keep their Herds shut up in Stalls ; nor are either any Herbs to be seen in the Fields, nor Leaves on the Trees : But the Country lies deformed with Mounts of Snow, and deep Ice all around, and rises seven Ells in Height. It is always Winter, always

§ In Houses thinly dispersed. * In his Country's Arms. † The Danube.

NOTES.

finch, Linnet, or Nightingale ; but it is un- certain which.

345. *Amyclæumque canem.* Amyclæ was a City of Laconia, which Region was famous for the best Dogs.

346. *Non secus ac patriis.* The Poet here compares the African loaded with his Arms and Baggage to a Roman Soldier on an Expedition. We learn from Cicero, that the Romans carried not only their Shields, Swords and Helmets, but also Provisions for above Half a Month, U-

tenfils and Stakes : *Nostri exercitus primum unde nomen habeant vide : deinde qui labor, quantus agminis : ferre plus dimidiati mensis cibaria : ferre siquid ad usum velint : ferre vallum : nam scutum, gladium, galeam in onere nostri milites non plus numerant, quam bumeros, lacertos, manus.*

347. *Hosti.* Vegetius in his first Book of the Art of War, quoting this Passage, reads, *Hostem ante expectatum.*

349. *Scythiæ gentes.* The Ancients called all the northern Nations Scythian.

Est semper hiems, sunt semper
 Cauri spirantes frigora. Tum
 Sol haud unquam discutit umbras :
 Nec cum inuictus equis altum petit æthera ; nec
 cum
 Præcipitem Oceani rubro lavit æquore currum.
 Concresecunt subitæ currenti in flumine crustæ : 360
 Undaque jam tergo ferratos sustinet orbes,
 Puppibus illa prius patulis, nunc hospita plaustris.
 Æraque diffiliunt vulgò, vestesque rigescunt
 Indutæ, cæduntque securibus humida vina,
 Et totæ solidam in glaciem vertère lacunæ, 365
 Stiriæque impexis induruit horrida barbis.
 Interea toto non feciùs aëre ningit ;
 Intereunt pecudes ; stant circumfusa pruinis
 Corpora magna boum ; confertoque agmine cervi
 Torpent mole novâ, et summis vix cornibus ex-
 stant. 370
 Hos non immixtis canibus, non cassibus ullis,
 Puniceæve agitant pavidos formidine pennæ :
 Sed frustra oppositum trudentes pectore montem,
 ferro eos, frustra trudentes oppositum montem nivis pectore,

Semper hiems, semper spirantes frigora Cauri.
 Tum Sol pallentes haud unquam discutit umbras :
 Nec cum inuictus equis altum petit æthera ; nec
 cum

Præcipitem Oceani rubro lavit æquore currum.
 Concresecunt subitæ currenti in flumine crustæ : 360
 Undaque jam tergo ferratos sustinet orbes,
 Puppibus illa prius patulis, nunc hospita plaustris.
 Æraque diffiliunt vulgò, vestesque rigescunt
 Indutæ, cæduntque securibus humida vina,
 Et totæ solidam in glaciem vertère lacunæ, 365
 Stiriæque impexis induruit horrida barbis.
 Interea toto non feciùs aëre ningit ;
 Intereunt pecudes ; stant circumfusa pruinis
 Corpora magna boum ; confertoque agmine cervi
 Torpent mole novâ, et summis vix cornibus ex-
 stant. 370

Hos non immixtis canibus, non cassibus ullis,
 Puniceæve agitant pavidos formidine pennæ :
 Sed frustra oppositum trudentes pectore montem,

TRANSLATION.

Northwest-winds blowing cold. Then the Sun never dissipates the pale Shades : Neither when borne on his Steeds he climbs the lofty Sky ; nor when he bathes his Chariot in the Ocean's ruddy Plain. Crusts of Ice suddenly are congealed in the running River : Now on its Back the Wave sustains Wheels bound with Iron, the Wave hospitable to broad Ships before, to Waggon now. Vases of Brass frequently burst asunder, their Garments grow stiff on their Backs, they cut with Axes the liquid Wine, whole Pools turn to solid Ice, and the horrid Icicle hardens on their uncombed Beards. Mean while it snows incessantly over all the Air ; the Cattle perish ; the large Bodies of Oxen stand wrapt about with Hoarfrost ; and the Deer crouding all together lie benumbed under the unusual Load, and scarce appear with the Tips of their Horns. These they pursue not with Hounds let loose, nor with any Toils, nor scared with the Terror of the Crimson Plume : But, as in vain they are shoving with their Breasts the opposed

NOTES.

359. *Oceani rubro æquore.* The Sea is here called red, on account of the Reflection of the setting Sun. It is however frequent among the Poets to call the Sea Purple. Thus in the fourth Georgic :

Eridanus, quo non alius per pinguis culta

In mare purpureum violentior insuit amnis.

This Colour the Waves exhibit at certain Times. Thus Cicero describes the Waves of the Sea as growing purple, when cut with Oars :

“ *Quid ? mare nonne caruleum ? at ejus unda, cum est pulsa remis, purpurascit.* ”

364. *Cæduntque securibus humida vina.* The Epithet *humida* seems used to denote the great Intenseness of the Cold ; that even Wine, which above all other Liquors preserves its Fluidity in the coldest Weather in other Countries, is so hard frozen in those northern Regions, as to require to be cut with Hatchets.

Cominus obtruncant ferro; graviterque rudentes
Cædunt; et magno læti clamore reportant. 375

Ipsi in defossis specubus, secura sub altâ
Otia agunt terrâ, congestaque robora, totasque
Advolvere fœtis ulmos, ignique dedere:

Hic noctem ludo ducunt; et pocula læti
Fermento atque acidis imitantur vitea forbis. 380

Talis Hyperboreo Septem subjecta trioni
Gens effrena virum Riphæo tunditur Euro:
Et pecudum fulvis velantur corpora fetis.

Si tibi lanicium curæ; primum aspera silva.
Lappæque tribulique abfint: fuge pabula læta: 385

Continuòque greges villis lege mollibus albos.

Illum autem, quamvis aries sit candidus ipse,

Nigra subest udo tantum cui lingua palato,

Rejice; ne maculis infuscet vellera pullis

Nascentum; plenoque alium circumspice campo.

Munerè sic niveo lanæ, si credere dignum est, 391

Pan Deus Arcadiæ captam te, Luna, fefellit,

est dignum credere,

caduntque eos rudentes graviter,
at læti reportant eos magno cla-
more. Scythæ ipsi agunt secura
otia in defossis specubus sub altâ
terrâ, advolvere congestaque ro-
bora, totasque ulmos fœtis, de-
dereque eas igni: hic ducunt
noctem ludo; et læti imitantur
vitea pocula fermento atque aci-
dis forbis. Talis effrena gens
virum, subjecta Hyperboreo sep-
temtrioni, tunditur Riphæo Euro:
et corpora velantur fulvis fetis.
Si lanicium est tibi curæ; pri-
mum aspera silva, lappæque,
tribulique abfint ovibus: fuge
læta pabula: continuòque lege
albos greges mollibus villis. Au-
tem, quamvis aries ipse sit can-
didus, rejice illum, cui tantum
nigra lingua subest udo palato;
ne infuscet vellera nascentium
pullis maculis; circumspice
alium pleno campo. Sic Pan
Deus Arcadiæ fefellit te, Luna,
captam niveo munere lanæ, si

TRANSLATION.

Mountain of Snow, they stab them with the Sword close at hand, and put them to Death piteously braying, and with loud Acclamation bear them off triumphant. The Inhabitants themselves in Caves dug deep under Ground enjoy undisturbed Rest, and roll to their Hearths piled up Oaks, and whole Elms, and give them to the Flames. Here they spend the Night in Play, and joyous imitate the * Juice of the Grape with their † Beer and acid † Cyder. Such is that savage Race of Men lying under the northern Sign of *Ursa Major*, buffeted by the Riphæan Eastwind, and whose Bodies are clothed with the tawny Furrs of Beasts.

If the Woollen Manufacture be thy Care; first let prickly Woods, and Burrs, and Caltrops be far away: Shun rich Pastures: And from the Beginning choose Flocks that are white with soft Wool. And that Ram, tho' he himself be of the purest White, under whose moist Palate there lurks but a black Tongue, reject; lest he should sully the Fleeces of the new-born Lambs: And look out for another over the well-stocked Field. Thus Pan, the God of Arcadia, if the Story be worthy of Credit, deceived thee, O Moon, captivated with a snowy

* Draughts of the Vine. † Fermented Liquor. † Service Berries.

NOTES.

376. In defossis specubus. This agrees with History: Thus Pomponius Mela, speaking of the Sarmatæ, says, they dig Holes in the Earth for their Habitations: *Demersis in humum sedibus, specusque suffossa habitant, totum braccati corpus, et, nisi qua vident, etiam ora vestiti.* And Tacitus also says, the Germans used to make Caves to defend them from the Severity of Winter: *Solent et subterraneos specus aperire, eosque insuper multo fumo onerant, suffugium hiemi, et receptaculum frugibus.*

381. Septem subjecta trioni. The Triones, or

Septemtriones, are the two northern Constella-
tions, commonly known by the Names of the
Greater and Lesser Bear, in each of which are
seven Stars placed nearly in the same Order, and
which were fancied by the Ancients to represent
a Waggon, and were therefore called *αυαζας*
and *Πλωστρα*. Aulus Gellius tells us, from Var-
ro, that Triones is as it were *Terpiones*, and was
a Name, by which the old Husbandmen called a
Team of Oxen.

391. Munere sic niveo. We are told by
Probus, that Pan, being in Love with the Moon,
offered

vocans te in alta nemora; nec
tu es aspernata cum vocantem
te. At cui est amor lactis, ipse
ferat cytifum, frequentesque lotos,
falsasque herbas præsepibus.
Hinc et amant fluvios magis,
et magis tendunt ubera, et re-
ferunt occultum saporem salis in
lacte. Jam multi prohibent ex-
cretos hædos à matribus, præ-
figuntque prima ora ferratis ca-
pistris. Quod lactis muliere die
surgente, diurnisque beris, pre-
munt id nocte; quod jam muliere
tenebris et sole cadente, pastor
exportans id calathis sub lucem,
adit oppida: aut contingunt id
parco sale, reponuntque biemi.
Nec cura canum fuerit postrema
tibi; sed unà pasce veloces catu-
los Spartæ, acremque Molossium
pingui sero. Nunquam, illis
custodibus, horrebis nocturnum
furem stabulis, incurfusque lu-
porum, aut impacatos Iberos ur-
gentes à tergo.

In nemora alta vocans; nec tu aspernata vocantem.

At cui lactis amor, cytifum, lotosque frequentes
Ipse manu, falsasque ferat præsepibus herbas. 395
Hinc et amant fluvios magis, et magis ubera ten-
dunt,

Et salis occultum referunt in lacte saporem.

Multi jam excretos prohibent à matribus hædos,
Primaque ferratis præfigunt ora capistris.

Quod surgente die muliere horisque diurnis, 400
Nocte premunt; quod jam tenebris et Sole ca-
dente,

Sub lucem exportans calathis adit oppida pastor:
Aut parco sale contingunt, hiemique reponunt.

Nec tibi cura canum fuerit postrema; sed unà
Veloces Spartæ catulos, acremque Molossium 405
Pasce sero pingui. Nunquam custodibus illis
Nocturnum stabulis furem, incurfusque luporum,
Aut impacatos à tergo horrebis Iberos.

TRANSLATION.

Offering of Wool, inviting thee into the deep Groves; nor didst thou scorn his Invitation.

But let him, who is studious of Milk, carry to their Cribs with his own Hand the Cytifus, and Plenty of Water-lillies, and salt Herbs. Hence they are both more desirous of the River, and distend their Udders the more, and in their Milk return a faint Relish of the Salt.

Many restrain the Kids as soon as grown up from their Dams, and fasten Muzzles with Iron Spikes about the Extremity of their Mouths. What they milk at the Sun-rising and the Hour of Morn, they press at Night; what they milk now in the Evening and at Sun-setting, the Shepherd at Day-break carries to Town in Baskets*: Or they season it with a small Quantity of Salt, and lay it up for Winter.

Nor let your Care of Dogs be the last; but feed at once with fattening Whey the swift Hounds of Sparta, and the fierce Mastiff of Molossus. While these are your Guards, you shall never dread the nightly Robber to your Stalls, nor the Incursions of the Wolves, nor the restless Iberians coming upon you † by Stealth.

* i. e. Carries it made into Butter and Cheese. † From behind.

NOTES.

offered her the Choice of any Part of his Flock; that she, choosing the whitest, was deceived, because they were the worst Sheep. But, if the whitest Sheep were the worst in the Flock, it would not have answered Virgil's Purpose to have alluded to the Fable. 'Tis therefore more probable that the Fable, to which Virgil refers, was, as Philargyrius and others have related it, that Pan changed himself into a Ram as white as Snow, by which the Moon was deceived, as Europa was by Jupiter, in the Form of a white Bull.

399. *Ferratis capistris.* The Muzzles, of which the Poet speaks, are not such as confine the Mouth of the Lamb or Kid, for then it could not eat. They are Iron Spikes fastened about the Snout, which prick the Dam, if she offers to let her young One suck.

403. *Impacatos à tergo Iberos.* The Spaniards, or Iberians, were so famous for their Robberies, that the Poet makes use of their Name, in this Place, for Robbers in general.

408. *Iberos.* The Spaniards, so called from the River Iberus, now the Ebro.

417. *Vipera.*

Sæpe etiam cursu timidos agitabis onagros,
Et canibus leporem, canibus venabere damas. 410

Sæpe volutabris pulsos silvestribus apros
Latratu turbabis agens; montesque per altos
Ingentem clamore premes ad retia cervum.

Disce et odoratam stabulis accendere cedrum,
Galbanoque agitare graves nidore chelydros. 415

Sæpe sub immotis præsepibus aut mala tactu
Vipera delituit, cœlumque exterrita fugit;
Aut tecto assuetus coluber succedere et umbræ,
Pestis acerba boum, pecorique aspergere virus,
Fovit humum: cape saxa manu, cape robora, pastor;

Tollentemque minas, et sibila colla tumentem 421

Dejice: jamque fugâ timidum caput abdidit altè,
Cum medii nexus, extremæque agmina caudæ
Solvuntur, tardosque trahit sinus ultimus orbes.

Est etiam ille malus Calabris in saltibus anguis, 425
Squammea convolvens sublato pectore terga,

volvens squammea terga sublato pectore,

Sæpe etiam agitabis timidos onagros cursu, et venabere leporem canibus, venabere damas canibus. Sæpe turbabis latratu apros pulsos silvestribus volutabris, agens eos; perque altos montes premes ingentem cervum ad retia clamore. Disce et accendere odoratam cedrum stabulis, agitareque graves chelydros Galbano nidore. Sæpe sub immotis præsepibus, aut vipera mala tactu delituit, exterritaque fugit cœlum; aut coluber, acerba pestis boum, assuetus succedere tecto et umbræ, aspergereque virus pecori, fovit humum: pastor, cape saxa manu, cape robora; dejiceque eum tollentem minas, et tumentem sibila colla: jamque fugâ abdidit timidum caput altè, cum medii nexus, agminaque extremæ caudæ solvantur, ultimusque sinus trahit tardos orbes. Est etiam ille malus in Calabris saltibus, con-

TRANSLATION.

Often too in the Chace you shall pursue the timorous Wild-asses, and with Hounds you shall hunt the Hare, with Hounds the Hind. Often, driving on with full Cry, you shall give Chace to the Boar roused from his silvan Soil; and over the lofty Mountains with Hallooing pursue the stately Stag into the Toils.

Learn also to burn fragrant Cedar in the Folds, and to drive away the rank Water-snakes with the Scent of Galbanum. Often under the Mangers, when not moved, either the Viper of pernicious Touch lies concealed, and affrighted flies the Light: Or that Snake, the direful Pest of Kine, which uses to shelter itself under a Roof and Shade, and shed its Venom on the Cattle, keeps close to the Ground: Snatch up Stones, Shepherds, snatch up Clubs; and while he rears his threatening Gorge, and swells his hissing Neck, knock him down: And now in Flight he has hid his dastardly Head full deep, while his Middle-knots and the Wreaths in his Tail's Extremity are unfolded, and his last tortuous Joint now drags its slow Spires along. There is also that baneful Snake in the Calabrian Lawns, winding up his scaly Back, with Breast erect, and his long

TRANSLATION.

417. *Vipera*. Probably so called *quod vivum pariat*: This Animal differing from most other Serpents in bringing forth its Young alive.

418. *Coluber—pestis acerba boum*. Mr. Martin takes the Serpent here meant to be that which *Pliny* calls *Boas*; because it feeds on Cow's Milk, as we read in that Author, who affirms that they grow sometimes to a prodigious Bigness, and that a Child was found in the

Belly of one of them, in the Reign of *Claudius*.

422. *Timidum*. Some Manuscripts read *timidum*.

425. *Est etiam ille malus*. It is universally agreed that the Poet here describes the *Chelydrus*, which is so called from *χερσος*, *Earth*, and *ὕδωρ*, *Water*, because it lives in both these Elements.

atque maculosus quoad longam
 alvum grandibus notis : qui,
 dum ulli amnes rumpuntur fon-
 telibus, et dum terræ madent udo
 vere ac pluvialibus Austris,
 colit stagna, habitansque ripis,
 hic improbus explet atram in-
 gluvem piscibus, loquacibusque
 ranis. Postquam palus est ex-
 hausta, terræque debescunt ar-
 dore, exsilit in siccum campum,
 et torquent flammantia lumina
 sævit agris, asperque siti, atque
 exterritus æstu. Tum ne libeat
 mihi carpere molles somnos sub
 dio, neu jactasse dorso nemoris
 per herbas ; cum ille novus,
 exuviis positus, nitidusque ju-
 ventæ, relinquens aut catulos aut
 ova tectis, voluitur arduus ad
 solem, et micat trifurcis linguis
 ore. Docebo te quoque causas
 et signa morborum. Turpis
 scabies tentat oves, ubi frigidus
 imber perfedit altiùs ad vivum,
 et bruma horrida cano gelu :
 vel cum sudor illotus adhæsit
 iis tonsis, et hirsuti vepres se-
 cuerunt corpora earum. Idcirco
 magistri perfundunt omne pecus
 dulcibus fluviiis, ariesque udis
 villis mersatur in gurgite, missusque defluit secundo amni :

Atque notis longam maculosus grandibus alvum :
 Qui, dum amnes ulli rumpuntur fontibus, et dum
 Vere madent udo terræ, ac pluvialibus Austris,
 Stagna colit ; ripisque habitans, hic piscibus atram
 Improbus ingluviem, ranisque loquacibus explet.
 Postquam exhausta palus, terræque ardore dehif-
 cunt,

Exsilit in siccum ; et flammantia lumina torquens
 Sævit agris, asperque siti, atque exterritus æstu.
 Ne mihi tum molles sub dio carpere somnos, 435
 Neu dorso nemoris libeat jacuisse per herbas ;
 Cum positus novus exuviis, nitidusque juventâ
 Volvitur ; aut catulos tectis, aut ova relinquens,
 Arduus ad Solem, et linguis micat ore trifurcis.

Morborum quoque te causas, et signa docebo.
 Turpis oves tentat scabies, ubi frigidus imber 441
 Altiùs ad vivum perfedit, et horrida cano
 Bruma gelu : vel cum tonsis illotus adhæsit
 Sudor, et hirsuti secuerunt corpora vepres.
 Dulcibus idcirco fluviiis pecus omne magistri 445
 Perfundunt, udisque aries in gurgite villis
 Mersatur, missusque secundo defluit amni :

TRANSLATION.

Belly speckled with broad Spots : Who, while any Rivers burst from their Foun-
 tains, and while the Lands are moist with the dewy Spring, and rainy South-
 winds, haunts the Pools, and, lodging in the Banks, intemperately gorges his
 horrid Maw with Fishes and croaking Frogs. After that the Fen is burnt up,
 and the Earth gapes with Drought, he darts forth on dry Ground, and rolling
 his inflamed Eyes rages in the Fields, exasperated with Thirst, and aghast with
 Heat. Let me not then choose to indulge soft Slumbers in the open Air, or to
 lie along the Grass in the Slope of a Wood ; when, renewed and sleek with
 Youth by casting his Slough, he rolls along ; leaving either his Young or Eggs
 in his Den, reared to the Sun, and in his Mouth quivers a three-forked
 Tongue.

I will also teach thee the Causes and the Signs of their Diseases. The
 filthy Scab infects the Sheep, when the raw Shower hath pierced deep into the
 Quick, and Winter rough with hoary Frost : Or when the Sweat unwashed away
 adheres to them after Shearing, and prickly Briers have torn their Bodies. On
 this Account the Shepherds drench the whole Flock in sweet Rivers, and the
 Ram with humid Fleece is plunged in the Pool, and sent to float along the

NOTES.

437. Cum positus novus exuviis, &c. Pliny
 tells us, Lib. VIII. 27. Anguis hiberno situ
 membranam corporis obductam, fasciculi succo impe-

dimentum illud exuit, rutilusque vernat. Exuit
 autem à capite primum, &c.

Aut tonsum tristi contingunt corpus amurcā,
Et spumas miscent argenti, vivaque sulfura,
Idæasque pices, et pingues unguine ceras, 450
Scillamque, elleborosque graves, nigrumque bi-
tumen.

Non tamen ulla magis præsens fortuna laborum est,
Quàm si quis ferro potuit rescindere summum
Ulceris os: alitur vitium, vivitque tegendo;
Dum medicas adhibere manus ad vulnera pastor 455
Abnegat, et meliora Deos sedet omnia poscens.

Quin etiam ima dolor balantum lapsus ad ossa
Cum furit, atque artus depascitur arida febris;
Profuit incensos æstus avertere, et inter
Ima ferire pedis salientem sanguine venam: 460
Bisaltæ quo more solent, acerque Gelonus,
Cum fugit in Rhodopen, atque in deserta Getarum,
Et lac concretum cum sanguine potat equino.

concretum cum equino sanguine.

aut contingunt tonsum corpus
tristi amurcā, et miscent spumas
argenti, vivaque sulfura, I-
dæasque pices, et ceras pingues
unguine, scillamque, gravesque
ellebros, nigrumque bitumen.
Tamen non est ulla magis præ-
sens fortuna laborum, quàm si
quis potuit rescindere summum os
ulceris ferro: vitium alitur,
vivitque tegendo; dum pastor
abnegat adhibere medicas manus
ad vulnera, et sedet poscens
Deos omnia meliora. Quin e-
tiam cum dolor, lapsus ad ima
ossa balantum, furit, atque a-
rida febris depascitur artus;
profuit avertere incensos æstus,
et ferire venam salientem san-
guine inter ima loca pedis: quo
more Bisaltæ solent aperire ve-
nam, acerque Gelonus, cum fu-
git in Rhodopen, atque in de-
serta Getarum, et potat lac

TRANSLATION.

Stream: Or they besmear their Bodies after Shearing with bitter Lees of Oil, and mix with it Litharge, native Sulphur, Idæan Pitch, and fat unctuous Wax, and the Sea-leek, rank Hellebore, and black Bitumen. But there is not any more effectual Remedy for their Distress, than to lance the Head of the Ulcer with Steel: The Distemper is nourished and lives by being covered; while the Shepherd refuses to apply his healing Hand to the Wound, or sits still begging the Gods to order all for the better.

Moreover when the Malady, penetrating into the inmost Bones of the bleating Sheep, rages, and the scorching Fever preys upon their Limbs, it has been of use to drive out the kindled Inflammation, and between the under Parts of the Feet to open a Vein spouting with Blood: In such Manner as the Bisaltæ use, and the fierce Gelonian, when he flies to Rhodope, and the Desarts of the Getes, and drinks Milk thickened with Horses Blood.

NOTES.

449. *Spumas argenti*. Some have supposed the Poet to mean *Quick-silver*. But *Quick-silver* was never called *spuma argenti*, by which Name the Ancients seem to understand what we call *Litharge*.

450. *Idæasque pices*. Pitch is called *Idæan*, because Pitch-trees abounded on Mount *Ida*.

451. *Scillam*. The Squill, or Sea-Onion, is a bulbous Root, like an Onion, but much larger.

451. *Elleborosque graves*. There are two Kinds of Hellebore, the Black, and the

White. Mr. *Martin* takes it to be the white Hellebore that *Virgil* means. Which, says he, is serviceable in Diseases of the Skin, if it be externally applied; but it is too rough to be taken inwardly, as the black Sort is. Hence he thinks *Virgil* added the Epithet *graves* to express the white Hellebore.

461. *Bisaltæ*. The *Bisaltæ* were a People of *Macedon*.

461. *Acerque Gelonus*. The *Geloni*, again, were a *Scythian* People.

Quam ovem videris, aut succedere sapius molli umbræ, aut carpentem summas herbas ignavius, extremamque sequi cæteras, aut pascentem procumbere medio campo, et solam decedere nocti; continuò compesce culpam ferro, priusquam dira contagia serpent per incautum vulgus. Turbo, agens hiemem, non ruit tam creber æquore, quam multæ sunt pestes pecudum. Nec morbi corripunt singula corpora; sed tota æstiva repenti, spemque gregemque simul, cunctamque gentem ab origine.

Tum sciat, aërias Alpes, et Norica si quis Castella in tumulis, et lapidis arva Timavi, 475 Nunc quoque post tantò videat, desertaque regna Pastorum, et longè saltus latèque vacantes. Hic quondam morbo cœli miseranda coorta est Tempestas; totoque autumnu incanduit æstu; Et genus omne neci pecudum dedit, omne ferarum; Corripuitque lacus; infecit pabula tabo. 481

omne genus ferarum neci, corrupitque lacus, et infecit pabula tabo.

Quam procul aut molli succedere sæpius umbræ Videris, aut summas carpentem ignavius herbas, Extremamque sequi, aut medio procumbere campo Pascentem, et seræ solam decedere nocti;

Continuò culpam ferro compesce, priusquam Dira per incautum serpent contagia vulgus. 469

Non tam creber agens hiemem ruit æquore turbo, Quam multæ pecudum pestes. Nec singula morbi Corpora corripunt; sed tota æstiva repenti, Spemque gregemque simul, cunctamque ab origine gentem.

Tum sciat, aërias Alpes, et Norica si quis Castella in tumulis, et lapidis arva Timavi, 475 Nunc quoque post tantò videat, desertaque regna Pastorum, et longè saltus latèque vacantes.

Hic quondam morbo cœli miseranda coorta est Tempestas; totoque autumnu incanduit æstu; Et genus omne neci pecudum dedit, omne ferarum; Corripuitque lacus; infecit pabula tabo. 481

TRANSLATION.

Whatever Sheep thou seest either creep away at a Distance from the rest under the mild Shade, or littlely crop the Tops of the Grass, and follow the Flock in the Rear, or lie down, as she is feeding in the Middle of the Plain, and return by herself late in the Evening; forthwith * cut off the faulty Animal, before the dire Contagion spreads among the unwary Flock.

The Whirlwind, that brings on a wintery Storm, rushes not so frequent from the Sea, as the Plagues of Cattle are numerous. Nor do Diseases only sweep away single Bodies; but on a sudden whole † Folds, the Offspring and the Flock at once, and the whole Stock from the first Breed. Whoever views the aerial Alps, and the Bavarian Castles on the Hills, and the Fields of lapidian Timavus, and the Realms of the Shepherds even now after so long a Time deserted, and the Lawns lying waste far and wide, he may then be Judge of this sad Truth. Here in former Times a doleful sweeping Plague arose from the Distemper of the Air, and grew more and more inflamed through the whole Heat of Autumn; and delivered over to Death all the Race of Cattle, all the savage Race; poisoned the Lakes, and tainted the Pastures with Contagion. Nor was the

* Put a Stop to the Disease with the Steel.

† Æstiva, Summer-quarters.

NOTES.

473. *Spemque gregemque.* Agnos cum matribus. Servius.

474. *Norica.* Noricum was a Region of Germany, bordering on the Alps, great Part of it is what is now called Bavaria.

475. *Lapidis arva Timavi.* The Timavus, now Timavo, is called lapidian from lapidis, which was in the Venetian Territory, where the Timavus flows. This Part of Italy is now called Friuli.

Nec via mortis erat simplex : sed ubi ignea venis
 Omnibus acta fitis miseros adduxerat artus,
 Rursus abundabat fluidus liquor ; omniaque in se
 Ossa minutatim in morbo collapsa trahebat. 485
 Sæpe in honore Deum medio stans hostia ad aram,
 Lanca dum niveâ circumdatur infula vittâ,
 Inter cunctantes cecidit moribunda ministros.
 Aut si quam ferro mactaverat ante sacerdos ;
 Inde neque impositis ardent altaria fibris, 490
 Nec responsa potest consultus reddere vates :
 Ac vix suppositi tinguntur sanguine cultri,
 Summaque jejunâ sanie infuscatur arena.
 Hinc lætis vituli vulgò moriuntur in herbis,
 Et dulces animas plena ad præsepia reddunt. 495
 Hinc canibus blandis rabies venit ; et quatit ægros
 Tussis anhela sues, ac faucibus angit obefis.
 Labitur infelix studiorum, atque immemor herbæ,
 Victor equus ; fontesque avertitur, et pede terram
 Crebra ferit ; demissæ aures ; incertus ibidem 500

Nec via mortis erat simplex : sed ubi ignea fitis, acta omnibus venis, adduxerat miseros artus, rursus fluidus liquor abundabat ; trahebaturque omnia ossa collapsa morbo minutatim in se. Sæpe in medio honore Deum hostia, stans ad aram, dum lanca infula circumdatur niveâ vittâ, cecidit moribunda inter cunctantes ministros. Aut si sacerdos mactaverat quam hostiam ante quam ceciderat ; inde neque altaria ardent fibris impositis, nec vates consultus potest reddere responsa : ac cultri suppositi vix tinguntur sanguine, summaque arena vix infuscatur jejunâ sanie. Hinc vituli vulgò moriuntur in lætis herbis, et reddunt dulces animas ad plena præsepia. Hinc rabies venit blandis canibus, et anhela tussis quatit ægros sues, ac angit eos obefis faucibus. Equus victor labitur infelix studiorum, atque immemor herbæ,

avertiturque fontes, et crebra ferit terram pede ; aures sunt demissæ ; incertus sudor est ibidem,

TRANSLATION.

Way of their Death simple and uncomplicated : But when the burning Fever, revelling in every Vein, had shrunk up their wretched Limbs, again the waterish pestilential Humour overflowed, and converted into its Substance all the Bones Piece-meal consumed by the Disease. Often-times amidst the Service of the Gods, the Victim standing at the Altar, while the woollen Fillet with snowy Label binds its Temples, dropt down gasping to Death in the Hands of the lingering Executioners. Or, if the Priest had stabbed any one before it fell, neither do its Entrails when laid on the Altars burn, nor is the Augur when consulted able from thence to give Responses : And the Knives applied are scarce tinged with Blood, and the Surface of the Sand hardly stained with the thin meagre Gore. Hence the Calves every where expire in the luxuriant Pastures ; and render up their sweet Lives at the full Cribs. Hence the gentle Dogs are seized with Madness ; and wheezing Cough shakes the diseased Swine, and suffocates them with Tumours in the Throat. The once victorious Steed, having now lost all Heart to his Exercises, and forgetful of his Pasture pines away, loathes the Springs, and often paws the Ground with his Foot ; his Ears

NOTES.

482. *Nec via mortis erat simplex.* There is no Occasion for departing here from the usual Sense of the Word *simplex*, as all the Commentators have done, in Complaisance to *Servius*. 'Tis full stronger to say, the Kind of Death was complicated with a Variety of disastrous Circumstances, than barely to say, it was not a common Kind of Death.

492. *Suppositi.* See the Note on *Æn.* VI. 248.

493. *Jejunâ sanie.* In these morbid Bodies, the Liquids were almost wasted, and, instead of Blood, there came out only a corrupted Matter.

498. *Labitur infelix studiorum.* All the Interpreters, I have seen, construe *infelix* with *studiorum* : But the Construction will be more easy if we make it *immemor studiorum atque herbæ*.

500. *Ibidem.* Seems to denote that their Sweat

et ille sudor quidem frigidus
 equis morituris: ejus pellis areret,
 et dura qd tactum, resistit trac-
 tanti eam. Dant hæc signa
 primis diebus ante exitium. Sin
 in processu temporis morbus tur-
 pit crudescere; tum verò oculi
 sunt ardentes, atque spiritus at-
 tractus ab alto pectore interdum
 est gravis gemitu; imaque illi
 tendunt se longo singultu: ater
 sanguis it naribus; et aspera
 lingua premit obsessas fauces.
 Primo profuit infundere Lenæas
 latices inserto cornu; ea est visa
 una salus morientibus: Mox
 hoc ipsum erat exitio illis;
 refectique vino ardebant furii,
 ipsique, jam sub ægrâ morte,
 laniabant suos artus discissos
 nudis dentibus: Di dent meliora
 piis, illumque errorem hostibus.
 Autem ecce taurus fumans sub
 duro vomere concidit, et vomit
 cruorem mistum spumis ore, ciet-
 que extremos gemitus. Tristis
 arator it, abjungens alterum
 juvenicum moerentem fraternâ morte, atque relinquit defixa aratra in medio opere.

Sudor, et ille quidem morituris frigidus: areret
 Pellis, et ad tactum tractanti dura resistit.
 Hæc ante exitium primis dant signa diebus.
 Sin in processu cœpit crudescere morbus; 504
 Tum verò ardentes oculi, atque attractus ab alto
 Spiritus interdum gemitu gravis; imaque longo
 Illa singultu tendunt: it naribus ater
 Sanguis; et obsessas fauces premit aspera lingua.
 Profuit inserto latices infundere cornu
 Lenæos; ea visa salus morientibus una: 510
 Mox erat hoc ipsum exitio; furiiisque refecti
 Ardebant, ipsique suos, jam morte sub ægrâ,
 (Di meliora piis, erroremque hostibus illum)
 Discissos nudis laniabant dentibus artus.
 Ecce autem duro fumans sub vomere taurus 515
 Concidit, et mistum spumis vomit ore cruorem,
 Extremosque ciet gemitus. It tristis arator,
 Mœrentem abjungens fraternâ morte juvenicum,
 Atque operè in medio defixa relinquit aratra. 520

TRANSLATION.

hang down; there intermitting Sweat *breaks out*, and that too cold at the Ap-
 proaches of Death: His Skin withered, feels hard, and in handling resists the
 Touch. These Symptoms they give before Death in the first Days of their
 Illness. But if in Process of Time the Disease begins to rankle, then are their
 Eyes inflamed, and the Breath fetched from the Bottom of the Breast is some-
 times mixed with a heavy Groan; and with a long Sob they distend their in-
 most Bowels: Black Blood gushes from their Nostrils; and the rough Tongue
 clings to their choaked up Jaws. At first it was of Service to * pour Wine down
 their Throats; this appeared the sole Remedy for them dying: Soon after,
 this very Thing proved their Destruction; and being recruited they burned with
 hideous Rage; and they themselves, now † in the Agonies of Death, (the Gods
 award better Things to the Good, and such ‡ Frenzy to our Foes!) tore their
 own mangled Limbs with their naked Teeth. Lo the Bull too smoking under
 the oppressive Share drops down, and vomits out of his Mouth Blood mingled
 with Foam, and fetches his last Groans. The Ploughman, unyoking the Steer
 that mourns his Brother's Death, goes away sad, and in the midst of his Work

* To pour in Lenæan Liquors from a Horn put into their Mouths. † At the Approach of
 painful Death. ‡ Errorum answers to the Greek σφάλματα, which signifies either error or clades.

NOTES.

Sweat was particularly about their Neck and
 Ears, as Lucretius also has observed:

Sudorisque madens per collum splendidus humer.

501. *Areret pellis.* The Dryness of the Skin
 seems inconsistent with the Sweating just men-
 tioned. We must therefore understand the
 Poet, not to mean that all these Symptoms
 were found in every Horse, but that they were
 variously affected.

514. *Discissos nudis laniabant dentibus artus.*
 The Word *nudis*, says Dr. Trapp, seems to
 imply, that, by tearing their Flesh, they at the
 same time tore the Gums from their Teeth.
Philargyrius says, *Ut sanitate exprimeret, ad-
 jecit nudis.* That is, to denote the filthy Sight
 of their Gums being ulcerated and rotted away
 from their Teeth.

525. *Quid*

Non umbræ altorum nemorum, non mollia possunt
Prata movere animum, non qui per saxa volutus
Purior electro campum petit amnis: at ima
Solvuntur latera, atque oculos stupor urget inertes;
Ad terramque fluit devexo pondere cervix.

Quid labor, aut benefacta juvant? quid vomere
terras

525

Invertisse graves? atqui non Massica Bacchi
Munera, non illis epulæ nocuere repostæ.
Frondebis, et victu pascuntur simplicis herbæ:
Pocula sunt fontes liquidi, atque exercita cursu
Flumina; nec somnos abrumpt cura salubres. 530

Tempore non alio dicunt regionibus illis
Quæritas ad sacra boves Junonis; et uris
Imparibus ductos alta ad donaria currus.

Ergo ægrè rastris terram rimantur, et ipsis
Unguibus infodiunt fruges: montesque per altos
Contentâ cervice trahunt stridentia plaustra. 536

Non lupo insidias explorat ovilia circum,
Nec gregibus nocturnus obambulat: acrior illum
Cura domat. Timidi damæ, cervique fugaces,
Nunc interque canes et circum tecta vagantur. 540

illum, Timidi damæ fugacesque cervi nunc vagantur inter canes et circum tecta.

Non umbræ altorum nemorum, non mollia prata possunt movere ejus animum, non amnis, qui volutus per saxa purior electro petit campum: at ejus ima latera solvantur, atque stupor urget inertes oculos; cervixque fluit ad terram devexo pondere. Quid labor, aut benefacta collata homini juvant? Quid prodest invertisse graves terras vomere? Atqui non Massica munera Bacchi, non epulæ repostæ nocuere illis. Pascuntur frondibus, et victu simplicis herbæ: pocula sunt liquidi fontes, atque flumina exercita cursu; nec cura abrumpt salubres somnos. Dicunt, non alio tempore, boves fuisse quæritas illis regionibus ad sacra Junonis, et ejus currus fuisse ductos ad alta donaria ab imparibus uris. Ergo agricolæ ægrè rimantur terram rastris, et infodiunt fruges unguibus ipsis, trahuntque stridentia plaustra contentâ cervice per altos montes. Lupus non explorat insidias circum ovilia, nec nocturnus obambulat gregibus: acrior cura domat

TRANSLATION.

leaves the Plough fixed down in the Earth. Neither the Shades of the deep Groves, nor the soft Meadows can affect his Mind, nor the River which rolling over the Rocks glides to the Plain more pure than Amber: But his deep Sides grow lank, Deadness rests upon his heavy Eyes; and his Neck with unweildy Weight droops to the Ground. What do their Labours or good Offices now avail them? What their having turned the heavy Lands with the Share! Yet they never injured themselves by the * rich Gifts of Bacchus, nor by sumptuous Banquets. They feed on Leaves, and the Nourishment of simple Herbs: the crystal Springs and † running Rivers are their Drink, and no Care interrupts their healthful Slumbers. Then, and at no other Time, they tell us that Kine were wanting in those Regions for Juno's sacred Rites, and that the Chariots were drawn to her lofty Shrine by Buffaloes ill-matched. Therefore with painful Labour they tear the Ground with Harrows, and with their very Nails set the Corn, and over the high Mountains drag the creaking Waggon with their strained Necks. The Wolf now meditates no Ambuscades around the Folds, nor prowling roams about the Flocks by Night: A sharper Care subdues him. The timorous Does and fugitive Stags now saunter among the Dogs, and about

* Massici, i. e. of Massie or Campanian Wine. † Exercised with running.

NOTES.

525. *Quid labor, &c.* These six Lines are | rather have been the Author of them, than to
so admired by Scaliger, that he says, he had | have had the Favour of Cræsus or Cyrus.

U

541. Jam

Jam fluctus proluit prolem immensæ maris, et omne genus nativum in extremo litore, ceu naufraga corpora: phocæ insolitæ fugiunt in flumina phocæ. Et viperæ moritur frustra defensa curvis latebris, et hydri attoniti squammis astantibus. Aer non est æquus avibus ipsis, et illæ præcipites relinquunt vitam sub altâ nube. Præterea, nec jam refert pabula mutari, artesque modendi quæsitæ nocent: magistri medicinæ Phillyrides Chiron, Amythaoniusque Melampus cœssere. Et pallida Tisiphone, emissa Stygiis tenebris in lucem, fovit: agitque morbos metumque ante se, surgensque in dies effert avidum caput altius. Amnes, arentesque ripæ, supinique colles, sonant balatu pecorum, et crebris mugitibus. Jamque Tisiphone dat stragem catervatim, atque in stabulis ipsa aggerat cadavera dilapsa turpi tabo: donec discant tegere ea humo, ac abscondere ea foveis.

Jam maris immensi prolem, et genus omne natantum,

Litore in extremo, ceu naufraga corpora, fluctus Proluit: insolitæ fugiunt in flumina phocæ.

Interit et curvis frustra defensa latebris

Vipera, et attoniti squammis astantibus hydri. 545

Ipsis est aer avibus non æquus: et illæ

Præcipites altâ vitam sub nube relinquunt.

Præterea, nec jam mutari pabula refert;

Quæsitæque nocent artes: cessere magistri, Phillyrides Chiron, Amythaoniusque Melampus.

Sævit et in lucem Stygiis emissa tenebris 551

Pallida Tisiphone: morbos agit ante metumque;

Inque dies avidum surgens caput altius effert.

Balatu pecorum, et crebris mugitibus amnes,

Arentesque sonant ripæ, collesque supini: 555

Jamque catervatim dat stragem, atque aggerat ipsis

In stabulis turpi dilapsa cadavera tabo:

Donec humo tegere, ac foveis abscondere discunt.

TRANSLATION.

the Houses. Now the Waves wash out upon the Extremity of the Shore the Breed of the immense Ocean, and all the † scaly Race, like shipwrecked Bodies: And Sea-calves fly to the Rivers *their unusual Haunt*. The Viper too, in vain defended by her winding Den, expires, and the astonished Water-snakes erecting their Scales *expire*. To the very Birds the Air becomes unkindly, and they falling headlong leave their Lives beneath the lofty Cloud.

Nor moreover avails it now *the Cattle* to have their Pasture changed; the medicinal Arts to which they had Recourse prove noxious: The *able Masters in the Science* failed, Chiron, the Son of Phillyra, and Melampus, the Son of Amythaon. Pale Tisiphone, sent from the Stygian Gloom to Light, rages: Drives before her Diseases and Dismay; and daily rising higher exalts her baneful Head. With *plaintive* Bleating of the Flocks, and frequent Lowings, the Rivers, the withered Banks, and sloping Hills resound: And now by Doves and Flocks she deals Destruction, and in the very Stalls heaps up Carcasses rotting away with foul Contagion: Till they learn to bury them in the Ground, and

† The Race of swimming Creatures.

NOTES.

541. Jam maris immensi prolem. The Poet here contradicts Aristotle, who says, that a pestilential Disease does not seem ever to invade Fishes.

550. Phillyrides Chiron, Amythaoniusque Melampus. Chiron was the Son of Saturn and Phillyra; he instructed Æsculapius in Physic, Hercules in Astronomy, and Achilles in Music. Melampus again was the Son of Amythaon and Doris; a famous Physician and Soothsayer.

They lived before the Argonautic Expedition. Hence Mr. Martin infers, that the Plague here described happened not less than five hundred Years before the famous Plague of Athens; viz. in the Age of Chiron and Melampus. But I incline rather to think with others that the Names of these two famed Physicians are here put for the famous Masters of Physic in general; and those who were skilled in Divination; and mean no more, than that all the

Nam neque erat coriis usus ; nec viscera quisquam
Aut undis abolere potest, aut vincere flammâ : 560
Nec tondere quidem morbo illuvieque peresa
Vellera, nec telas possunt attingere putres.
Verùm etiam, invisos si quis tentârat amictus,
Ardentes papulæ, atque immundus olentia sudor
Membra sequebatur : nec longo deinde moranti
Tempore, contactos artus facer ignis edebat. 566

*Nam neque erat illis usus co-
riis eorum : nec quisquam potest
aut abolere viscera eorum un-
dis, aut vincere ea flammâ.
Nec quidem possunt tondere vel-
lera peresa morbo illuvieque, nec
atingere putres telas. Verùm
etiam si quis tentârat invisos
amictus, ardentes papulæ, atque
immundus sudor sequebatur olen-
tia membra : deinde facer ignis
edebat contactos artus illi mo-*

vanti dimittere eos amictus, nec longo tempore.

TRANSLATION.

hide them in Pits. For neither were their Hides for Use ; nor could any cleanse their Flesh with Water, or * purge it by Fire : Nor dare they so much as shear the Fleeces corrupted with Disease and filthy Sores, nor touch the putrid Stuffs. But yet, if any one tried the odious Vestments, fiery Blains and filthy Sweat overspread his noisome Body : And then, no long Time intervening, the pestilential Fire preyed upon his infected Limbs.

* Aut vincere flamma, Or conquer and correct the Infection by Fire.

NOTES.

the Methods of Cure, all Religion, and Applications to the Gods by sacred Rites, proved ineffectual.

559. *Viscera.* The Flesh in general. See the Note on *Æn.* V. 103.

562. *Telas.* There is no Occasion for explaining this with Dr. Trapp, of the Wool ; for it appears from what follows, that some of that infected Wool was actually made into Garments, which consequently must first have been wrought in the Loom. So that the Meaning of the whole Passage is, That they were forced at length to abstain even from shearing the Fleeces, or touching the Wool, because those who had done so, especially those who had worn any of that Cloth, had been such miserable Sufferers thereby.

564. *Ardentes papulæ.* Seems, as Mr. Martin observes, to mean Carbuncles, which are enumerated among the Symptoms of a Pestilence, and are described to be a small Pimple, which on the Wasting of its Liquor becomes a crusty Tubercle, encompassed with a Circle as red as Fire, rising at first with an Itching, and afterwards being accompanied with a vehement Pain and intense Heat.

566. *Sacer ignis.* Seems to mean an Erysipelas, or St. Antony's Fire. Thus also Lucretius :

*Et simul, ulceribus quasi inustis, omne rubens
Corpus, ut est per membra facer cum diditus
ignis.*

P. VIRGILII MARONIS GEORGICA.

LIBER IV.

ORDO.

*Protinus exsequar cœlestia dona
aërii mellis. Aspice etiam hanc
partem Georgicorum, Mæcenas.
Dicam spectacula levium rerum
admiranda tibi, magnanimosque
duces apum, moresque totius gen-
tis ordine, et studia, et populos,
et prælia eorum.*

PROTINUS aërii mellis cœlestia dona
Exsequar. Hanc etiam, Mæcenas, aspice
partem.

Admiranda tibi levium spectacula rerum,
Magnanimosque duces, totiusque ordine gentis
Mores, et studia, et populos, et prælia dicam. 5

TRANSLATION.

NEXT will I set forth the heavenly Gift of aerial Honey. Vouchsafe, Mæcenas, thy Regard to this Part too of my Work. I'll sing a Spectacle worthy of your Admiration, tho' of Things minute; the magnanimous Leaders, the Manners and Employments, the Tribes and Battles of the whole Race in

NOTES.

Virgil has taken care to raise the Subject of the *Georgics*: In the first Part he has only dead Matter on which to work. In the second he just steps on the World of Life, and describes that Degree of it, which is to be found in Vegetables. In the third he advances to Animals. And in the last singles out the Bee, which may be reckoned the most sagacious of them, for his Subject.

In this *Georgic* he shews us what Station is most proper for the Bees, and when they begin to gather Honey: How to call them home when they swarm; and how to part them when they are engaged in Battle. From hence

he takes Ocasion to discover their different Kinds; and, after an Excursion, relates their prudent and politic Administration of Affairs, and the several Diseases that often rage in their Hives, with the proper Symptoms and Remedies of each Disease. In the last Place he lays down a Method of repairing their Kind, supposing their whole Breed lost; and gives at large the History of its Invention.

1. *Aërii mellis.* Honey is called *airy*, because, according to the Opinion of *Aristotle* and others of the Ancients, it came from the Dews that are engendered in the Air.

In tenui labor, at tenuis non gloria; si quem
Numina læva sinunt, auditque vocatus Apollo.

Principio sedes apibus statioque petenda,
Quò neque sit ventis aditus, (nam pabula venti
Ferre domum prohibent) neque oves hædique
petulci

Floribus insultent, aut errans bucula campo
Decutiat rorem, et surgentes atterat herbas.

Absint et picti squalentia terga lacerti
Pinguibus à stabulis, meropesque, aliæque volucres;
Et manibus Progne pectus signata cruentis.

Omnia nam latè vastant, ipsasque volantes
Ore ferunt, dulcem nidis immitibus escam.

At liquidi fontes, et stagna virentia musco
Adsint, et tenuis fugiens per gramina rivus;

Palmaque vestibulum aut ingens oleaster obumbret:
Ut, cum prima novi ducent examina reges
Vere suo, ludetque favis emissa juventus,

*Labor est in tenui argumento,
at gloria non est tenuis; si læ-
va numina sinunt quoniam scrip-
torem exequi id, Apolloque vo-
catus audit eum. Principio,
sedes statioque est petenda api-
bus, quò neque sit aditus ven-
tis, (nam venti prohibent ut
ferre pabula domum) neque oves
petulcique hædi insultent flori-
bus, aut bucula, errans campo,
decutiat rorem, et atterat sur-
gentes herbas. Et lacerti, picti
quoad squalentia terga, absint à
pinguibus stabulis apum, me-
ropesque, aliæque volucres; et
Progne signata quoad pectus
cruentis manibus absint ab iis.
Nam vastant omnia latè, ferunt-
que volantesque apes ipsas cum
futura dulcem escam immitibus
nidis. At liquidi fontes, et
stagna virentia musco, et tenuis
rivus, fugiens per gramina, ad-
sint; palmaque, aut ingens o-
leaster obumbret vestibulum: ut,
cum novi reges ducent prima examina suo vere, juventusque, emissa favis, ludet,*

cum novi reges ducent prima examina suo vere, juventusque, emissa favis, ludet,

TRANSLATION.

Order. Laborious Essay on a mean Subject! But not mean the Praise; if the
adverse Deities permit any one to execute the Task, and Apollo invoked
hear.

First, a Seat and Station must be sought for the Bees, where neither Winds
may have Access, for the Winds hinder them from carrying home their Food,
nor Sheep and frisky Kids may insult the Flowers, or Heifer, straying in the
Plain, spurn off the Dews, and bruise the rising Herbs.

And let the Lizards with speckled scaly Backs be far from the rich Hives,
and Wood-peckers, and other Birds; and Progne, whose Breast is stained with
her bloody Hands. For they lay all Things waste around, and in their Mouths
bear away the Bees themselves while on the Wing, a sweet Morfel for their mer-
ciless Young. But let clear Springs, and Pools edged with green Moss be near,
and a small Rivulet swiftly running through the Meads; and let a Palm or
stately Wild-olive overshade the Entrance: That, when the new Kings shall
lead forth the first Swarms in their own Spring, and the Youth sport it issu-

NOTES.

7. *Læva*. Adverse, or, as others render it,
auspicious, for the Word is used in either
Sense.

15. *Manibus Progne pectus signata cruentis*.
Progne and Philomela, according to Mythology,
were the Daughters of Pandion, King of A-
thens. Progne was married to Tereus, King of
Thrace, by whom she had a Son named Irys,
Tereus afterwards violated Philomela, and cut
out her Tongue, to prevent her telling her
Sister: She found Means however to discover

his Wickedness; to revenge which the two
Sisters murdered Irys, and gave his Flesh to his
Father to eat. When the Banquet was over,
they produced the Head of the Child, to shew
Tereus in what Manner they had entertained
him. He, being highly enraged, pursued them
with his drawn Sword, and was transformed
into a Hooper (*Upupa*) Philomela into a Night-
ingale, Progne into a Swallow, which has the
Feathers of its Breast stained with Red; and
Irys into a Pheasant.

*vicina ripa invitet eas decedere
calori, obviaque arbor teneat eas
frondentibus hospitibus. Conjice
transversas salices, et grandia
fata in medium humorem, seu
humor stabit iners, seu profluat,
ut possint consistere his veluti
arboris pontibus, et pandere alas
ad asperum solem; si fortè
præceps Euris sparserit eas mor-
tantes, aut immerferit Neptuno.
Circum hæc virides casæ, et
serpylla olentia latè, et copia
thymbræ spirantis graviter flo-
rent: violariæque bibant irri-
guum fontem. Autem alvearia
ipsa, seu fuerint suta tibi ca-
vatis corticibus, seu fuerint tuc-
ta lento vimine, habeant angus-
tos aditus; nam hiems cogit
mella frigore, calorque remittit
eandem liquefacta: utraque vis
est pariter metuenda apibus:
neque illæ apes nequicquam cer-
asium linunt tenuia spiramenta
curâ in tellis, explentque oras
fuso et floribus; servantque
gluten, collectum ad hæc munera
ipsa, lentius et visco, et pice Phrygiæ Idæ. Sæpe etiam fouere larem sub terrâ, effossis latebris,
(si fama est vera)*

Vicina invitet decedere ripa calori,
Obviaque hospitibus teneat frondentibus arbor.
In medium, seu stabit iners, seu profluat humor,
Transversas salices et grandia conjice saxa; 26
Pontibus ut crebris possint consistere, et alas
Pandere ad æstivum solem; si fortè morantes
Sparserit, aut præceps Neptuno immerferit Euris.
Hæc circum casæ virides, et olentia latè 30
Serpylla, et graviter spirantis copia thymbræ
Floreat: irriguumque bibant violaria fontem.
Ipsa autem seu corticibus tibi suta cavatis,
Seu lento fuerint alvearia vimine texta,
Angustos habeant aditus; nam frigore mella 35
Cogit hiems, eademque calor liquefacta remittit:
Utraque vis apibus pariter metuenda: neque illæ
Nequicquam in tectis certatim tenuia cerâ
Spiramenta linunt, fucoque et floribus oras 39
Explent; collectumque hæc ipsa ad munera gluten,
Et visco et Phrygiæ servant pice lentius Idæ.
Sæpe etiam effossis (si vera est fama) latebris,

TRANSLATION.

ing from the Hives, the neighbouring Bank may invite them to withdraw from the Heat, and the Tree just in their Way may receive them in its leafy Shelter. Into the midst of the neighbouring Water, whether it stagnates idle, or purling runs, throw Willows across and huge Stones; that they may rest upon frequent Bridges, and spread their Wings to the Summer Sun, if the impetuous East-wind has by chance dispersed those that lag behind, or immersed them in the Flood. Around these Places let green Casia, and far-smelling wild Thyme, and Store of strong-scented Savory, flower: And let Beds of Violets drink an irriguous Fountain.

But as for your Hives themselves, whether they be compacted of hollow Bark, or wove with limber Osier, let them have their Inlets narrow; for Winter congeals the Honey with its Cold, and the Heat melts and dissolves the same: Either Force is equally dreaded by the Bees: Nor is it in vain they smear with Wax the minute Vents in their Houses, and fill up the Edges with Fucus and Flowers, and preserve for those very Uses collected Glue more clinging than Birdlime, or the Pitch of Phrygian Ida. Often too, if Fame be true, they have cherished

NOTES.

30. *Casæ*. See the Note on Book II. 213. Some take the Casia to be the same with Rosemary: But Columella, speaking of the Plants which ought to grow about an Apiary, mentions Casia and Rosemary as two different Plants. *Nam sunt etiam remedio languentibus cybisi, tunc deinde casæ, atque pini, et rosma-
rinus.*

39. *Fuco*. The fucus is properly a sort of Sea-weed, which was anciently used in dying, and in colouring the Faces of Women. Hence all kind of daubing obtained the Name of Fucus.

Sub terrâ fovere larem: penitusque repertæ
Pumicibusque cavis, exesæque arboris antro.

Tu tamen et lævi rimosa cubilia limo

Unge, fovens circum, et raras superinjice frondes. 45

Neu propius testis taxum sine; neve rubentes

Ure foco caneros; altæ neu crede paludi:

Aut ubi odor cœni gravis, aut ubi concava pulsu

Saxa sonant, vocisque offensa resultat imago. 50

Quod superest, ubi pulsam hiemem sol aureus egit

Sub terras, cœlumque æstivâ luce reclusit;

Illæ continuò saltus silvasque peragrant,

Purpureosque metunt flores, et flumina libant

Summa leves. Hinc, nescio quâ dulcedine lætæ, 55

Progeniem nidusque foveat: hinc arte recentes

Excudunt ceras, et mella tenacia fingunt.

Hinc ubi jam emissum caveis ad sidera cœli

Nare per æstatem liquidam suspexeris agmen,

Obscuramque trahi vento mirabere nubem; 60

Contemplator: aquas dulces, et frondea semper

Tecta petunt: huc tu jussos asperge saporis,

dulces aquas et frondea tecta: tu asperge jussos saporis huc,

penitusque sunt repertæ cavissimæque pumicibus, antroque cœni arboris. Tamen tu et unge rimosa cubilia circum lævi limo fovens eas, et superinjice raras frondes cubilibus. Neu propius testis taxum esse propius testis taxum, neve juxta ure rubentes caneros foco; neu crede altæ paludi: aut ubi odor gravis cœni est, aut ubi concava saxa sonant pulsu sonitus, imagoque vocis offensa resultat. Quod superest, ubi aureus sol egit hiemem pulsam sub terras, reclusitque cœlum æstivâ luce; continuò illæ apes peragrant saltus silvasque, metuntque purpureos flores, et leves libant summa flumina. Hinc illæ, nescio quâ dulcedine lætæ, foveat suam progeniem nidusque: hinc excudunt recentes ceras arte, et fingunt tenacia mella. Hinc ubi jam suspexeris agmen apium, emissum caveis, nare ad sidera cœli per liquidam æstatem, obscuramque nubem earum trahi vento; tu contemplator: semper petunt

TRANSLATION.

their Families in Cells dug under Ground; and have been found deep down in hollow Pumice-stones, and the Cavity of a rotten Tree. But do thou, to keep them warm, daub their chinky Chambers round with smooth Mud, and strew it thinly over with Leaves. Nor suffer a Yew near their Lodges; nor burn in the Fire the reddening Crabs; nor trust them to a deep Fen: Or where a noisome Smell of Mud, or where hollow Rocks re-echoe to the impulsive Sound, and the struck Image of the Voice rebounds.

For what remains, when the golden Sun has driven the Winter under Ground, and opened the Heavens with Summer Light; they forthwith traverse the Lawns and Woods, crop the empurpled Flowers, and lightly skim the Surface of the Streams. Hence, gladdened with I know not what agreeable Sensation, they grow fond of their Offspring and young Breed: Hence they labour out with Art new waxen Cells, and form the clammy Honey. In consequence of this, when now you shall behold the Swarm issued from their Hives into the open Air, swim through the serene Summer Sky, and the blackening Cloud driven about by the Wind, mark them well: They always seek the Waters and leafy Co-

NOTES.

43. *Fovere larem.* The common Reading is *fovere*, but, as Mr. Martin justly observes, it seems to be a Tautology to say *fovere effossis latebris*. It is *fovere* in the Medicean and King's Manuscripts: And the same Reading is admitted by *Heinsius* and *Masovicius*.

57. *Excudunt ceras.* The Word *excudunt* is a Metaphor taken from the Smith, who strikes out, *excudit*, Instruments of Iron. In like Manner he compares the Bees busied in their several Works, to the *Cyclops* labouring at the Anvil, Verse 170.

*trita melisphylla; et ignobile
gramen cerintiba: cique tinnit-
tus, et quate cymbala Cybeles
matris Deorum circum. Ipsae
confident medicatis sedibus; ip-
sae condent sese in intima cuna-
bula suo more. Autem sin exier-
int ad pugnam; (nam saepe
discordia incescit duobus regibus
magno motu) continuè licet præ-
sciscere longè animosque vulgi,
et corda trepidantia bello: nam-
que ille Martius canor rauci
aeris increpat eas morantes, et
vox imitata fractos sonitus tu-
barum auditur. Tum trepidæ
cœunt inter se, coruscantque
pennis, exacuuntque spicula ros-
tris, aptantque lacertos, et dense
miscentur circa regem, atque ad
opæ prætoris ipsa, vocantque
hostem magnis clamoribus. Er-
go, ubi sunt noctæ sudum, ver,
gustantque campos, erumpunt
glotis, concurritur: sonitus fit
in alto æthere: missæ glome-
rantur in magnam orbem,*

*Trita melisphylla, et cerinthæ ignobile gramen:
Tinnitusque cie, et Matris quate cymbala circum.
Ipsæ confident medicatis sedibus; ipsæ 65
Intima more suo sese in cunabula condent.*

*Sin autem ad pugnam exierint; (nam sæpe
duobus*

*Regibus incescit magno discordia motu)
Continuèque animos vulgi, et trepidantia bello
Corda licet longè præsciscere: namque morantes 70
Martius ille æris rauci canor increpat; et vox
Auditur, fractos sonitus imitata tubarum.
Tum trepidæ inter se cœunt, pennisque coruscant;
Spiculaque exacuunt rostris, aptantque lacertos:
Et circa regem atque ipsa ad prætoris densæ 75
Miscentur, magnisque vocant clamoribus hostem.*

*Ergo, ubi ver noctæ sudum, camposque patentes,
Erumpunt portis, concurritur: æthere in alto
Fit sonitus: magnum missæ glomerantur in or-
bem;*

TRANSLATION.

verts: Here sprinkle the *fragrant* Juices that are prescribed, bruised Baum, and the vulgar Herb of Honey-wort: Awake the tinkling Sounds, and beat the Cymbals of Mother Cybele round. They of themselves will settle on the medicated Seats; they of themselves after their Manner will retreat into the inmost Chambers.

But if they shall go forth to Battle; for often Discord with huge Commotion seizes two *rival* Kings, you may from the Beginning know long before-hand both the Animosity of the Populace, and their Hearts in Trepidation for War: For that martial Clang of hoarse Brass renuzes the Ladders, and a Voice is heard resembling the Trumpets broken Sounds. Then in a Hurry they assemble together, quiver with their Wings, sharpen their Stings with their Beaks, fit their Claws, croud thick around their King and to his Pavilion, and with loud Hummings challenge the Foe.

As soon therefore as they find the vernal Sky serene, and the Fields of Air open, forth they rush from their Gates; they join Battle: Buzzing Sounds arise in the Sky above: Mingled they cluster in a mighty Round, and fall headlong: Hail rains not thicker from the Air, nor such Quantities of Acorns from the

NOTES.

63. *Melisphylla.* Melisphyllon seems to be a Contraction of Melisophyllon, the Bee-herb, and is thought to be the same with what is called by a Latin Name *Apicifrum*. The Description given of it by *Dioscorides* agrees very well with the *Melissa* or Baum so common in English Gardens.

63. *Cerintba.* The Name of this Plant is derived from *κηρίον*, a Honeycomb; because the Flower abounds with a sweet Juice like

Honey; and is therefore called *Honey-wort* in English. This Herb grows common in Italy, whence the Poet calls it *ignobile gramen*.

75. *Prætoris.* Virgil here calls the Cells of the Kings poetically *Prætoris*, by a Metaphor taken from the Roman Camp, where his Pavilion who had the Command of the War (an Office that belonged at first to the Prætor, and afterwards was vested in the Consul) had the Name of *Prætorium*.

Præcipitesque cadunt : non densior aëre grando, 80
Nec de concussâ tantum pluit ilice glandis.
Ipsi per medias acies, insignibus alis,
Ingentes animos angusto in pectore versant :
Utique adeò obnixi non cedere, dum gravis aut hos,
Aut hos versa fugâ victor dare terga subegit. 85
Hi motus animorum, atque hæc certamina tanta,
Pulveris exigui jactu compressa quiescent.

Verùm ubi ductores acie revocaveris ambos ;
Deterior qui visus, eum, ne prodigus obsit,
Dede neci : melior vacuâ sine regnet in aulâ. 90
Alter erit maculis auro squalentibus ardens :
(Nam duo sunt genera) hic melior, insignis et ore,
Et rutilis clarus squamis : ille horridus alter
Desidiâ, latamque trahens inglorius alvum.

Ut binæ regum facies, ita corpora gentis. 95
Namque aliæ turpes horrent ; ceu pulvere ab alto
Cum venit, et terram sicco spuit ore viator
Aridus : elucent aliæ, et fulgore coruscant,
Ardentes auro, et paribus lita corpora guttis.
Hæc potior soboles : hinc cœli tempore certo 100

sicco ore : aliæ elucent, et coruscant fulgore, ardentes auro, et corpora sunt lita paribus guttis. Hæc soboles est potior : hinc premet dulcia mella certo tempore cœli :

caduntque præcipites : non densior grando pluit aëre, nec tantum glandis pluit de concussâ ilice. Reges ipsi, volantes per medias acies, insignibus alis, versant ingentes animos in angusto pectore : usque adeò obnixi non cedere, dum gravis victor subegit aut hos aut hos dare terga versa fugâ. Hi motus animorum, atque hæc tantâ certamina, compressa jactu exigui pulveris, quiescent. Verùm ubi revocaveris ambos ductores acie ; qui fuerit visus deterior bello, dede eum neci, ne prodigus obsit consumendo cibos : sine ut melior bello regnet in vacuâ aulâ. Alter erit ardens maculis squalentibus auro : (nam sunt duo genera) hic est melior, et insignis ore, et clarus rutilis squamis : ille alter est horridus desidiâ, ingloriusque trahens latam alvum. Ut facies regum sunt binæ, ita corpora gentis sunt. Namque aliæ apes turpes horrent, ceu cum aridus viator venit ab alto pulvere, et spuit terram.

TRANSLATION.

shaken Oak. The Kings themselves amidst the Hosts, distinguished by their Wings, exert mighty Souls in little Bodies : Obstinate determined not to yield, till the dread Victor has compelled either these or those to turn their Backs in Flight. These Commotions of their Minds, and this so mighty Fray, quashed by the Throw of a little Dust, will cease.

But, when you have recalled both Leaders from the Battle, put him to Death that appears the baser, lest by idle Prodigality he do hurt : And suffer the more valorous King to reign in the Court without a Rival. The one will glow with refulgent Spots of Gold : For there are two Sorts, this is the better, distinguishable both by his Make, and conspicuous with glistering Scales : The other is horribly deformed with Sloth, and ingloriously drags a large Belly.

As the Kings are of two different Figures, so are the Bodies of their People. For the one looks hideously ugly ; as when a parched Traveller comes from a deep dusty Road, and spits the Dirt out of his dry Mouth : The others shine and sparkle with Brightness, burnished with Gold, and their Bodies spangled with equal Drops. This is the better Breed : From these at the stated Season

NOTES.

91. *Squalentibus.* Servius renders it *splendens*, and derives the Word from *squama*. Nam si à squalore est, says he, *sordidum signi-*

ficat. It seems to signify speckled or streaked with golden Marks like Scales.

nec tantum dulcia, quantum mella et liquida, et domitura durum saporum Bacchi. At cum examina volant incerta, luduntque caelo, contemnuntque favos, et relinquunt tecta frigida; prohibebis instabiles animos inani ludo. Nec est magnus labor prohibere eos; tu eripe alas regibus: non quisquam audebit ire altum iter, illis regibus cunctantibus, aut vellere signa è castris. Horti, halantes croceis floribus, invitent eas; et tutela Hellepontiaci Priapi, custos furum atque avium, cum falignâ falce, servet eas. Ipse, cui talia sunt curæ, ferens thymum pinosque de altis montibus, serat eas latè circum tecta apium. Ipse terat suam manum duro labore plantationis, ipse figat seraces plantas humo, et irriget amicos imbres. Atque equidem, ni jam, sub extremo fine laborum, traham vela, et festinem advertere proram terris;

Dulcia mella premes: nec tantum dulcia, quantum Et liquida, et durum Bacchi domitura saporum.

At cum incerta volant, cœloque examina ludunt,

Contemnuntque favos, et frigida tecta relinquunt; Instabiles animos ludo prohibebis inani. 105

Nec magnus prohibere labor; tu regibus alas

Eripe: non illis quisquam cunctantibus altum

Ire iter, aut castris audebit vellere signa.

Invitent croceis halantes floribus horti;

Et custos furum atque avium, cum falce falignâ 110 Hellepontiaci servet tutela Priapi.

Ipse thymum pinosque ferens de montibus altis,

Tecta serat altè circum, cui talia curæ:

Ipse labore manum duro terat: ipse seraces

Figat humo plantas, et amicos irriget imbres. 115

Atque equidem extremo ni jam sub fine laborum

Vela traham, et terris festinem advertere proram;

TRANSLATION.

of the Year you shall press the luscious Honey: Yet not so luscious as pure, and fit to correct the harsher Relish of the Grape.

But when the roving Swarms fly about and sport in the Air, disdain their Hives, and leave their Habitations cold; you shall restrain their unsettled Minds from their vain Play. Nor is there great Difficulty to restrain them; do you but clip the Wings of their Kings: Not one will dare, while they stay behind, to fly aloft, or pluck up the Standard from the Camp.

Let Gardens fragrant with Saffron Flowers invite them; and the Protection of Hellepontiac Priapus, the Averter of Thieves and Birds, with his Willow Scythe preserve them. Let him, who makes such Things his Care, bring Thyme himself and Pines from the high Mountains, to plant them far and wide about their Hives: Let him wear his Hands with the hard Labour: Set himself the fruitful Plants in the Ground, and water them with kindly Showers.

And here indeed, were I not just furling my Sails at the last Period of my Labours, and hasting to turn my Prow to Land; perhaps I might both

NOTES.

104. *Frigida tecta relinquunt.* Servius explains *frigida* by empty or inactive; Non opere, ut prius, ferventia. *Melle vacua alvearia, inoperosa:* In Opposition to what is said afterwards when their Activity is described, *fervet opus.*

108. *Vellere signa.* This Phrase was used by the Romans to express the Moving of their Camp. For, when they pitched their Camp, they stuck their Ensigns into the Ground before the General's Tent, and plucked them up when they decamped. Thus *Æn.* XI. 19.

Ubi primum vellere signa Annuerint Superi, pubemque educere castris.

111. *Hellepontiaci servet tutela Priapi.* The Statue of Priapus was commonly set up in Gardens, to protect them from Thieves, and to scare away the Birds. So that the Meaning is, that they should be invited by such Gardens as deserve to be under the Protection of that Deity.

111. *Hellepontiaci.* Priapus was chiefly worshiped at *Lampsacum*, a City on the *Hellepont*, 119. *Biferi-*

Forſitan et, pingues hortos quæ cura colendi
Ornaret, canerem, biſerique roſaria Pæſti;
Quoque modo potis gauderent intyba rivis; 120
Et virides apio ripæ; tortuſque per herbam
Crefceret in ventrem cucumis: nec ſera comantem
Narciſſum, aut flexi tacuiſſem vimen acanthi.
Pallentefque ederas, et amantes litora myrtos.
Namque ſub Oebaliæ memini me turribus altis,
Quà niger humectat flaventia culta Galeſus, 126
Corycium vidiffe ſenem, cui pauca relictæ
Jugera ruris erant; nec fertilis illa juvencis,
Nec pecori opportuna ſeges, nec commoda Baccho.
Hic rarum tamen in dumis olus, albaque circum
Lilia, verbenafque premens, veſcumque papaver,
Regum æquabat opes animis: ſerâque revertens
Noctè domum, dapibus menſas onerabat inemtis.
Primus vere roſam, atque autumnò carpere poma;
Et cum triſtis hiems etiam nunc frigore ſaxa 135
Rumperet, et glacie curſus frænaret aquarum;

forſitan et canerem, quæ cura
colendi ornaret pingues hortos,
roſariæque biſeri oppidi Pæſti;
quoque modo intyba gauderent
rivis potis, et apio viridas a-
pio, cucumifque, tortus per her-
bam, crefceret in ventrem: nec
tacuiſſem Narcifſum comantem
ſera, aut vimen flexi acanthi,
pallentefque ederas, et myrtos
amantes litora. Nam, ſub altis
turribus Oebaliæ, quâ niger flu-
vius Galeſus humectat flaven-
tia culta arva, memini me vi-
diſſe Corycium ſenem, cui erant
pauca jugera relictæ ruris; illa
ſeges nec fertilis juvencis, nec
opportuna pecori, nec commoda
Baccho. Tamen hic premens
rarum olus in dumis, albaque
lilia circum, verbenafque, veſ-
cumque papaver, æquabat opes
regum animis: revertentefque do-
mum ſerâ nocte, onerabat men-
ſas inemtis dapibus. Erat pri-
mus carpere roſam vere, atque
poma autumnò; et cum triſtis

hiems etiam nunc rumperet ſaxa frigore, et frænaret curſus aquarum glacie;

TRANSLATION.

ſing what Method of Culture would adorn rich Gardens, and the Roſe-beds of twice-blooming Pæſtum; and how Endive and verdant Banks of Paſſy delight in drinking the Rills; and how the Cucumber winding along the Graſs ſwells into a Belly: Nor had I paſſed in Silence the late-flowering Daſſodil, nor the Stalks of the flexile Acanthus, nor the pale Ivy, and the Myrtles that love the Shores. For I remember that, under the lofty Turrets of Oebalia, where black Galeſus moiſtens the yellow Fields, I ſaw an old Corycian, who had a few Acres of neglected Land; nor was the Soil rich enough for the Plough, nor proper for Flocks, nor commodious for Vines. Yet here among the Buſhes planting a few Pot-herbs, white Lillies, Vervain, and eſculent Poppies all around, he equalled in a contented Mind the Wealth of Kings, and, returning late at Night, loaded his Board with unbought Dainties. The firſt to gather the Roſe in Spring, and Fruits in Autumn; and even when ſad Winter now ſplit the Rocks with Cold, and bridled up the Current of the Rivers with Ice; in that very

NOTES.

*119. *Biſerique roſaria Pæſti.* Pæſtum, ſays Servius, is a Town in Calabria, where the Roſes blow twice a Year.

125. *Oebaliæ.* Tarentum, a City in the South of Italy; rebuilt by Pbalantus, who came from Oebalia or Laconia.

127. *Corycium.* Corycius here is either the Name of the old Man here ſpoken of, or ra-

ther the Name of his Country: For Corycius is the Name of a Mountain and City of Cilicia. Pompey had made War on the Cilicians, of which People ſome being received into Friendſhip, were brought by him, and planted in Calabria, about Tarentum. Virgil's old Man may therefore reaſonably be ſuppoſed to be one of Pompey's Cilicians.

ille jam tum tondebat comam mol-
lis acanthi, increpitans seram
æstatem, moranteſque Zephyros.
Ergo idem ſolebat primus a-
bundare fetis apibus, atque mul-
to examine earum, et cogere
ſpumantia mella preſſis favis:
erant illi tiliaæ atque uberrima
pinus: quotque pomis fertilis ar-
bor induerat ſe in novo flore,
tenebat totidem matura autumn.
Ille etiam diſtulit ſeras ulmos in
verſum, eduramque pyrum, et
ſpinos jam ferentes pruna, pla-
tanumque jam miniſtrantem um-
bras potantibus. Verùm equi-
dem ego ipſe, excluſus iniquis
ſpatiis, præterea hæc, atque re-
linquo talia memoranda poſt me ali-
is poetis. Nunc agè, expediam,
quas naturas Jupiter ipſe ad-
didit apibus: pro quâ mercede
conſequendâ, hæc ſecutæ canoros
ſonitus Curetum, crepitantia æ-
ra, pavere Jovem regem cœli ſub Dictæo antro.

Ille comam mollis jam tum tondebat acanthi,
Æſtatem increpitans ſeram, Zephyrosque morantes.

Ergo apibus fetis idem atque examine multo
Primus abundare; et ſpumantia cogere preſſis 140
Mella favis: illi tiliaæ, atque uberrima pinus:
Quotque in flore novo pomis ſe fertilis arbor
Induerat, totidem autumn matura tenebat.
Ille etiam ſeras in verſum diſtulit ulmos,
Eduramque pyrum, et ſpinos jam prima ferentes,
Jamque miniſtrantem platanum potantibus um-
bras. 146

Verùm hæc ipſe equidem, ſpatiis excluſus iniquis,
Prætereo, atque aliis poſt me memoranda relinquo.

Nunc agè, naturas apibus quas Jupiter ipſe
Addidit, expediam: pro quâ mercede, canoros 150
Curetum ſonitus crepitantiaque æra ſecutæ,
Dictæo cœli regem pavere ſub antro.

TRANSLATION.

Season he was cropping the Locks of the ſoft Acanthus, chiding the late Summer,
and the lingering Zephyrs.

He therefore was the firſt to abound with pregnant Bees, and numerous
Swarms; and to ſtrain the frothing Honey from the preſſed Combs: He had
Limes and Pines in great Abundance: And as many Fruits as the fertile Tree had
been cloathed with in early Bloſſom, ſo many it retained ripe in Autumn. He
too tranſplanted into Rows the late *far-grown* Elms, and hard Pear-trees, and
Sloe-trees now bearing Damſons, and the Plane now miniſtering Shade to
Drinkers. But theſe I for my Part wave, reſtrained by the narrow Bounds
I have preſcribed myſelf, and leave to others hereafter to record.

Come now, I will unfold the Qualities which Jupiter himſelf has implanted
in the Bees: For which Reward accompanying the ſhrill Sounds and tinkling
Braſs of the Curetes, they fed the King of Heaven under the Dictæan Cave.

NOTES.

139. *Ergo apibus fetis.* The Poet always
takes care, in his Digreſſions, not to forget the
principal Subject. Therefore he mentions in
this Place the Benefits which accrued to the
old *Corycian* from this extraordinary Care of his
Garden with reſpect to Bees.

144. *Seras ulmos.* *Rurus* renders *ſeras* by
tarde creſcentes, that are late of arriving to their
Growth. I rather think the Poet means *far*
grown, i. e. when they had ſtood ſo long in
the Ground as to be fit for tranſplanting: A-
greeable to what is ſaid of the other Trees here
mentioned. The Sloe-trees, when they were
ſo big as to bear Fruit, and the Planes, when ſo
large as to yield Shade, and form a Bower.

150. *Canoros Curetum ſonitus.* According to
the Fable, *Saturn* intended to have devoured
the Infant *Jupiter*, to avoid which he was
concealed among the *Curetes* in *Crete*, the Clan-
gor of whoſe brazen Armour and Cymbals, as
they danced, would drown his Cries. *Meliſſus*
is ſaid at that Time to have been King of
Crete, whoſe Daughters having nurſed *Jupiter*
with Goats Milk and Honey, hence aroſe the
Fable that *Jupiter* was nurſed by a Goat
named *Amalthea*, and by Bees, i. e. by the
Meliſſæ, the Daughters of King *Meliſſus*, which
in the Greek Language ſignifies Bees. For
which Service the Goat was placed by *Jupi-*
ter amongſt the Stars, and its Horn given to
the

Solæ communes natos, consortia tecta
 Urbis habent, magnisque agitant sub legibus ævum:
 Et patriam solæ, et certos novere penates: 155
 Venturæque hiemis memores, æstate laborem
 Experiuntur, et in medium quæsitâ reponunt.
 Namque aliæ victu invigilant. et fœdere pacto
 Exercentur agris; pars intra septa domorum,
 Narcissi lacrymam, et lentum de cortice gluten,
 Prima favis ponunt fundamina, deinde tenaces 161
 Suspendunt ceras; aliæ, spem gentis, adultos
 Educunt fetus; aliæ purissima mella
 Stipant, et liquido distendunt nectare cellas.
 Sunt, quibus ad portas cecidit custodia forti; 165
 Inque vicem speculantur aquas et nubila cœli:
 Aut onera accipiunt venientum; aut, agmine factò,
 Ignavum fucos pecus à præsepibus arcent.
 Fervet opus, redolentque thymo fragrantia mella.

Opus fervet, fragrantiaque mella redolent thymo.

Hæ solæ animalium habent communes natos, et consortia tecta urbis, agitantque ævum sub magnis legibus; et solæ novere patriam et certos penates: memoresque hiemis venturæ, experiuntur laborem æstate, et reponunt quæsitâ in medium. Namque aliæ invigilant victu, et pacto fœdere exercentur agris; pars, intra septa domorum, ponunt lacrymam Narcissi, et lentum gluten de cortice, prima fundamina favis, deinde suspendunt tenaces ceras; aliæ educunt adultos fetus, spem gentis; aliæ stipant purissima mella, et distendunt cellas liquido nectare. Sunt aliæ, quibus custodia ad portas cecidit forti; inque vicem speculantur aquas et nubila cœli, aut accipiunt onera venientum; aut, agmine factò, arcent fucos ignavum pecus à præsepibus.

TRANSLATION.

They alone of all the Animal Creation make their Young the public Care, share the Buildings of a City in common, and pass their Lives under inviolable Laws: And they alone have a Country of their own, and a fixed Abode. Mindful of the coming Winter, they experience Toil in Summer, and lay up their Acquisitions into the common Stock. For some are provident for Food, and by fixed Compact are employed in the Fields; some within the Inclosure of their Hives lay Narcissus' Tears, and clammy Gum from Bark of Trees for the first Foundation of the Combs, then build into Arches the viscid Wax; others bring up to their full Growth the Young, the Hope of the Nation; others condense the purest Honey, and distend the Cells with liquid Nectar. Some there are to whose Lot is fallen the Watching at the Gates, and these by turns observe the Waters and Clouds of Heaven: Or receive the Loads of those who return: or, forming a Band, drive from the Hives the Drones, a sluggish Generation. The Work is warmly plied, and the Honey smells fragrant of Thyme.

NOTES.

the Nymphs, with this Quality added to it, that whatever they wished for should flow to them copiously from that Horn. The Bees again, that before were no wiser than other Insects, were henceforth endued with an extraordinary Degree of Wisdom and Sagacity.

160. *Narcissi lacrymam.* The Flowers of the Narcissus or Daffodil form a Cup in the Middle. These Cups are supposed to contain the Tears of the Youth *Narcissus* who pined to

Death. To this *Milton* beautifully alludes in his *Lycidas*:

*Bid Amaranthus all his Beauty shed,
 And Daffodillies fill their Cups with Tears,
 To strew the Laureat Horse where Lycid lies.*

162. *Adultos educunt fetus.* Educendo adultos faciunt, they foster them till they be full grown. So *Servius* explains it: But the Words may also signify, they lead forth their full-grown Young.

Ac veluti, cum Cyclopes properant fulmina lentis massis, alii accipiunt redduntque auras taurinis follibus; alii tingunt stridentia æra lacu: Ætna gemit incudibus impositis: illi, inter sese, tollunt brachia magnâ vi in numerum, versantque ferrum tenaci forcipe. Non aliter, si licet componere parva magnis, innatus amor habendi mellis urget Cecropias apes, quamque suo munere. Oppida sunt curæ grandævæ, et munire favos, et fingere Dædala tecta. At minores natu fessæ referunt se multâ nocte, plenâ quoad crura thymo; pascuntur et arbuta passim, et glaucas salices, casiamque, rubentemque crocum, et pinguem tiliam, et ferrugineos hyacinthos. Quies operum est una omnibus, labor est unus omnibus. Manè ruunt portis, est nusquam mora. Rursus,

*Ac veluti, lentis Cyclopes fulmina massis 170
Cum properant, alii taurinis follibus auras
Accipiunt redduntque; alii stridentia tingunt
Æra lacu: gemit impositis incudibus Ætna:
Illi inter sese magnâ vi brachia tollunt
In numerum, versantque tenaci forcipe ferrum. 175
Non aliter, si parva licet componere magnis,
Cecropias innatus apes amor urget habendi,
Munere quamque suo. Grandævæ oppida curæ,
Et munire favos, et Dædala fingere tecta.
At fessæ multâ referunt se nocte minores, 180
Crura thymo plenæ; pascuntur et arbuta passim,
Et glaucas salices, casiamque, crocumque rubentem,
Et pinguem tiliam, et ferrugineos hyacinthos,
Omnibus una quies operum, labor omnibus unus.
Manè ruunt portis; nusquam mora. Rursus easdem*

TRANSLATION.

As when the Cyclops urge on the Thunderbolts from the stubborn Masses, some receive and render back the Air in the Bull-hide Bellows; some dip the sputtering Brass in the Trough: Ætna groans under the Weight of their Anvils: They alternately with vast Force lift their Arms in Time, and turn the Iron with the griping Pincers. Just so, if we may compare small Things with great, the innate Love of Gain prompts the Cecropian Bees, each in his proper Function. The elder have the Care of their Towns, and to fortify the Combs, and frame the artificial Cells. But the younger return fatigued late at Night, their Thighs laden with Thyme; they feed at large on Arbutes, and grey Willows, on Casia, and glowing Crocus, on the gummy Lime, and purple Hyacinths; all have one Rest from Work, all one Time of Labour. In the Morning they rush out of the Gates without Delay. Again, when the Evening

NOTES.

175. *In numerum.* That is, in a certain Order, making a sort of Harmony with the regular Strokes of their Hammers of different Weights. We learn from *Iamblicus*, that the Sound of the Smith's Hammers taught *Pythagoras* to invent the Monochord, an Instrument for measuring the Quantities and Proportions of Sounds geometrically. See *Iamblicus de vita Pythag.* C. XXVI.

177. *Cecropias apes.* Attic, or Athenian Bees, from *Cecrops*, the first King of Athens. The Attic Honey was much celebrated, especially that from *Hymettus*.

183. *Ferrugineos hyacinthos.* Ferrugineos

here seems to signify a dusky Red, as in the first *Georgic*, 465, speaking of the Sun,

Cum caput obscura nitidum ferrugine textit.

Mr. *Martin* takes the Hyacinth of the Poets to be the *Lilium floribus reflexis*, or *Martagon*. The Flowers, he says, of most Sorts of *Martagons* have many Spots of a deeper Colour; and sometimes I have seen these Spots run together in such a Manner, as to form the Letters A I in several Places, as the Hyacinth of the Poets is represented.

Vesper ubi è pastu tandem decedere campis 186
Admonuit; tum tecta petunt, tum corpora curant:
Fit sonitus, mustantque oras et limina circum.
Post, ubi jam thalamis se composuere, filetur
In noctem, fessosque sopor suus occupat artus. 190
Nec verò à stabulis, pluviâ impendente, recedunt
Longiùs; aut credunt cœlo, adventantibus Euris:
Sed circum tutæ sub mœnibus urbis aquantur,
Excursusque breves tentant; et sæpe lapillos,
Ut cymbæ instabiles, fluctu jactante, faburram, 195
Tollunt: his sese per inania nubila librant.

Illum aded placuisse apibus mirabere morem,
Quòd nec concubitu indulgent, nec corpora segnes
In venerem solvunt, aut fetus nixibus edunt.
Verùm ipsæ è foliis natos, et suavis herbis 200
Ore legunt: ipsæ regem parvosque Quirites
Sufficiunt; aulæque et cerea regna refingunt.

suavis herbis ore: ipsæ sufficiunt regem parvosque Quirites; refinguntque aulæ et cerea regna.

ubi vesper admonuit eosdem
tandem decedere campis à pastu,
tum petunt tecta, tum curant
corpora: sonitus fit, mustantque
circum oras et limina alvearis.
Post, ubi jam composuere se
thalamis, filetur in noctem, su-
usque sopor occupat fessos artus.
Nec verò, pluviâ impendente,
recedunt longiùs à stabulis; aut
credunt se cœlo, Euris adven-
tantibus: sed, tutæ sub mœni-
bus urbis, aquantur circum al-
vearia, tentantque breves ex-
cursus: et sæpe tollunt lapillos,
ut instabiles cymbæ tollunt fa-
burram, fluctu jactante: librant
sese his lapillis per inania nu-
bila. Tu aded mirabere illum
morem placuisse apibus, quòd nec
indulgent concubitu, nec segnes
solvunt corpora in venerem, aut
edunt fetus nixibus. Verùm
ipsæ legunt natos è foliis et

TRANSLATION.

at length has warned them to return from feeding in the Fields, then they seek their Habitations, and then refresh their Bodies. The drowsy Hum arises, and they buzz about the Borders and Entrance of their Hives. Soon after, when they have composed themselves in their Cells, all is hushed for the Night, and their proper Sleep seizes on their weary Limbs. Nor remove they to a great Distance from their Hives when Rain impends, nor trust the Sky when East-winds approach: But in Safety supply themselves with Water all around under the Walls of their City, and attempt but short Excursions; and often take up little Stones, as unsteady Vessels do Ballast in a tossing Sea: With these they poise themselves through the void airy Regions.

Chiefly you will admire this Custom peculiar to the Bees, that they neither indulge in conjugal Embrace, nor softly dissolve their Bodies in the Joys of Love, nor bring forth Young with a Mother's Throwes. But the Individuals spontaneous cull their Progeny with their Mouths from Leaves and fragrant Herbs: They themselves raise up a new King and little Subjects, and build for them new Palaces and waxen Realms.

NOTES.

194. Sæpe lapillos. So Aristotle: Οταν δὲ ἀνεμῶς ἢ μεγας, φερσσι λιθον εἰς εἰσ-
τάς, ἐπιμα προς το πνευμα.

197. Illum aded placuisse. This Account of the Generation of Bees is justly exploded by modern Philosophers, who assert, with Reason, that no Animal is produced without a Concurrency of the two Sexes. However, the Doctrine of equivocal Generation was so generally admitted by the Ancients, that it is no Wonder the Poet should mention it. The same Opinion

is related both by Aristotle and Pliny. But the Moderns have been more happy in discovering the Nature of these wonderful Insects. The labouring Bees don't appear to be of either Sex: The Drones are found to have the male Organs of Generation; and the Monarch is found to be of the female Sex. This Queen is wholly employed in the Increase of the Family, laying several thousand Eggs every Summer, from each of which is hatched a small white Worm, which in due Time changes either to a Drone or a Bee.

Sæpe etiam attrivere alas errando in duris cotibus, ultroque dedere animam sub fasce : est illis tantus amor florum, et gloria generandi mellis. Ergo quamvis terminus angusti ævi excipiat ipsas (neque enim plus quam septima æstas ducitur ab illis) at genus earum manet immortale, fortunaque domûs stat per multos annos, et avi avorum numerantur. Præterea non Ægyptus, et ingens Lydia, nec populi Parthorum, aut Medus Hydaspes sic observant regem. Rege earum incolumi, est una mens omnibus ; rege amisso, rupere fidem ; ipsaque diripere constructa mella, et solvere crates favorum. Ille rex est custos operum, admirantur illum, et omnes circumstant illum denso fremitu, frequentesque stipant, et sæpe attollunt illum humeris, et objectant sua corpora bello pro illo, petuntque pulchram mortem per vulnera tuendo illum. Quidam, inducti his signis, atque secuti hæc exempla prudentiæ apium, dixere, partem divinæ mentis, et ætherios haustus esse apibus : namque dixerunt, Deum ire per omnes

Sæpe etiam, duris errando in cotibus, alas Attrivere, ultroque animam sub fasce dedere : Tantus amor florum, et generandi gloria mellis. Ergo ipsas quamvis angusti terminus ævi 206 Excipiat; (neque enim plus septima ducitur æstas) At genus immortale manet, multosque per annos Stat fortuna domûs, et avi numerantur avorum.

Præterea regem non sic Ægyptus, et ingens 210 Lydia, nec populi Parthorum, aut Medus Hydaspes Observant. Rege incolumi, mens omnibus una est ; Amisso, rupere fidem, constructaque mella Diripuerunt ipsæ, et crates solvere favorum. Ille operum custos, illum admirantur, et omnes 215 Circumstant fremitu denso, stipantque frequentes, Et sæpe attollunt humeris, et corpora bello Objectant, pulchramque petunt per vulnera mortem.

His quidam signis, atque hæc exempla secuti, Esse apibus partem divinæ mentis, et haustus 220 Ætherios dixere : Deum namque ire per omnes

TRANSLATION.

Often too in wandering among the flinty Rocks have they tore their Wings, and voluntarily yielded up their Lives under their Burthen : So ardent is their Passion for Flowers, and such their Glory in making Honey. Therefore tho' * they themselves be limited to a narrow Term of Life ; (for † it is not prolonged beyond the seventh Summer) yet the immortal Race remains, and for many Years the Fortune of the Family subsists, and they count Grandfires of Grandfires in a long Series of Generations.

Besides, not Egypt's Self, nor great Lydia, nor the Nation of the Parthians, nor Median Hydaspes, are so obsequious to their King. Whilst the King is safe, all live in perfect Harmony ; when he is dead, they dissolve their Union, they themselves tear to Pieces the Fabric of their Honey, and demolish the Contexture of their Combs. He is the Guardian of their Works, him they admire, and all encircle him with thick Humming, and guard him in a numerous Body ; often they lift him up on their Shoulders, in his Defence expose their Bodies in War, and through Wounds seek a glorious Death.

Some from these Appearances, and led by these Examples of Sagacity, have alledged that there is in Bees a Portion of the divine Mind, and heavenly Emanation : For that the Deity pervades the whole Earth, the Tracts of Sea, and

* Tho' the Limits of a narrow Life bound the Individuals. † For no more than the seventh Summer is passed over.

NOTES.

210. *Regem non sic Ægyptus.* The Egyptians were remarkable Adorers of their Monarchs ; many of the Heathen Gods being the deified Kings of that People.

211. *Populi Parthorum.* The Parthians are reported to have been so submissive to their Kings, as to kiss his Foot, and to touch the Ground with their Mouths, when they ap-

proached him.

211. *Medus Hydaspes.* The River here designed seems to be what is commonly called the *Choaspes*, which, rising in *Media*, flows thro' *Susiana*, near the City *Susa*, one of the Capitals of the *Persian Empire*.

221. *Deum namque ire per omnes.* Plutarch, in his second Book of the Opinions of Philosophers,

Terrasque tractusque maris, cœlumque profundum.
Hinc pecudes, armenta, viros, genus omne ferarum.
Quemque sibi tennes nascentem arcessere vitas.

Scilicet huc reddi deinde, ac resoluta referri 225

Omnia : nec morti esse locum ; sed viva volare
Sideris in numerum, atque alto succedere cœlo.

Si quando sedem angustam, servataque mella
Theauris relines : prius haustus sparsus aquarum
Ore fove, fumosque manu prætende sequaces. 230

Bis gravidos cogunt fetus, duo tempora messis ;

Taygete simul os terris ostendit honestum

Pleias, et Oceani spretos pede reppulit amnes :

Aut eadem sidus fugiens ubi Piscis aquosi

Tristior hibernas cœlo descendit in undas. 235

ubi eadem Pleias, fugiens sidus aquosi Piscis, descendit tristior cœlo in hibernas undas.

terrasque tractusque maris, profundumque cœlum. Hinc pecudes, armenta, viros, omne genus ferarum, denique quemque nascentem arcessere tennes vitas sibi. Scilicet dixerunt deinde omnia reddi, ac resoluta referri huc ; nec esse locum morti ; sed viva volare quæque in numerum sui sideris, atque succedere alto cœlo. Si quando relinquit angustam sedem earum, mellaque servata theauris : prius fove ore haustus aquarum, sparsus illis, prætenditque manu fumos sequaces apium. Bis cogunt gravidos fetus, sunt illis duo tempora messis ; simul ac Taygete Pleias ostendit honestum os terris, et reppulit spretos amnes Oceani pede : aut

TRANSLATION.

Depth of Heaven. That hence the Flocks, the Herds, Men, and all the Race of Savages, each at its Birth derive their slender Lives. Accordingly that all of them when dissolved return hither hereafter : Nor is there any Place for Annihilation ; but that they mount up alive each into his proper Order of Star, and take their Seat in the high Heaven.

What time you are to rifle their august Mansion, and their Honey preserved in their Treasures ; first gargle your Mouth with a Draught of Water, and squirt it out upon them, and carry in your Hand before you perlecuting Smoke. Twice they press the teeming Cells, there are two Seasons of that Harvest ; one, as soon as the Pleiad Taygete has displayed her comely Face to the Earth, and spurns with her Foot the despised Waters of the Ocean : Or when the same Star, flying the Constellation of the watery Fish, descends in Sadness from the Sky into the wintry Wayes. They are wrathful above Measure, and when provoked infuse

NOTES.

sophers, informs us that all of them, except Democritus, Epicurus, and the rest who asserted the Doctrine of a Vacuum and Atoms, held the Universe to be animated, and governed by Providence : Οἱ μὲν ἅλλοι πάντες ἐμψυχὸν τὸν κόσμον καὶ προνοία διοικουμένον. Δημοκρίτος δὲ καὶ Ἐπικύρου καὶ ὅσοι τὰ ἀτομὰ εἰσὼνγυνται καὶ τὸ κενόν, οὔτε ἐμψυχὸν οὔτε προνοία διοικεῖσθαι, οὐδεὶς δὲ τινὶ ἀλόνει.

229. Relines. Unseal or disclose, a Word applied to Vessels and other Things that use to be close stopped and sealed up : Thus relinere epistolam is to take off the Wax, and open a Letter.

229. Prius haustus, &c. This is a very difficult Passage. In explaining it I have followed Servius, who takes sparsus for spargens. But

perhaps it ought to be read prius haustu sparsus aquarum, i. e. illis, having first squirted Water upon them, sparsus ore fove, &c. blow up with your Mouth, and hold before you in your Hand a smoking Torch.

231. Cogunt. Signifies, they, viz. the Bee-masters, gather or squeeze the Honey, as Verse 140. And by the fetus gravidos I understand the Cells or Combs full of Honey, which are the Fetus or Productions of the Bees.

234. Sidus fugiens ubi Piscis aquosi. The Setting of the Pleiades means the latter End of October, or Beginning of November. And the sidus Piscis aquosi seems to be the Dolphin, as it rises sooner after the Setting of the Pleiades than any other Fish delineated on the Sphere. Pisces cannot be the Constellation here meant, for the Sun does not enter that Sign till the Middle of February.

Y

235. Parceque

Est illis apibus ira supra modum,
 læsæque inspirant venenum mor-
 bus; et, affixæ venis, relin-
 quunt cæca spicula, ponuntque
 animas in vulnere. Sin metues
 duram hiemem, parcesque futuro,
 miserabereque contusos animos,
 et fractas res earum: At quis
 dubitet suffire eas thymo, et re-
 cidere inanes ceras? nam sæpe
 ignotus stellio adedit favos, et
 cubilia sunt congesta blattis lucifugis;
 fucusque immunis labo-
 rum, sedens ad aliena pabula,
 aut asper crabro cum imparibus
 armis immiscuit se his; aut du-
 rum genus tineæ, aut aranea,
 invisæ Minervæ, suspendit laxos
 casset in foribus alvearium. Quod
 magis fuerint exhaustæ, hoc a-
 crius omnes incumbunt generis lapsi farcire ruinas,
 complebuntque foros, et texent horrea floribus.

Illis ira modum supra est, læsæque venenum
 Moribus inspirant, et spicula cæca relinquunt
 Affixæ venis; animasque in vulnere ponunt.

Sin duram metues hiemem, parcesque futuro,
 Contusosque animos, et res miserabere fractas: 240
 At suffire thymo, cerasque recidere inanes
 Quis dubitet? nam sæpe favos ignotus adedit
 Stellio, et lucifugis congesta cubilia blattis;
 Immunisque sedens aliena ad pabula fucus, 244
 Aut asper crabro imparibus se immiscuit armis;
 Aut durum tineæ genus; aut invisæ Minervæ
 In foribus laxos suspendit aranea casset.

Quò magis exhaustæ fuerint, hoc acrius omnes
 Incumbent generis lapsi farcire ruinas,
 Complebuntque foros, et floribus horrea texent. 250

TRANSLATION.

Venom into their Stings, and leave their hidden Darts fixed in the Veins, and lay down their Lives in the Wound.

Yet, if you are afraid of a hard Winter, you ought to spare their future Nourishment, and have Pity on their drooping Spirits and afflicted State: But who would hesitate to fumigate *their Hives* with Thyme, and cut away the empty Wax? For often the Lizard preys unseen upon the Combs, and the *vacant Cells* are stuffed with Grubs that shun the Light; the Drone also that sits exempt from Duty at another's Repast, or the fierce Hornet has engaged them with unequal Arms; or the Moth's direful Breed; or the Spider, hateful to Minerva, has suspended her loose Nets in their Gates.

The more they are exhausted, the more vigorously will they all labour to repair the Ruins of their decayed Race, to fill up the Cells, and weave their Magazines of Flowers. But, seeing Life has on Bees too entailed our Misfortunes,

NOTES.

239. *Parcesque futuro.* This I take to be an Instruction by itself, and not a Motive to enforce the following Instruction, as all the Interpreters seem to have considered it, and by that Means strangely embarrasses the Sense. The Meaning is, If you are afraid of a rigid Winter, and that the Bees will not be able to sustain the Cold, unless they be strong and well fed, you ought to spare their Honey, their future Nourishment; where the Poet shews his Tenderness and Humanity, as upon all other Occasions: For whereas others only advise to reserve to them a Third, or two Thirds at most of the Honey, he, in Compassion to those painful Insects, would have his Swarm-master to spare it all, lest they should not be able to stand through the hard Winter. But adds, *At suffire thymo—quis*

dubitet, i. e. However you think proper to comply with this Instruction, yet there is one Rule strictly to be observed, and about which no Doubt is to be made, and that is to *fumigate the Hives*, &c.

243. *Stellio et.* The common Editions want the *et*; but *Pierius* found it in all the Manuscripts he consulted.

245. *Invisæ Minervæ aranea.* Arachne, a Lydian Maid, is said, according to the Fable, to have disputed with Minerva the Preference in weaving Tapestry. Arachne performed her Work to Admiration. But, as she had represented in it the Crimes of several of the Gods, Minerva in a Rage destroyed it; at which Arachne hanged herself for Grief. The Goddess in Compassion changed her into a Spider. See *Ovid. Met. l. V.*

Si verò (quoniam casus apibus quoquè nostros
Vita tulit) tristi languebunt corpora morbo ;
Quod jam non dubiis poteris cognoscere signis ;
Continuò est ægris alius color ; horrida vultum
Deformat macies ; tum corpora luce carentum 255
Exportant testis, et tristia funera ducunt :
Aut illæ pedibus connexæ ad limina pendent ;
Aut intus clausis cunctantur in ædibus omnes,
Ignavæque fame, et contracto frigore pigræ. 259
Tum sonus auditur gravior, tractimque susurrant :
Frigidus ut quondam silvis immurmurat *Auster* ;
Ut mare sollicitum stridet resluentibus undis ;
Æstuat ut clausis rapidus fornacibus ignis.
Hic jam galbaneos suadebo incendere odores ;
Mellaque arundineis inferre canalibus, ultro 265
Hortantem, et sessas ad pabula nota vocantem.
Proderit et tunsum gallæ admiscere saporem,

Si verò (quoniam vita tulit
nostros casus apibus quoquè)
corpora earum languebunt tristi
morbo, quod jam poteris cog-
noscere non dubiis signis : con-
tinuò est ægris alius color ; hor-
rida macies deformat vultum ;
tum exportant corpora carentum
luce vitæ à testis, et ducunt
tristia funera ; aut illæ, con-
nexæ aliæ pedibus aliarum, pen-
dent ad limina alvearis, aut om-
nes cunctantur intus in clausis
ædibus, ignavæque fame, et
pigræ frigore contracto. Tum
gravior sonus auditur, susur-
rantque tractim : ut quondam
frigidus *Auster* immurmurat sil-
vis ; ut mare sollicitum stridet
undis resluentibus ; ut rapidus
ignis æstuat clausis fornacibus.
Hic jam suadebo te incendere gal-
baneos odores, inferreque illis
mella arundineis canalibus, ultro

hortantem, et vocantem eas sessas ad nota pabula. Et proderit admiscere tunsum saporem gallæ,

TRANSLATION.

if their Bodies shall languish with a sore Disease, which you may know by undoubted Signs ; immediately the Sick change Colour ; horrid Leanness deforms their Countenance ; then they carry the Bodies of their Dead out of their Houses, and lead the mournful Funeral Processions ; or, clinging together by the Feet, hang about the Entrance, and loiter all within their Houses shut up, listless through Famine, and benumbed with contracted Cold. Then a hoarser Sound is heard, and in drawling Hums they buz : As at Times the Southwind whispers through the Woods ; as the ruffled Sea murmurs with resluent Waves ; as rapid Fire in the pent Furnace roars. In this Case now I would advise to burn gummy Odours, and to put in Honey through Pipes of Reed, kindly tempting and inviting the drooping *Insects* to their known Repasts. It will be of Service also to mix with it the Juice of pounded Galls, and dried Roses, or Wine thickened

NOTES.

256. *Tristia funera ducunt.* Thus *Pliny* says the Bees accompany the Bodies of their Dead, after the Manner of a Funeral Procession : *Quin et morbos suapte natura sentiunt. Index eorum tristitia torpens, et cum, ante fores in teporem solis promotis, aliæ cibos ministrant, cum defunctas progerunt, funerantiumque more comitantur exequias.*

267. *Gallæ.* The Gall, says *Mr. Martin*,

is an Excrecence or Nest of an Insect, formed on the Oaks in *Italy*, after the same Manner that Oak-apples are in *England*. All Parts of the Oak are astringent, especially the Galls ; they are therefore very proper for the Purging to which the Bees are subject in the Spring, occasioned, according to *Columella*, by their feeding greedily on Spurge after their Winter Penury.

arentesque rosas, aut pingua
vina defruta multo igni, vel pas-
sos racemos de Psythiâ vite, Ce-
cropiumque thymum, et grave olentia centaurea. Est etiam flos
in pratis, cui amello agricola
facere nomen, herba facilis quæ-
rentibus. Namque tollit ingen-
tem silvam de uno cespite, ipse
aureus; sed in foliis, quæ plu-
rima funduntur circum, purpura
nigræ violæ subluet. Sæpe
aræ Deûm sunt ornata torquibus
nexis ex eo. Sapor ejus est
asper in ore; pastores legunt
illam amellum in tonsis vallibus,
et prope curva flumina Mellæ.
Incoque radices hujus odorato
Baccho, apponeque ea pabula
plenis canistris in foribus alvearis.
Sed si omnis proles subitò defecerit
quem, nec habebit, unde genus
novæ stirpis revocetur; est tem-
pus pandere memoranda inventa
Arcadii magistri apum, quoque
modo jam insincerus cruor tulerit
aper, juvencis sæpe cæsis. Ego
expediam omnem famam hujus facti aliûs, repetens eam ab primâ origine.

Arentesque rosas, aut igni pingua multo
Defruta, vel Psythiâ passos de vite racemos,
Cecropiumque thymum, et grave olentia centaurea.
Est etiam flos in pratis, cui nomen amello 271
Fecere agricolæ; facilis quærentibus herba:
Namque uno ingentem tollit de cespite silvam,
Aureus ipse; sed in foliis, quæ plurima circum
Funduntur, violæ subluet purpura nigræ. 275
Sæpe Deûm nexis ornatæ torquibus aræ;
Asper in ore sapor: tonsis in vallibus illum
Pastores, et curva legunt prope flumina Mellæ.
Hujus odorato radices incoque Baccho;
Pabulaque in foribus plenis appone canistris. 280
Sed si quem proles subitò defecerit omnis,
Nec, genus unde novæ stirpis revocetur, habebit;
Tempus est Arcadii memoranda inventa magistri
Pandere; quoque modo cæsis jam sæpe juvencis
Insincerus apes tulerit cruor: altiùs omnem 285
Expediam primâ repetens ad origine famam.

TRANSLATION.

over a strong Fire, or Raisins from the Psythian Vine, Cecropian Thyme, and strong-smelling Centaury. There is also in the Meadows a Flower, to which the Husbandmen have given the Name of Amellus; an Herb easy to be found: For from one Root it shoots a vast Luxuriance of Stalks, itself of golden Hue; but on the Leaves, which full thick are spread around, the Purple of the dark Violet sheds a Gloss. The Altars of the Gods are often decked with plaited Wreathes of this Flower; its Taste is bitterish in the Mouth: the Shepherds gather it in new-thorn Vallies, and near the winding Streams of Mella. Boil the Roots thereof in flavoured Wine; and present it as their Food in full Baskets at their Door.

But if the whole Stock shall fail any one on a sudden, and he shall have no Means to recover a new Breed; it is Time to unfold the memorable Invention of the Arcadian Master, and how the tainted Gore of Bullocks slain has often produced Bees: I'll disclose the whole Tradition, tracing it high from its first Source.

NOTES.

269. *Defruta.* Defrutum was a Mixture made of new Wine, whereof the one Half, or a Third, was boiled away, into which several sweet Herbs and Spices were put.

269. *Psythiâ passos*, &c. i. e. Raisin-wine, for which the Psythian Grape was most proper.

271. *Est etiam flos in pratis.* We may

venture to affirm, says the same Author, that the Plant here described is the *Asper Arctici*, or *Purple Italian Star-wort*.

273. *Cespit.* Mr. Martin understands this of a Root with bushy Fibres.

278. *Mellæ.* Mella, or Mela, was the Name of a River in Cisalpine Gaul,

Nam quæ Pellæi gens fortunata Canopi
Accolit effuso stagnantem flumine Nilum,
Et circum pictis vehitur sua rura phaselis ;
Quæque pharetratæ vicinia Persidis urget, 290
Et viridem Ægyptum nigrâ secundat arenâ,
Et diversa ruens septem discurrit in ora,
Usque coloratis annis devexus ab Indis ;
Omnis in hac certam regio jacet arte salutem.
Exiguus primùm, atque ipsos contractus ad usus,
Eligitur locus ; hunc angustique imbrice tecti, 296
Parietibusque premunt arctis : et quatuor addunt
Quatuor à ventis obliquâ luce fenestras.
Tum vitulus, bimâ curvans jam cornua fronte,
Quæritur : huic geminæ nares, et spiritus oris 300
Multa reluctanti obstruitur : plagisque perempto
Tunsa per integram solvuntur viscera pellem.

Nam quæ fortunata gens Pellæi
Canopi accolit Nilum stagnantem
argis flumine effuso, et vehitur
circum sua rura pictis phaselis ;
quæque urget vicinia pharetratæ
Persidis et secundat viridem
Ægyptum nigrâ arenâ, et quæ
annis, devexus usque ad coloratis
Indis, ruens discurrit in septem
diversa ora ; omnis regio
jacet certam salutem in hac arte.
Primùm exiguus locus eligitur,
atque contractus ad hos usus
ipsum ; premunt hunc locum imbriceque
angusti tecti, arctisque
parietibus : et addunt quatuor
fenestras obliquâ luce à quatuor
ventis. Tum vitulus, jam curvans
cornua bimâ fronte, quæritur :
geminæ nares obstruuntur,
et spiritus oris obstruitur huic
reluctanti multa : visceraque,

tunsa per integram pellem, solvuntur huic perempto plagis.

TRANSLATION.

For where the happy Nation of Pellæan Canopus inhabit on the Banks of Nile floating the Plains with his overflowing River, and sail around their Fields in painted Gondola's ; and where the River, that rolls down as far as from the swarthy Indians, presses on the Borders of quivered Persia, and fertilizes verdant Egypt with black slimy Sand, and pouring along divides itself into seven different Mouths ; all the Country grounds infallible Relief on this Art. First a Space of Ground of small Dimensions, and contracted for this very Purpose, is made choice of ; this they strengthen with a narrow Tile-roof and confined Walls : And add four Windows of slanting Light from the four Winds. Then a Bullock, just bending the Horns in his Forehead two Years old, is sought out : Whilst he struggles exceedingly, they close up both his Nostrils, and the Breath of his Mouth : And, having beaten him to Death, his battered Bowels burst within the

NOTES.

287. *Gens fortunata.* Egypt, called a happy Nation, because of its fertile Soil.

287. *Pellæi Canopi.* That is, of Canopus, a City of Egypt, in the Neighbourhood of Alexandria, which was founded by Alexander, born in Pella of Macedonia.

290. *Quæque pharetratæ vicinia Persidis urget.* We are not to understand here Persia strictly so called, for that is very far distant from Egypt ; but the Empire of the Persians as it was extended by Cyrus. Xenophon tells us, that great Monarch left behind him an Empire bounded on the East by the *Mare Erythræum*, on the North by the *Black Sea*, on the West by Cyprus and Egypt, and on the South by Ethiopia. Here we see plainly how the Nile may press the Borders of Persia, since the Persians extended their Dominions as far as Egypt.

290. *Pharetratæ Persidis.* The Persians are every where celebrated for their Skill in Archery.

290. *Vicinia.* The Sense naturally leads

one to take *vicinia* here in the Plural from *vicinium*. Ruens seems not to have understood it so.

291. *Viridem Egyptum.* Viridis here is a proper Epithet to express the rich Verdure and great Fertility which Egypt enjoys, in consequence of its being overflowed by the Nile.

293. *Annis devexus ab Indis.* The River Nile rises out of the Mountains of the Moon in Ethiopia, all which Country was anciently called by the common Name of India. See Ruens's Note on Geor. II. 172.

295. *Exiguus primùm, &c.* It was the general Opinion of Antiquity that Bees were produced from the putrid Bodies of Cattle : Which seems to be confirmed from the Story of Sampson in the fourteenth Chapter of Judges. The Truth is, such Carcases are a proper Receptacle for their Young ; and therefore the female Parent chooses there to lay her Eggs, that the Warmth of the fermenting Juices may help to hatch them.

303. Sic

Linquunt eum positum sic in clauso loco; et subjiciunt ramea fragmenta, thymum, recentesque casias costis ejus. Hoc geritur, Zephyris primùm impellentibus undas, antequàm prata rubeant novis coloribus, antequàm garrula hirundo suspendat nidum tignis. Interea tepesfactus humor in teneris ossibus aestuat: et animalia visenda, miscentur miris modis, trunca pedum primò, et mox stridentia pennis, magis magisque carpunt tenuem aëra: donec, ut imber effusus aestivis nubibus, erupere; aut ut sagittæ è pulsante nervo, si quando leves Parthi ineunt prima praelia. Musa, quis, quis Deus extudit hanc artem nobis? unde hæc nova experientia hominum cepit ingressus. Pastor Aristæus, fugiens Pencia Tempe,

Sic positum in clauso linquunt; et ramea costis Subjiciunt fragmenta, thymum, casiasque recentes. Hoc geritur, Zephyris primùm impellentibus undas,

Ante novis rubeant quàm prata coloribus, ante Garrula quàm tignis nidum suspendat hirundo. Interea teneris tepesfactus in ossibus humor Aestuat: et visenda modis animalia miris Trunca pedum primò, mox et stridentia pennis 310 Miscentur; tenuemque magis magis aëra carpunt: Donec, ut æstivis effusus nubibus imber, Erupere; aut ut nervo pulsante sagittæ, Prima leves ineunt si quando praelia Parthi.

Quis Deus hanc, Musæ, quis nobis extudit artem?

Unde nova ingressus hominum experientia cepit? Pastor Aristæus fugiens Pencia Tempe,

TRANSLATION.

Hide that remains intire. When dead, they leave him pent up; and lay under his Sides Fragments of Boughs, Thyme, and fresh Casia. This is done when first the Zephyrs stir the Waves, before the Meadows blush with new Colours, before the chattering Swallow suspends her Nest upon the Rafter. Mean while the Juices warmed in the tender Veins ferment: And Animals, wonderous to behold, first short of their Feet, and in a little while buzzing with Wings, swarm together, and more and more fan the thin Air: Till they burst away like a Shower poured down from Summer Clouds; or like an Arrow from the whizzing String, what time the swift Parthians first usher in the Fight.

What God, ye Muses, what God disclosed to us this mysterious Art? Whence took this new Experience of Men its Rise?

The Shepherd Aristæus, flying from Pencian Tempe, having lost his Bees,

NOTES.

303. *Sic positum.* When dead. Mr. Addison is the only one, I have seen, who has justly interpreted this Phrase; which properly signifies a dead Body laid out in order to Burial, or in a dying Posture. See *Hor.* 1 Sat. II. 106. *Æn.* II 644. XI. 30.

307. *Ante quàm nidum suspendat hirundo.* The Time of the Swallow's Coming is said by *Columella* to be about the twentieth or twenty-third of February. But in our Climate it is a full Month later.

317. *Pastor Aristæus.* Aristæus was the Son of *Apollo*, by *Cyrene*, the Daughter of the River-god *Peneus*. He married *Autonoë*, the Daughter of *Cadmus*, by whom he had *Ætæon*. After the Death of his Son, being informed by the Oracle of *Apollo* that he should receive divine Honours in the Island *Cea*, he removed thither, where, offering Sacrifice to *Jupiter*,

he obtained the Ceasing of a Plague, and was therefore honoured by them as a God after his Death. He is said also to have visited *Arcadia*, *Sardinia*, *Sicily*, and *Thrace*, in all which Countries he was adored, for having taught Mankind the Uses of Oil and Honey, and the Manner of curdling Milk.

317. *Pencia Tempe.* The River *Peneus* rises in *Pindus*, a great Mountain of *Thessaly*, and flows through the delightful Plains of *Tempe*, as it is described by *Ovid*:

Est nemus Hamoniae, prærupta quod undique claudit

Silva; vocant Tempe: per quæ Peneus, ab imo

Effusus Pindo, spumosis volvoitur undis; Dejectuque gravi tenues agitantia fumos Nubila conducit, summasque aspergine silvas Impluit; et sonitu plus quam vicina fatigat.

323. *Thymbræus*

Amiffis, ut fama, apibus morboque fameque
Triftis ad extremi facrum caput astitit amnis,
Multa querens; atque hâc affatus voce parentem:
Mater Cyrene, mater, quæ gurgitis hujus 321
Ima tenes, quid me præclarâ ftirpe Deorum,
Si modò, quem perhibes, pater eft Thymbræus
Apollo,

Inuifum fatis genuifti? aut quò tibi noftri
Pulfus amor? quid me cœlum fperare jubebas? 325
En, etiam hunc ipfum vitæ mortalis honorem,
Quem mihi vix frugum et pecudum cuftodia folers
Omnia tentanti extuderat, te matre, relinquo.
Quin age, et ipfa manu felices erue filvas;
Fer ftabulis inimicum ignem, atque interfice
meffes; 330

Ure fata, et validam in vites molire bipennem:
Tanta meæ fi te ceperunt tædia laudis.

At mater fonitum thalamo fub fluminis alti
Sensit: eam circum Milefia vellera Nymphæ
Carpebant: hyali faturo fucata colore: 335
Drymoque, Xanthoque, Ligeaque, Phyllodoceque,
moque, Xanthoque, Ligeaque, Phyllodoceque,

apibus amiffis morboque fameque, ut eft fama, astitit, triftis ad facrum caput extremi amnis, querens multa; atque eft affatus parentem hâc voce: Mater Cyrene, mater, quæ tenes ima loca hujus gurgitis, quid genuifti me, inuifum fatis, de præclarâ ftirpe Deorum, fi modò Thymbræus Apollo, quem perhibes meum patrem, eft meus pater? Aut quò eft amor noftri pulfus tibi? Quid jubebas me fperare cœlum? En, te matre, relinquo hunc honorem ipfum mortalis vitæ, quem honorem folers cuftodia frugum et pecudum vix extuderat mihi tentanti omnia. Quin age, et ipfa erue meas felices filvas tua manu; fer inimicum ignem ftabulis, atque interfice meffes; ure fata, et molire validam bipennem in meas vites: fi tanta tædia mea laudis ceperunt te. At mater fenfit fonitum vocis fub thalamo alti fluminis: circum eam nymphæ carpebant Milefia vellera, fucata faturo colore hyali: Dry-

TRANSLATION.

as it is faid, by Difcife and Famine, flood mournful by the facred Source of the rifing River, dolefully complaining; and with thefe Accents addreffed his Parent: O Mother Cyrene, O Mother, who inhabiteft the Depths of this Flood, why haft thou brought me forth of the illuftrious Race of Gods, if indeed, as you pretend, Thymbræan Apollo be my Sire, thus abhorred by Deftiny? Or whither is thy Love for me banifhed? Why didft thou bid me hope for Heaven? Lo I, thine own Offspring, am even bereaved of this very Glory of my mortal Life, * which, amidft my watchful Care of Flocks and Agriculture, I, after infinite Effays, with much ado atchieved. Why then go on, root up with thy own Hand my happy Groves; fend hostile Flames into my Stalls, and kill my Harvefts; burn up my † Plantations, and wield the fturdy Bill againft my Vineyards; if you are feized with fuch ftrong Averfion to my Praise.

But his Mother heard the piteous Sound beneath the Chambers of the deep River: Her Nymphs around her were fpinning the Milefian Fleeces, dyed with rich Sea-green Tincture: Drymo and Xantho, Ligea and Phyllodoce, their

* Which my watchful Care of Corn and Flocks ftruck out to me with much ado, after I had tried all Things. † Sata, Either Plantations, as Geor. II. 350. or Corn Fields.

NOTES.

323. *Thymbræus Apollo.* Apollo had this Name from *Thymbra*, a Town of *Troas*, where he had a famous Temple.

335. *Hyali colore.* That is, a Sea-green or Glafs Colour, from *ὑαλός*, which fignifies Glafs.

effusæ quoad nitidam cæsariem
per candida colla; Nefæe, Spi-
oque, Thaliaque, Cymodoceque,
Cydiippeque, et flava Lycorias;
altera adhuc virgo, altera tum
experta primos labores Lucinae:
Clioque, et Beroe ejus soror,
ambæ Oceanitides, ambæ incinctæ
auro, ambæ incinctæ pictis pel-
libus; atque Ephyre, atque Opis,
et Asia Deïopeia, et velox Are-
thusa, sagittis tandem positis.
Inter quas Clymene sedens nar-
rabat inanem curam Vulcani,
dolosque Martis, et ejus dulcia
furta: numerabatque densos a-
mores Divûm usque à Chaos. Quo
carmine dum nymphæ captæ
devolvunt mollia pensa fufis,
luctus Aristæi iterum impulit
maternas aures, omnesque sedon-
tes vitreis sedilibus obstupere:
sed ante alias sorores Arethusa
prospiciens, extulit flavum caput
et summâ undâ; et procul dixit:
O soror Cyrene, non frustra ex-
territa tanto gemitu, Aristæus
ipse, tua maxima cura, tristis
stat lacrymans tibi, ad undam genitoris Penei, et dicit te crudelem nomine.

Cæsariem effusæ nitidam per candida colla;
Nefæe, Spiouque, Thaliaque, Cymodoceque,
Cydiippeque, et flava Lycorias; altera virgo,
Alter a tum primos Lucinae experta labores: 340
Clioque, et Beroe soror, Oceanitides ambæ,
Ambæ auro, pictis incinctæ pellibus ambæ;
Atque Ephyre, atque Opis, et Asia Deïopeia;
Et tandem positis velox Arethusa sagittis.
Inter quas curam Clymene narrabat inanem 345
Vulcani, Martisque dolos, et dulcia furta:
Aque Chaos densos Divûm numerabat amores.
Carmine quo captæ, dum fufis mollia pensa
Devolvunt, iterum maternas impulit aures
Luctus Aristæi; vitreisque sedilibus omnes 350
Obstupere: sed ante alias Arethusa sorores
Prospiciens, summâ flavum caput extulit undâ;
Et procul: O gemitu non frustra exterrita tanto,
Cyrene soror, ipse tibi, tua maxima cura,
Tristis Aristæus, Penei genitoris ad undam 355
Stat lacrymans, et te crudelem nomine dicit.

TRANSLATION.

comely Hair flowing down their Snow-white Necks; Nefæe and Spio, Thalia and Cymodoce, Cydiippe and golden Lycorias; the one a Virgin, the other just experienced in the first Labours of Lucina: Clio, and her Sister Beroe, both Daughters of the Ocean, both in Gold, both in parti-coloured Skins arrayed; Ephyre and Opis, and Asian Deïopeia; and swift Arethusa, having at length laid her Shafts aside. Among whom Clymene was relating Vulcan's unavailing Care, the Intrigues and pleasant Thefts of Mars; and recounted the frequent Amours of the Gods down from Chaos. Whilst the Nymphs, charmed with this Song, wind off their soft Tasks from the Spindles, the Lamentations of Aristæus struck once more his Mother's Ears, and all were amazed in their Crystal-beds: But Arethusa appeared her golden Head before her Sisters, darting her Eyes abroad; and as she cried, O Sister Cyrene, not in vain alarmed with such piteous Moaning, thy own Aristæus overwhelmed with Sorrow, thy darling Care, stands weeping by the Water of Peneus thy Sire, and calls thee cruel by Name. To her the

NOTES.

343. *Asia Deïopeia.* This Nymph is probably called *Asian*, because she belonged to the *Asian Fenn*.

344. *Positis Arethusa sagittis.* She had been first a Huntress, and one of *Diana's* Retinue; and was transformed by her into a River-nymph.

345. *Curam Clymene narrabat inanem Vulcani.* Venus, the Wife of Vulcan, was caught by

her Husband in Adultery with *Mars*; in this unseemly Posture *Vulcan* threw a Net over them, and exposed them to the Laughter of all the Gods. See the eighth Book of the *Odyssey*. The Poet calls *Vulcan's* Care vain, *inanem curam*, either because it had no Effect to reclaim his Wife; or because it served only to propagate his own Infamy.

364. *Speluncisque*

Huic, percussa novâ mentem formidine mater,
Duc age, duc ad nos : fas illi limina Divûm
Tangere, ait. Simul alta jubet discedere latè
Flumina, quâ juvenis gressus inferret. At illum 360
Curvata in montis faciem circumstetit unda,
Accepitque sinu vasto, misitque sub amnem.
Jamque domum mirans genetricis, et humida
regna,

Speluncisque lacus clausos, lucosque sonantes,
Ibat, et, ingenti motu stupefactus aquarum, 365
Omnia sub magnâ labentia flumina terrâ
Spectabat diversa locis ; Phasimque, Lycumque,
Et caput, unde altus primûm se erumpit Enipeus,
Unde pater Tiberinus, et unde Aniena fluente
Saxosumque sonans Hypanis, Mysusque Caïcus,
Et gemina auratus taurino cornua vultu 371
Eridanus ; quo non alius per pingua culta
In mare purpureum violentior influit amnis.

violentior per pingua culta arva in purpureum mare.

Mater, percussa quoad mentem novâ formidine, ait age, duc, duc illum ad nos : est fas illi tangere limina Divûm. Simul illa jubet alta flumina discedere latè, quâ juvenis inferret gressus. At unda, curvata in faciem montis, circumstetit illum, accepitque illum vasto sinu, misitque illum sub amnem. Jamque ibat mirans domum genetricis, et ejus humida regna, lacusque clausos speluncis, sonantesque lucos, et, stupefactus ingenti motu aquarum, spectabat omnia flumina labentia sub magnâ terrâ, diversa locis ; Phasimque, Lycumque, et caput, unde Enipeus primûm erumpit se, unde pater Tiberinus, et unde Aniena fluente, Hypanisque sonans saxosum, Mysusque Caïcus, et Eridanus, cum taurino vultu, auratus quoad gemina cornua, quo Eridano non alius amnis influit

TRANSLATION.

Mother, her Soul deep seized with unusual Concern, cries : Conduct, conduct him quick to us : To him it is permitted to tread the Courts of the Gods. At the same time she commands the deep Floods to divide on all Hands, that the Youth might make his Approach. And lo the Water, bent into the Shape of a Mountain, stood round about him, received him into its ample Bottom, and let him pass under the River. And now admiring his Mother's Palace, and humid Realms, the Lakes pent up in Caverns, and the sounding Groves, he passed along, and, startling at the vast Motion of the Waters, surveyed all the Rivers gliding under the great Earth in different Places ; Phasis, and Lycus, and the Source whence deep Enipeus first bursts forth, whence Father Tiberinus, and whence Anio's Streams, and Hypanis roaring down the Rocks, and Mysian Caicus, and Eridanus, his Bull-front necked with two gilded Horns, than whom no River pours along the fertile Fields with more Violence, into the empurpled Sea.

NOTES.

364. *Speluncisque lacus clausos.* Homer makes the Ocean to be the Source of all Rivers :

—Βαθυπρεπταο μεγασθενος Ωκεανου
Εξ ὅπερ πάντες ποταμοί, &c.

*Th' eternal Ocean, from whose Fountains flow
The Seas, the Rivers, and the Springs below.*

Pope.

And this is also the Opinion of Aristotle. But Plato, whom Virgil here follows, supposes the Receptacle of all the Rivers to be in a great Cavern, which passes through the whole Earth, and is called by the Poets *Barathrum* and *Tartarus*.

373. *In mare purpureum.* See the Note on G. III. 359.

Postquam est perventum in tecta
thalami pendentia pumice tecta
mater Cyrene cognovit inanes
fletus nati: Germanæ dant li-
quidos fontes manibus ordine,
feruntque mantilia tonsa villis.
Pars earum onerant mensas epu-
lis, et reponunt plena pocula.
Aræ adolefcunt Panchæis igni-
bus. Et mater ait, Cape car-
cheſia Mæonii Bacchi, libemus
Oceano. Simul ipsa precatur Océ-
anumque, patrem rerum, fore-
resque nymphas, quæ servant
centum silvas, quæ servant cen-
tum flumina. Ter perfudit ar-
dentem Vestam liquido nectare;
ter flamma subjecta ad summum
tecti reluxit. Quo omine fir-
mans animum, ipsa sic incipit:
In Carpathio gurgite Neptuni,
est vates, cæruleus Proteus, qui
metitur magnum æquor, innectus piscibus, et juncto curru bipedum equorum.

Postquam est in thalami pendentia pumice tecta
Perventum, et nati fletus cognovit inanes 375
Cyrene; manibus liquidos dant ordine fontes
Germanæ, tonsisque ferunt mantilia villis.
Pars epulis onerant mensas, et plena reponunt
Pocula. Panchæis adolefcunt ignibus aræ.
Et mater, Cape Mæonii carchesia Bacchi, 380
Oceano libemus, ait. Simul ipsa precatur
Oceanumque patrem rerum, Nymphasque sorores,
Centum quæ silvas, centum quæ flumina servant.
Ter liquido ardentem perfudit nectare Vestam;
Ter flamma ad summum tecti subjecta reluxit. 385
Omine quo firmans animum, sic incipit ipsa:
Est, in Carpathio Neptuni gurgite, vates,
Cæruleus Proteus, magnum qui piscibus æquor,
Et juncto bipedum curru metitur equorum.

TRANSLATION.

After he was arrived under the Roof of her Bed-chamber, hung with Pumice-stones, and Cyrene informed of the idle Lamentations of her Son; the Sisters in Order serve up the Crystal Streams for the Hands, and bring smooth Towels. Some load the Boards with Viands, and plant the full Cups. The Altars blaze with Panchæan Fires. Then the Mother: Take, says she, these Goblets of Mæonian Wine, let us offer a Libation to Ocean. At the same time she herself addresses Ocean, the Parent of Things, and the Sister Nymphs, who preside over an hundred Woods, over an hundred Rivers. Thrice she sprinkled glowing Vesta with the liquid Nectar; thrice the Flame shot to the Top of the Roof, brightened.

With which Omen encouraging her Soul, she thus begins: In Neptune's Carpathian Gulf there dwells a Seer, Cærulean Proteus, who measures the great Sea with *harnessed* Fishes, and in a Chariot yoked with two-legged Steeds. He

NOTES.

375. *Inanes*. These Lamentations, says *Servius*, were vain, because they were moved by a Calamity easy to be repaired.

377. *Tonsisque ferunt mantilia villis*. Mantile, or, as others spell it, *Mantele*, signifies a Towel, and it seems to have been made of some woolly or nappy sort of Cloth, which the nicer sort of People had shorn or clipped, for the greater Smoothness and Delicacy.

379. *Panchæis ignibus*. With Panchæan Incense, so called from Panchæa, a Region of Arabia, that abounded with Frankincense, *Geor. III. 139*.

385. *Subjecta*. *Rueus* interprets it *supposita*: Which hardly makes Sense, for the Wine was poured upon the Fire, and conse-

quently made it mount up into a Blaze. It must therefore signify *thrown up*, or *mounting up*, as *subjicio* does, *Ecl. X. 74.* and *Æn. XII. 283.*

387. *Carpathio gurgite*. Carpathus, now called *Scarpanto*, is an Island of the *Mediterranean*, over-against *Egypt*, from which the neighbouring Sea was called *Carpathian*.

388. *Proteus*. The Poets makes *Proteus* to have been a Sea-god, *Homer* makes him an *Egyptian*, and *Herodotus* a King of *Egypt*. *Sir Isaac Newton* finding him cotemporary with *Amenophis*, or *Memnon*, takes him to have been only a Viceroy to that Prince, and to have governed some Part of the *Lower Egypt* in his Absence.

Hic nunc Emathiae portus patriamque revisit 390
Pallenen : hunc et Nymphæ veneramur, et ipse
Grandævus Nereus ; novit namque omnia vates,
Quæ sint, quæ fuerint, quæ mox ventura tra-
hantur.

Quippe ita Neptuno visum est ; immania cujus
Armenta, et turpes pascit sub gurgite phocas. 395
Hic tibi, nate, prius vinclis capiendus, ut omnem
Expediat morbi causam, eventusque secundet.
Nam sine vi non ulla dabit præcepta, neque illum
Orando flectes : vim duram et vincula capto
Tende : doli circum hæc demum frangentur ina-
nes.

Ipsa ego te, medios cum Sol accenderit æstus,
Cum sitiunt herbæ, et pecori jam gratior umbra
est,

In secreta senis ducam, quò fessus ab undis
Se recipit ; facile ut somno aggrediare jacentem.

Hic nunc revisit portus Ema-
thiae, patriamque Pallenen : et
nos nymphæ, et grandævus Ne-
reus ipse, veneramur hunc ;
namque ille vates novit omnia,
quæ sint, quæ fuerint, et quæ
trabantur mox ventura. Quippe
ita est visum Neptuno ; cuius
immania armenta, et turpes pho-
cas pascit sub gurgite. Nate,
hic Proteus est prius capiendus
tibi vinclis, ut expediat omnem
causam morbi, secundetque even-
tus. Nam non dabit ulla præ-
cepta sine vi, neque flectes il-
lum orando : tende duram vim,
et vincula illi capto : ejus doli
circum hæc vincula inanes de-
mum frangentur. Ego ipsa,
cum sol accenderit medios æstus,
cum herbæ sitiunt, et jam umbra
est gratior pecori, ducam te in
secreta latibula sedis, quò fessus
recipit se ab undis ; ut facile ag-
grediare illum jacentem somno.

TRANSLATION.

now revisits the Ports of Emathia and his native Pallene : Him both we Nymphs, and old Nereus himself adore ; for the Prophet knows all Things that are, that have been, and the whole Concatenation of future Events. For such is the Will of Neptune ; whose unwieldy Drovers, and unshapely Sea-calves, he feeds under the Deep. Him, my Son, you first must surprize with Chains, that he may explain to you the whole Cause of the Disease, and make the Issue prosperous. For no Instructions will he give without Compulsion, nor can you move him by Intreaty : Ply him, *when* taken, with rigid Force and Chains : *All* his Tricks to evade these proving vain will at length be quite baffled. I myself, as soon as the Sun has inflamed his Noon-tide Heats, when the Herbs thirst, and the Shade is now more grateful to the Cattle, I myself will conduct thee into the Senior's Retreat, whither he retires from the Waves *when* fatigued ; that you may easily assail him overpowered with Sleep. But when you shall hold him

NOTES.

391. *Pallenen.* Pallene is a Peninsula of Macedon, whereof Virgil makes Proteus a Na-
tive.

393. *Quæ mox ventura trabantur.* There is a great Propriety here in the Word *trabantur*, which denotes the Concatenation of Causes and Effects, whereby one Event is drawn on after another in a fixed Series like the Links of a Chain. *Magno judicio Poeta trahendi verbum usurpat*, says the *Variorum* ; est enim

*fatum, præcedentium causarum, subsequenti-
que perplexio quædam, et catenæ more coherens.*
*Trahi ergo dicuntur futuri verum eventus, quia,
in illa serie nexuque causarum ex æternitate
pendentium, ita se consequuntur ut alius alium
trahat.*

394. *Lotos.* Mr Martin takes it for the Water-lily, on the Credit of Prosper Alpinius.

399. *Flectes.* The *Medicean* and other Ma-
nuscripts read *vinces*.

Verum ubi tenebis illum correptum manibus, vinclisque; tum variae species, atque ora ferarum illudent tibi. Enim subito fiet horridus sus, atraque tigris, squamosusque draco, et leæna fulvâ cervice: aut dabit acrem sonitum flammæ, atque ita excidet vinclis; aut dilapsus in tenues aquas abibit. Sed quanto magis ille vertet se in omnes formas, tanto magis tu, nate, contende tenacia vincla: donec erit talis, corpore mutato, qualem videris, cum tegetet lumina, somno incepto. At hæc, et diffudit liquidum odorem ambrosiæ, quo perfudit totum corpus nati. At dulcis aura spiravit illi crinibus compositis, atque habilis vigor venit membris. Est ingens specus in latere exesi montis, quod plurima unda cogitur vento, scinditque sese in reductos sinus: fuit olim tutissima statio nautis deprensæ procellæ. Hic Proteus tegit se objice vasti saxi.

Verum ubi correptum manibus vinclisque tenebis; Tum variae illudent species, atque ora ferarum. 406 Fiet enim subito sus horridus, atraque tigris, Squamosusque draco, et fulvâ cervice leæna:

Aut acrem flammæ sonitum dabit, atque ita vinclis

Excidet; aut in aquas tenues dilapsus abibit. 410

Sed quanto ille magis formas se vertet in omnes,

Tanto, nate, magis contende tenacia vincla

Donec talis erit, mutato corpore, qualem

Videris, incepto tegetet cum lumina somno.

Hæc ait, et liquidum ambrosiæ diffudit odorem;

Quo totum nati corpus perfudit. At illi 416

Dulcis compositis spiravit crinibus aura,

Atque habilis membris venit vigor. Est specus ingens

Exesi latere in montis, quod plurima vento

Cogitur, inque sinus scindit sese unda reductos: 420

Deprensæ olim statio tutissima nautis.

Intus se vasti Proteus tegit objice saxi.

TRANSLATION.

fast confined within your Arms and Chains, then various Forms and Features of wild Beasts will mock your Grasp. For on a sudden he will become a bristly Boar, a feli Tyger, a scaly Dragon, and Lionsess with a tawny Main: Or he will emit the roaring Sound of Flame, and so escape the Chain; or liquified into fluid Waters glide away. But the more he shall transform himself into all Shapes, still closer draw, my Son, the hampering Chains: Till, rechanged, he shall become such as you saw him when ushering in Sleep he closed his Eyes. She said, and shed around the liquid Odour of Ambrosia, wherewith she sprinkled over the whole Body of her Son. Now from his trimmed Locks a delicious Fragrance breathed, and active Vigour was infused into his Limbs. In the Side of a hollowed Mountain is a spacious Cave, whither the Waves in great Numbers are driven by the Wind, and divide themselves into winding Bays: At times a Station most secure for Weather-beaten Mariners. Within this Cave Proteus hides himself behind the Barrier of a huge Rock. Here the Nymph

NOTES.

406. *Illudent.* Heinsius and many old Editions read *eludent*. Pierius found *ludent* in the Roman Manuscript, *eludent* in the Lombard, Medicean, and most of the ancient ones.

415. *Ambrosiæ.* Ambrosia is the Food of the Gods; and Nectar their Drink. But the

two are often confounded, as here *liquidus odor* is said of *Ambrosia*.

416. *Perfudit.* This is the Reading Pierius found in the Roman Manuscript.

421. *Deprensæ.* See the Note on *Æn.* V. 52.

Hic juvenem in latebris aversum à lumine Nym-
pha

Collocat : ipsa procul nebulis obscura resistit.

Jam rapidus torrens sitientes Sirius Indos, 425

Ardebat cœlo, et medium Sol igneus orbem

Hauferat : arebant herbæ ; cava flumina siccis

Faucibus ad limum radii tepesfacta coquebant ;

Cum Proteus consueta petens è fluctibus antra

Ibat : eum vasti circum gens humida Ponti 430

Exsultans rorem latè dispergit amarum.

Sternunt se somno diversæ in litore phocæ.

Ipse, velut stabuli custos in montibus olim,

Vesper ubi è pastu vitulos ad tecta reducit,

Auditisque lupos acuunt balatibus agni ; 435

Confidit scopulo medius, numerumque recenset.

Cujus Aristæo quoniam est oblata facultas ;

Vix defessa senem passus componere membra,

Cum clamore ruit magno ; manicisque jacentem

Occupat. Ille, suæ contrà non immemor artis, 440

Omnia transformat sese in miracula rerum,

Ignemque, horribilemque feram, fluviumque li-
quentem.

Verùm, ubi nulla fugam reperit fallacia, victus

In sese redit, atque hominis tandem ore locutus :

Hic nympha collocat juvenem
aversum à lumine in latebris, et
ipsa resistit procul obscura ne-
bulis. Jam rapidus Sirius,
torrens sitientes Indos, ardebat
cœlo, et ingens sol hauferat me-
dium orbem : herbæ arebant, et
radii coquebant cava flumina
tepesfacta faucibus siccis ad li-
mum ; cum Proteus ibat è flucti-
bus, petens consueta antra : hu-
mida gens vasti ponti, exsultans
circum eum, dispergit amarum
rorem. Phocæ sternunt se di-
versæ in litore. Ipse velut olim
custos stabuli in montibus, ubi
vesper reducit vitulos è pastu ad
tecta, agnique acuunt lupos bala-
tibus auditis, confidit medius
scopulo, recensetque numerum
pecudum. Cujus capiendi quo-
niam facultas est oblata Aristæo ;
vix passus senem Proteus compo-
nere defessa membra, ruit cum
magno clamore, occupatque il-
lum jacentem manicis. Contrà ille,
non immemor suæ artis, transfor-
mat sese in omnia miracula rerum,
ignemque, horribilemque feram,
liquentemque fluvium. Verùm
ubi nulla fallacia reperit fugam,
victus redit in sese, atque tan-
dem est locutus ore hominis :

TRANSLATION.

places the Youth in Ambush remote from View, she stays herself at a Distance throuded in a misty Veil. Now the sultry Dog-star scorching the thirsty Indians blazed in the Sky, and the fiery Sun had finished Half his Course : The Herbs withered ; and the Rays made the shallow overheated Rivers boil, their Channels being drained to the slimy Bottom ; when Proteus, repairing to his accustomed Den, advanced from the Waves : The watery Race of the vast Ocean, gamboling around him, scatters the briny Spray far and near. The Sea-calves apart lay them down to sleep along the Shore. He himself (as at times the Keeper of a Fold upon the Mountains, when Evening brings home the Bullocks from the Pasture, and the Lambs with noisy Bleatings whet the Hunger of the Wolves) sits in the Center on a Rock, and reviews their Numbers. Of seizing whom since so favourable an Opportunity offered itself to Aristæus ; scarce suffering the aged God to compose his weary Limbs, he rushes upon him with a great Shout, and surprizes him with Chains as he lay. He on the other hand, not forgetful of his Art, transforms himself into all the wondrous Shapes in Nature, Fire, and a grimly Savage, and flowing River. But when no Shifts could find him an Escape, overpowered he returns to himself, and at length thus spoke in human Accent :

NOTES.

425. *Jam rapidus Sirius.* Sirius, a Star of the first Magnitude in the Mouth of the Dog, rises about the Time of the Sun's entering into Leo, toward the latter End of July, making what we call the Dog-days.

435. *Auditisque.* Others read *auditique* ; but the Sense would naturally lead one to *audisque*, which is the Reading of the Roman, Medicæan, and Cambridge Manuscripts.

447. *Neque*

quisquam iussit te, confidentissime
 juvenum, adire nostras domos?
 quidvis potis hinc? sic inquit,
 At ille Aristæus ait: Proteu,
 scis, ipse scis; neque est cuiquam
 fallere te: sed tu define velle
 fallere me. Nos, secuti præ-
 ceptos Deum, venimus huc, quæ-
 situm oracula lapsis rebus. Est
 effatus hoc tantum. Ad hæc
 denique vates intorsit ardentem
 oculos glauco lumine; et frendens
 graviter sic resolvit ora satis:
 hæc non nullius numinis exerceat
 æt: luis magna scelera com-
 missa; Orpheus miserabilis
 suspexit tibi hæc pœnas, hanc-
 quæquam satis magnas ob meri-
 tum, ni fata resistent, et servit
 graviter pro conjuge raptæ sibi.
 Illa puella quidem moritura,
 dum præcepit fugeret te per flu-
 mina, non vidit, ante pedes in
 altâ herbâ, immanem hydrum
 ferventem ripas. At chorus
 Dryadum, æqualis ætate, im-
 plerunt supremos montes clamore:
 Rhodopeiæ arces sçrunt, alta-
 que Pangæa, et Mavortia tel-
 lus Rhæsi, atque Getæ, atque Hebrus, atque Orithyia Aetias.

Nam quis te, juvenum confidentissime, nostras 445
 Iussit adire domos? quidve hinc petis? inquit.

At ille:

Scis, Proteu, scis ipse; neque est te fallere cuiquam:
 Sed tu define velle. Deum præcepta secuti
 Venimus huc, lapsis quæsitum oracula rebus.

Tantum effatus. Ad hæc Vates vi denique multâ
 Ardentes oculos intorsit lumine glauco, 451

Et graviter frendens, sic fatis ora resolvit,

Non te nullius exercent numinis iræ:

Magna luis commissa: tibi has miserabilis Orpheus
 Haudquaquam ob meritum pœnas, ni fata resi-
 stant, 455

Suscitat; et raptâ graviter pro conjuge sævit.

Illâ quidem, dum te fugeret per flumina præceps,

Immanem ante pedes hydrum moritura puella

Servantem ripas altâ non vidit in herbâ.

At chorus æqualis Dryadum clamore supremos 460

Implerunt montes: sçrunt Rhodopeiæ arces,

Altaque Pangæa, et Rhæsi Mavortia tellus,

Atque Getæ, atque Hebrus, atque Aetias Orithyia.

TRANSLATION.

Who, most presumptuous Youth, enjoined thee, he says, to approach my Habitation? Or what demandest thou here? But he: Thou knowest, O Proteus, thou knowest of thyself; nor is it any one's Power to deceive thee: But do thou cease to try *thy Wiles on me*. For in Pursuance of divine Command I came hither to consult thy Oracle about my ruined Affairs. He said. Then the Prophet at length with mighty Force rolled his Eyes flashing with azure Light, and, gnashing his Teeth fiercely, thus opened his Mouth to disclose the Fates: 'Tis the Vengeance of no mean Deity that pursues thee: Thou art making Attonement for thy heinous Crimes: These Sufferings, by no Means proportioned to thy Guilt, unhappy Orpheus entails upon thee, unless the Fates oppose; and he sorely rages for his ravished Queen. And indeed it was, whilst she fled precipitantly from you along the River, that the Maid doomed to Death was so unhappy not to see the hideous Water-snake before her Feet, as it guarded the Banks in the tall Grass. But her coeval Choir of Dryads filled the highest Mountains with their Shrieks: The Rocks of Rhodope wept, so did lofty Pangæa, and the martial Land of Rhæsus, the Getes, and Hebrus, and Attic Orithyia.

NOTES.

447. *Neque est te fallere cuiquam.* This is a Grecism for *neque licet cuiquam*: Thus in the Second Eclogue, *Nec sit mihi credere.* So also Horace, *Quod versu dicere non est.*

453. *Miserabilis Orpheus, &c.* Others understand the Words thus: Orpheus unhappy for no Guilt or Demerit of his,

454. *Orpheus.* He was the Son of Oeagrus, King of Thrace, by the Muse Calliope; highly celebrated for his extraordinary Skill in Music and Poetry, and was one of the Argonauts. The Hymns that go under his Name are with good Reason believed to be spurious.

Ipse cavâ solans ægrum testudine amorem,
Te, dulcis conjux, te solo in litore secum, 465
Te veniente die, te decedente canebat.
Tænarias etiam fauces, alta ostia Ditis,
Et caligantem nigra formidine lucum
Ingressus, Manesque adiit, Regemque tremendum,
Nesciaque humanis precibus mansuescere corda.
At cantu commotæ Erebi de sedibus imis 471
Umbræ ibant tenues, simulacraque luce carentum:
Quàm multa in silvis avium se millia condunt,
Vesper ubi, aut hibernus agit de montibus imber:
Matres, atque viri, defunctaque corpora vitâ 475
Magnanimùm heroum, pueri, innuptæque puellæ,
Impositique rogis juvenes ante ora parentum;
Quos circum limus niger, et deformis arundo
Cocytî, tardâque palus inamabilis undâ
Alligat, et novies Styx interfusa coerces. 480
Quin ipsæ stupuere domus, atqua intima Lethi
Tartara, cæruleosque implexæ crinibus angues
Eumenides: tenuitque inhians tria Cerberus ora;

Orpheus ipse, solans ægrum amorem cavâ testudine, canebat te, dulcis conjux, canebat te solo in solo litore, canebat te die veniente, canebat te die decedente. Ille, ingressus Tænarias fauces, alta ostia Ditis, et lucum caligantem nigra formidine, adiit Manesque, tremendumque regem, cordoque nescia mansuescere, humanis precibus. At tenues umbræ, commotæ cantu Orphei, simulacraque carentum luce, ibant de imis sedibus Erebi: quàm multa millia avium condunt se in silvis, ubi vesper, aut hibernus imber agit eas de montibus: matres atque viri, corporaque magnanimùm heroum defuncta vitâ, pueri, innuptæque puellæ, juvenesque impositi rogis ante ora parentum ibant. Quos niger limus, et deformis arundo Cocytî, inamabilisque palus cum tardâ undâ circum alligat, et Styx novies interfusa coerces. Quin domus ipsæ, atque intima Tartara lethi,

Eumenidesque implexæ quoad cæruleos angues crinibus, obstupuere; Cerberusque inhians tenuit tria ora;

TRANSLATION.

Orpheus himself, soothing the Anguish of his Love with his concave Shell, sung thee, his sweet Eurydice, thee by himself on the lonely Shore, thee when the Day arose, thee when the Day declined he sung. He entering even the Jaws of Tænarus, Pluto's Gates profound, and the Grove overcast with gloomy Horror, visited the Manes, and their tremendous King, and Hearts incapable of relenting at human Prayers. But the airy Shades, and Phantoms of the Dead, affected with his Song advanced from the deep Mansions of Erebus, in such Throngs as Birds that shelter themselves by Thousands in the Woods, when Evening, or a wintry Shower drives them from the Mountains: Matrons, and Men, and Ghosts of gallant Heroes deceased, Boys, and unmarried Virgins, and Youths laid on the Funeral Piles before the Faces of their Parents; whom the black Mud, and unsightly Reeds of Cocytus, and the unlovely Lake with sluggish Wave incloses round, and Styx nine times interfused confines. Nay, the very Habitations and deepest Dungeons of Death were astonished, and the Furies, with whose Hair blue Snakes were interwoven; and yawning Cerberus repressed his three Mouths;

NOTES.

464. *Concâ testudine.* The Lyre is called *Testudo*, because the ancient Lyres were made of the Shells of Tortoises. It was a received Story, that Mercury, finding accidentally a dead Tortoise on the Banks of the Nile, made a Lyre of it: Whence Horace calls him *curvæ lyre parentem*.

467. *Tænarias fauces.* Tænarus is a Promontory of the Peloponnesus, fabled to be the Entrance to the Infernal Regions,

471. *Erebi.* Erebus here, and in other Places, signifies the profoundest Mansion of Hell.

475. *Defunctaque corpora vitâ magnanimùm heroum.* Lifeless Bodies of gallant Heroes. *Corpora* is likewise put for the airy Vehicle of departed Spirits, as *Æn.* VI. 303, 306.

atque rota Ixionei orbis constitit cantu. Jamque Orpheus, referens pedem, evaserat omnes casus; Eurydiceque reddita veniebat ad superas auras, sequens eum ponè; namque Proserpina dederat hanc legem: cum subita dementia cepit incautum amantem, dementia ignoscenda quidem, si Manes scirent ignoscere. Restitit, immemorque, heu! vicinusque animi, respexit suam Eurydicen jam sub luce ipsa: ibi omnis labor est effusus, atque fœdera immitis tyranni rupta, fragorque est ter auditus Avernis stagnis. Illa inquit, quis perdidit et me miseram, et te, Orpheu? quis tantus furor est hic? En iterum crudelia fata vocant me retro, somnusque condit natantia lumina. Jamque vale: seror circumdata ingenti nocte, tendensque invalidas palmas tibi, heu! non amplius tua. Dixit; et subito fugit diversa ex oculis Orphei, cœn fumus commissus in tenues auras: neque præterea vidit illum,

Atque Ixionei cantu rota constitit orbis.

Jamque pedem referens, casus evaserat omnes; 485
Redditaque Eurydice superas veniebat ad auras,
Ponè sequens; namque hanc dederat Proserpina legem:

Cum subita incautum dementia cepit amantem,
Ignoscenda quidem, scirent si ignoscere Manes.
Restitit, Eurydicenque suam, jam luce sub ipsa, 490
Immemor, heu! victusque animi, respexit: ibi omnis

Effusus labor, atque immitis rupta tyranni
Fœdera; terque fragor stagnis auditus Avernis.
Illa, Quis et me, inquit, miseram, et te perdidit, Orpheu?

Quis tantus furor? en iterum crudelia retro 495
Fata vocant, conditque natantia lumina somnus.
Jamque vale: seror ingenti circumdata nocte,
Invalidasque tibi tendens, heu! non tua, palmas.
Dixit; et ex oculis subito, cœn fumus in auras
Commistus tenues, fugit diversa: neque illum, 500

TRANSLATION.

and the Circumrotation of Ixion's Orb was suspended by the Song. And now, tracing back his Way, he had overpassed all Dangers; and restored Eurydice was just approaching the superior Regions, following behind; for Proserpina had given him that Law: When a sudden Frenzy seized the unwary Lover, pardonable indeed, if the Manes knew to pardon. He stopt, and just on the Verge of Light, ah! unmindful, and not Master of his Mind, looked back on his Eurydice: There was all his Labour lost, and the Law of the relentless Tyrant broke, and thrice a dismal Groan heard through the Avernian Lake. *Ab!* Orpheus, she says, who hath both unhappy me, and thee undone: What deep Infatuation this? See once more the cruel Fates call me back, and Sleep closes my Swimming Eyes. And now farewell: I am snatched away, encompassed

NOTES.

484. *Cantu.* The usual Reading is *vento*, of which it is not easy to make Sense: Whereas *cantu*, which *Pierius* found in several Manuscripts, makes all easy.

493. *Fragor.* Servius understands *fragor* to mean an Exultation of the Shades at the Return of *Eurydice*, and quotes a Passage of *Lucan* in Confirmation of his Opinion:

————— *Gaudet à luce relicta
Eurydicen, iterum sperantes Orphea Manes.*
But it is observed that *fragor* is never used by *Virgil* for a Sound of Joy, but for some great Crash, or horrid Noise. Therefore it seems rather to mean here some dismal Sound.

Prensantem nequicquam umbras, et multa vo-
lentem

Dicere, præterea vidit; nec portitor Orci

Amplius objectam passus transire paludem.

Quid faceret? quò se raptâ bis conjuge ferret?

Quo fletu Manes, quò numina voce moveret? 505

Illa quidem Stygiâ nabat jam frigida cymbâ.

Septem illum totos perhibent ex ordine menses,

Rupe sub aëriâ, deserti ad Strymonis undam

Flevisse, et gelidis hæc evoluisse sub antris,

Mulcentem tigres, et agentem carmine quercus. 510

Qualis populeâ mœrens philomela sub umbrâ

Amissos queritur fetus, quos durus arator

Observans nido implumes detraxit: at illa

Flet noctem, ramoque sedens miserabile carmen

Integrat, et mœstis latè loca questibus implet. 515

Nulla Venus, nullique animum flexere Hymenæi.

Solus Hyperboreas glacies, Tanaimque nivalem,

Arvaque Riphæis nunquam viduata pruinis

Lustrabat; raptam Eurydicen, atque irrita Ditis

prensantem umbras nequicquam,
et volentem dicere multa; nec
portitor orci est passus cum
amplius transire objectam pa-
ludem. Quid faceret? quò se fer-
ret se, conjuge bis raptâ? quo
fletu moveret Manes, quâ voce
moveret numina? Illa quidem
jam frigida nabat Stygiâ cymbâ.
Perhibent, illum flevisse septem
totos menses ex ordine sub aëriâ
rupe, ad undam deserti Strymo-
nis, et evoluisse hæc sub gelidis
antris, mulcentem tigres, et a-
gentem quercus carmine. Qualis
Philomela, mœrens sub populeâ
umbrâ, queritur amissos fetus,
quos durus arator, observans
implumes nido, detraxit; at illa
flet noctem, sedensque ramo, in-
tegrat miserabile carmen, et im-
plet loca latè mœstis questibus.
Nulla Venus, nullique Hymenæi
flexere ejus animum. Solus lus-
trabat Hyperboreas glacies, ni-
valemque Tanaim, arvaque
nunquam viduata Riphæis pru-
inis; querens Eurydicen raptam,
atque dona Ditis irrita.

TRANSLATION.

with thick *Shades of Night*, and stretching forth to thee my feeble Hands, ah! thine no more. She said; and on a sudden fled from his Sight a different Way, like Smoke blending with thin Air: * Nor more was seen by him grasping the Shades in vain; and in act to say a thousand Things; nor did the Ferryman of Hell suffer him again to cross the intervening Lake. What should he do? Whither should he turn him, his Love twice snatched away? With what Tears assuage the Manes, with what Accents the *infernal Powers*? She, already a cold *Shade*, was sailing in the Stygian Boat. For seven whole Months, 'tis said, he mourned beneath a bleak aerial Rock, by the Streams of desert Strymon, and revolved these Woes under the cold Caves, softening the very Tygers, and leading the Oaks with his Song. As mourning *Philomel* under a Poplar Shade bemoans her lost Young, which the hard-hearted Clown observing in the Nest, has stole unfledged: But she weeps through the Night, and, perched upon a Bough, renews her doleful Song, and fills the Places all around with piteous Wailings. No Loves, no Hymeneal Joys could bend his Soul. All alone he traversed the Hyperborean Tracts of Ice, the snowy Tanais, and Fields never free from the Riphæan Frosts, deploring his ravished Eurydice, and Pluto's bootless Presents. For which neglected *nuptial Rite* the Ciconian Matrons,

* Nor saw him more.

NOTES.

508. *Strymonis*. Strymon is a River of Macedonia, on the Borders of Thrace.

511. *Populeâ*. It is observed that the Poplar is judiciously chosen by the Poet on this Occa-

sion, because the Leaves of this Tree, trembling with the least Breath of Air, make a sort of melancholy Rustling.

Quo nuptiali munere spreto, mat-
 ras Ciconum, inter sacra Deum,
 atque nocturni Bacchi, spar-
 sere juvenem discerptum per la-
 tos agros. Tum quoque cum
 Oeagrius Hebrus, portans ejus
 caput revulsum à marmorea cer-
 vice, in medio gurgite, volveret
 illud, ejus vox ipsa, et frigida
 lingua vocabat Eurydicen, ab-
 miseram Eurydicen, animâ fu-
 giente: ripæ referebant Eurydi-
 cen toto flumine. Proteus ait
 hæc: et dedit se jactu in altum
 æquer; quæque dedit se, tor-
 sit spumantem undam sub vertice.
 At Cyrene non dedit se; nam-
 que est affata filium timentem
 ultro: nate, licet deponere
 tristes curas tuo animo. Hæc
 est omnis causa morbi; hinc
 nymphæ, cum quibus illa agita-
 bat choros in altis lucis,

Dona querens. Spreto Ciconum quo munere ma-
 tres, 520
 Inter sacra Deum, nocturnique Orgia Bacchi,
 Discerptum latos juvenem sparsere per agros.
 Tum quoque marmoreâ caput à cervice revulsum,
 Gurgite cum medio portans Oeagrius Hebrus
 Volveret, Eurydicen vox ipsa, et frigida lingua, 525
 Ah, miseram Eurydicen, animâ fugiente, vocabat:
 Eurydicen toto referebant flumine ripæ.
 Hæc Proteus: et se jactu dedit æquor in altum;
 Quæque dedit, spumantem undam sub vortice torfit.
 At non Cyrene: namque ultro affata timentem:
 Nate, licet tristes animo deponere curas. 531
 Hæc omnis morbi causa; hinc miserabile Nym-
 phæ,
 Cum quibus illa choros lucis agitabat in altis,

TRANSLATION.

amidst the sacred Service of the Gods, and nocturnal Orgies of Bacchus, having
 tore the Youth in Pieces, scattered his Limbs over the wide Fields. And
 even then, whilst Oeagrian Hebrus rolled down the Middle of its Tide, his
 Head torn from the Alabaster Neck, the Voice of itself, and his faltering
 Tongue, invoked Eurydice, Ah, unfortunate Eurydice, with his expiring
 Breath: The Banks reechoed Eurydice all along the River. Thus Proteus said:
 And plunged with a Bound into the deep Sea; and, where he plunged, he tossed
 up the foaming Billows under the whirling Tide.

But not so Cyrene: For kindly she bespoke her trembling Son: My Son, you
 may ease your Mind of all vexatious Cares. This is the whole Cause of your
 Disaster; hence the Nymphs, with whom she celebrated the mingled Dances
 in the deep Groves, have sent this mournful Devastation on your Bees: Do

NOTES.

520. *Spreto Ciconum quo munere matres.* Many Manuscripts and printed Editions of good Authority read *spreta*. But the Sense seems to determine for *spreto*: For the Meaning is, *quo munere*, i. e. *quo nuptiali munere spreto*, for the Contempt of which nuptial Rite, mentioned Verse 516.

520. *Ciconum matres.* The Cicones were a People of Thrace, living near Mount Ijmarus, and the Mouth of the River Hebrus: where the Bacchanals used to perform their Revels. Ovid has assigned a Cause of this Matron Fury not so honourable for Orpheus:

*Omniem refugerat Orpheus
 Femineam Venerem; seu quod male cesserat
 illi;*

*Sive fidem dederat. Multas tamen ardor ha-
 bebat*

Jungere se vati: multas dolere repulsa.

*Ille etiam Thracum populus fuit auctor amo-
 rem*

*In teneras transferre mares: citraque juven-
 tam,*

Ætatis breve ver, et primos carpere flores.

But such a Guilt seems quite inconsistent with his extraordinary Passion for Eurydice.

524. *Oeagrius Hebrus.* The Hebrus is called Oeagrian, from Oeagrus, the Thracian King, mentioned before to have been the Father of Orpheus.

Exitium misere apibus : tu munera supplex 534
Tende, petens pacem, et faciles venerare Napæas :
Namque dabunt veniam votis, irasque remittent.
Sed modus orandi qui sit, prius ordine dicam.

Quatuor eximios præstanti corpore tauros,
Qui tibi nunc viridis depascunt summa Lycæi,
Delige, et intactâ totidem cervice juvencas. 540

Quatuor his aras alta ad delubra Dearum
Constitue, et sacrum jugulis demitte cruorem;
Corpora que ipsa boum frondoso desere luco.
Post, ubi nona suos Aurora ostenderit ortus,
Inferias Orphei Lethæa papavera mittes, 545
Placatam Eurydicen vitulâ venerabere cæcâ,
Et nigram mactabis ovem, lucumque revises.

Haud mora : continuò matris præcepta facessit;
Ad delubra venit; monstratas excitat aras;
Quatuor eximios præstanti corpore tauros 550
Ducit, et intactâ totidem cervice juvencas.
Post, ubi nona suos Aurora induxerat ortus,

præstanti corpore, et totidem juvencas cervice intactâ jugo. Post, ubi nona aurora induxerat suos ortus,

misere miserabile exitium apibus, Tu supplex tende munera, petens pacem, et venerare faciles Napæas : namque dabunt veniam votis, remittentque iras. Sed dicam prius ordine, qui sit modus orandi eas. Delige quatuor eximios tauros præstanti corpore, qui nunc depascunt summa cæcæsumina viridis Lycæi, et cum illis totidem juvencas cervice intactâ jugo. Constitue quatuor aras his victimis, ad alta delubra Dearum, et demitte sacrum cruorem jugulis, desereque corpora ipsa boum frondoso luco. Post, ubi nona aurora ostenderit suos ortus, mittes lethæa papavera inferias Orphei, venerabere placatam Eurydicen vitulâ cæcâ, et mactabis nigram ovem, revisesque lucum. Haud est mora : continuò facessit præcepta matris ; venit ad delubra ; excitat monstratas aras. Ducit quatuor eximios tauros præ-

TRANSLATION.

thou humbly tender Offerings, supplicating Peace, and venerate the gentle Wood-nymphs: For at thy Supplications they will grant Forgiveness, and mitigate their Wrath. But first will I shew you in Order what must be your Manner of Worship. Single out four choice Bulls of beauteous Form, which the Tops of green Lycæus now graze for thee, and as many Heifers, whose Necks are untouched by the Yoke. For these erect four Altars at the lofty Temples of the Goddesses, from their Throats emit the sacred Blood, and leave the Bodies of the Cattle in the leafy Grove. Afterwards, when the ninth Morn has displayed her rising Beams, you shall offer Lethæan Poppies by way of Funeral Rites to Orpheus, venerate appeased Eurydice with a slain Calf, sacrifice a black Ewe, and revisit the Grove.

Without Delay, he instantly executes the Orders of his Mother; repairs to the Temple; raises the Altars as directed; leads up four chosen Bulls of surpassing Form, and as many Heifers, whose Necks were untouched by the Yoke. Thereafter, when the ninth Morning had ushered in her rising Beams,

NOTES.

535. *Napæas.* The *Napææ* were the Nymphs of the Groves, from *πάρις*, a Grove.

545. *Inferias.* The *inferiæ* were Sacrifices offered to the *Manes*. For which see the Note Æn. III. 66.

545. *Lethæa papavera.* The Poppy is called *Lethæan*, because it causes Sleep or

Forgetfulness, from *λήθη*, Oblivion. Poppies were therefore offered to the Dead, especially to those whose *Manes* they designed to appease; either because Sleep, which they procure, is a lively Emblem of Death, *consanguineus leti somnus*; or because they produce Oblivion of past Injuries.

mittit inferias Orphei, revivis-
que locum. Hic verò aspiciunt
monstrum subitum, ac mirabile
dictu; apes stridere toto utero
per liquefacta viscera boum, et
effervere costis ruptis; i amen-
sasque nubes earum trahi: jam-
que consuere summâ arbore, et
demittere quasi uvam lentis ra-
mis. Canebam hæc super cultu
arvorum, pecorumque, et super
arboribus: dum magnus Cæsar
fulminat ad altum Euphratem
bello, victorque dat jura per
volentes populos, affectatque vi-
am Olympo. Illo tempore dul-
cis Parthenope alebat me Virgi-
lium, florentem studiis igno-
bilis otii: qui lusi carmina pasto-
rum: audaxque juventû cecini
te, Tityre, sub tegmine patulæ
fagi.

Inferias Orphei mittit, lucumque revivis.

Hic verò subitum ac dictu mirabile monstrum

Aspiciunt; liquefacta boum per viscera toto 555

Stridere apes utero, et ruptis effervere costis;

Immensasque trahi nubes: jamque arbore summâ

Confluere, et lentis uvam demittere ramis.

Hæc super arvorum cultu, pecorumque cane-
bam,

Et super arboribus; Cæsar dum magnus ad altum

Fulminat Euphratem bello, victorque volentes 561

Per populos dat jura, viamque affectat Olympo.

Illo Virgilium me tempore dulcis alebat

Parthenope, studiis florentem ignobilis otii:

Carmina qui lusi pastorum; audaxque juventû, 565

Tityre, te patulæ cecini sub tegmine fagi.

TRANSLATION.

he offers the Funeral Rites to Orpheus, and revisits the Grove. But here they behold a sudden Prodigy, and wonderful to relate; Bees through all the Belly hum amidst the putrid Bowels of the Cattle; pour forth with the fermenting Juices from the burst Sides, and in immense Clouds roll along: Then swarm together on the Top of a Tree, and hang down in a Cluster from the bending Boughs.

Thus of the Culture of Fields and Flocks, and of Trees I sung; whilst great Cæsar at the deep Euphrates thunders in War; victorious dispenses Laws among the willing Nations, and pursues the Way to Heaven. At that Time did I Virgil, nourished by sweet Parthenope, flourish in the Studies of inglorious Ease: who warbled pastoral Songs; and, adventurous through Youth, sung thee, O Tityrus, under the Covert of a spreading Beech.

NOTES.

560. *Cæsar dum magnus, &c.* From this an Argument is drawn that *Virgil* continued the Care of his *Georgics*, as long as he lived, for the Time here mentioned is the Year before his Death. It was then that *Augustus* was at the Head of the Roman Legions in Person, on the Banks of the *Euphrates*, and compelled *Phraates* to restore the Eagles which the *Par-*

thians had taken from *Crassus*, and drew the neighbouring Nations, and even the *Indians* to make a voluntary Submission to him.

564. *Parthenope.* The original Name of the City *Naples*.

565. *Audaxque juventû.* According to *Servius*, *Virgil* was twenty-eight Years old, when he wrote the *Eclogues*.

GEORGICORUM FINIS.

P. VIRG.

P. VIRGILII MARONIS
 ÆNEIDOS
 LIBER PRIMUS.

A RMA, virumque cano, Trojæ qui primus
 ab oris
 Italiam, fato profugus, Lavinaque venit
 Littora: multum ille et terris jactatus et alto,

ORDO.
 Cano arma, virumque
 qui, profugus fato, pri-
 mus venit ab oris Trojæ
 in Italiam littoraque La-
 vina: ille multum fuit
 jactatus & terris & alto,

THE TRANSLATION.

A RMS I sing, and the Hero, the first who, in Obedience to the Decree of Heaven, having fled from the Coasts of Troy, came to Italy, and the Lavinian Shore: Much was he tossed both on Sea and Land, * by the Powers above,

* By the Power of the Gods.

NOTES.

The first Book of the *Æneid* is reckoned by Commentators among the most finished, and particularly admired for the Harmony and Structure of its Verse, the Disposition of its Subject, the beautiful and sublime Prospect with which the Scene opens, and, above all, the Poet's Art in throwing so much Matter together in so few Words. The Proposition, the Invocation, the Reasons that kindled *Juno's* Resentment against the *Trojans*, the Discontent of that Goddess at seeing the Fleet of *Æneas* making towards *Italy*, her Address to *Æolus*, the Description of the Storm, the Anger of *Neptune*, his Chiding the Winds, their Flight, and the Calm that immediately succeeded, being all contained in no more than 150 Lines. As Instances of particular Beauties, they mention that admirable Description of the Storm, which they say is capable of transporting the dullest, and warming the coldest Imagination; the Image of *Discord* bound up in Chains by *Peace*, and that fine Episode of the Pictures which *Æneas* surveys in the Temple of *Carthage*, where the Poet himself appears pleased, as well as in the Song of *Jopas*. But it is to be observed, tho' these Pas-

sages have a particular Sublimity, this is not to be understood as if the rest were not of a Piece. *Virgil* is not like some Poets, who soar very high for a While, and afterwards sink as low: He flies always far above the Earth; sometimes his Flight is more rapid and daring, and sometimes, having mounted to Heaven, he reposed himself in the Sublimity of his Flight, but his Genius never flags, nor is unequal to his Subject.

1. *Arma virumque cano*, &c. *Fulvius Ursinus* is of Opinion that *Virgil*, in these first Lines of his Poem, had an Eye to the Beginning of the *Odyssey*: Of which the Reader may judge by comparing the two together,

Ἀνδρᾶ μοι ἄγερε Μῦθε πολυμήτορ, ὅς μιν ἄρ' ἔπειτα
 πολλὰ

Πλάγχθη, ἐπεὶ Τροίης ἔπον πολυμήτορ ἐπείρε.
 The Man, for Wisdom's various Arts re-
 nown'd,

Long exercis'd in Woes, Oh Muse! recount.
 Pope's *Odyssey*.

The third Line in particular,

— multum ille & terris jactatus & alto,
 comes very near to *Homer's*,

B

Πόδας

*vi Superum, ob memorem
iram sævæ Junonis.
Passus est quæque multa
et in bello, dum conderet
urbem, inferretque Deos
Latio: unde est genus
Latinum, Patresque Albani, atque mœnia altæ Romæ.*

Vi superum, sævæ memorem Junonis ob iram :
Multa quoque et bello passus, dum conderet urbem,
Inferretque Deos Latio : genus unde Latinum, 6
Albanique patres, atque altæ mœnia Romæ.

TRANSLATION.

to gratify cruel Juno's unrelenting Rage ; much too he suffered in War, till he raised the City Lavinium, and introduced his Gods into Latium : From whom sprung the Latin Progeny, the Alban Fathers, and the Walls of lofty Rome.

NOTES.

Πολλὰ δὲ, ἐν πύλῳ παθεὶν ἀλγέα.

On stormy Seas unnumber'd Toils be bore.

But Virgil always shews his Judgment in knowing what to take, and what to leave.

1. *Primus venit, &c.* The first who came, &c. *Antenor* arrived in Italy before *Æneas*, v. 246. But *Æneas* was the first who came from Troy to Lavinium.

2. *Fato profugus.* *Fato* may very well have a Reference to the whole Sentence : For as *Æneas* left his Country in Obedience to the Will of the Gods, so it was by the particular Appointment of Heaven that he came to Italy, and settled in Lavinium. A Circumstance which redounds to the Honour both of *Æneas*, and of the Romans, whom the Poet makes to be descended from him ; and therefore he is careful to mention it in the Beginning of his Poem, as well as in several other Places. See v. 210 of this Book,

*Tendimus in Latium ; sedes ubi fata quietas
Ostendunt, —*

And 386.

*Phrygium conscendi — æquor, data fata se-
curus.*

And B. IV. v. 340.

Me si fato venit, &c.

2. *Lavinique litora.* Lavinium stood about eight Miles from the Shore, according to *Servius* ; but the neighbouring Coast might be distinguished by the Name of that City.

4. *Vi superum.* By the Power of the Gods ; or we may take the Expression to signify no more than simply *Superis*, by the Powers above ; for so *vis* is used, *Æn.* VII. 432.

Cælestium vis magna jubet.

The awful Majesty of Heaven commands. It is the same Idiom with the Greek ; thus *Homer* says, *ὦν Ἡρακλῆα, ὦν Ἡρακλῆα*, for *Hercules*, II. II. 658. And in the third Book of the *Iliad*, v. 105, *ἄγε δὲ Ἥρακλῆος Βουῆν, ἀδδύετε οἶον Πριάμην*, i. e. bring Priam ; or, as we would say in English, bring the King's Majesty. In like Manner Virgil, *Æn.* XI,

376, uses *violencia Turni*, for *Turnus himself*.

6. *Genus unde Latinum.* *Æneas* found the Latins in Italy, how then could they be derived from him ? Some solve the Difficulty by referring *unde* to Latio, from which Country sprung the Latin Race ; but, because *unde* seems better referred to the Action of *Æneas*, *Servius* offers another Solution, that *Æneas*, who, instead of using a Conqueror's Right to change or abolish the Latin Name, incorporated them and his Trojans into one Body, under the common Name of Latins, may justly be called the Founder of a Race he thus saved from Ruin and Extinction.

7. *Albanique patres.* *Ascanius*, the Son of *Æneas*, after the Death of his Father, quitted Lavinium, and, having built *Alba*, made that the Seat of his Kingdom. It was here that *Romulus*, the Founder of the Roman Empire, was born. Thus the *Albans* were the Fathers or Ancestors of the Romans.

8. *Musa, mihi causas memora.* Virgil differs a little from *Homer* in putting the Invocation after the Proposition of his Subject, which shews it to be indifferent which of them is first. *Homer* again invokes the Muse for the Subject of his Poem in general, Virgil only mentions a particular Part — *Causas memora*. As the Causes of his pious Hero's Sufferings were the Secrets of Heaven, to be known only by Inspiration, he therefore prays the Muse to inform him as to these ; but that this is not to be understood exclusive of her general Assistance thro' the whole Poem, appears from his using the Word *cans* at the Beginning, which was properly applied to Prophets, Oracles, and those that spoke by Inspiration.

Gallos in limine adesse cenebat.

Æn. VIII. 656.

Atque hæc deinde canit divino ex ore sacerdos.

Æn. III. 373.

Extemplo tentanda fuga canit æquora Calchus.

Æn. II. 176.

Musa, mihi causas memora, quo numine læso,
Quidve dolens Regina Deum, tot volvere casus
Insignem pietate virum, tot adire labores
Impulerit. Tantæne animis cœlestibus iræ?

Urbs antiqua fuit, Tyrii tenuere coloni,
Carthago, Italiam contra, Tiberinaque longè
Ostia, dives opum, studiisque asperrima belli:
Quam Juno fertur terris magis omnibus unam

na longè, dives opum, asperrimaque studiis belli: quam urbem unam Juno fertur coluisse magis terris omnibus,

O Musa, memora mihi causas, quo numine læso, quidve Regina Deum dolens, impulerit virum insignem pietate volvere tot casus, adire tot labores. Tantæne iræ sunt animis cœlestibus?

Urbs fuit antiqua, Tyrii coloni eam tenere, Carthago nomine. contra Italiam, ostiaque Tiberi-

TRANSLATION.

Declare, O Muse! the Causes why he suffered, what Deity had he offended, and why was the Queen of Heaven provoked to doom a Man of such distinguished Piety to struggle with a Series of Calamities, to encounter so many Hardships: Dwells such Resentment in heavenly Minds?

An ancient City there was named Carthage, inhabited by a Colony of Tyrians, fronting Italy, and the Mouth of the Tyber, but far remote; a City of vast Riches, and yet extremely hardy by warlike Exercises; which City Juno is said to have

NOTES.

8. Quo numine. Some read quo numine læsa, in what Particular Juno had been offended.

9. Tot volvere casus. The Commentators would have volvere casus to be for volvi casibus, and volvi again for involvi, which they own to be exceeding harsh, and think to justify Virgil by the Authority of Statius, who uses a parallel Expression. But is it not more natural, as well as more poetical, to take it in the active Sense? Volvere casus veluti molem quendam, says H. Stephens: To struggle with a Load of Misfortunes. For volvere is a Word that imports Labour and Difficulty, like that of a Person straining to roll forward a ponderous Stone, as,

Saxa quoque infesto volebant pondere,

Æn. IX. 512.

Or, a River bearing down opposing Bodies, Geor. IV. 525. And at the same Time it implies Duration and Continuance in struggling: Hence it is applied to a Beech, that stands thro' a Revolution of Ages, in spite of Storms and Injuries of Weather;

— immota manet, multasque per annos

Multa virum volvens durando secula vincit,

Geor. II. 295.

Volvere casus then differs from volvi casibus, as to push, and to be pushed or driven along; the last would shew Æneas quite vanquished and subdued by his Misfortunes, the other shews him in great Labour, but still superior to his Sufferings, and in Prospect of Victory,

10. Tot adire labores. Labores is a much stronger Word than Casus, and therefore this other Expression shews the Rise and Gradation of Æneas's Sufferings. Besides, volvere casus may possibly refer to the long Series of Dangers which Æneas underwent in his seven Years Voyage. Adire labores again may denote the Toils and Hardships of War which he came to in Italy. But whatever be in that, the Word adire has a great Propriety, and implies the Fortitude and Resolution with which Æneas bore his Trials; for it signifies properly to brave Danger, to look an Enemy in the Face, or advance boldly to the Encounter. Thus Virgil, speaking of Dares the redoubted Champion in the Boxing Match, says,

— nec quisquam ex agmine tanto

Audet adire virum,

Æn. V. 379.

And to the same Purpose in the eleventh Book, v. 936.

Orsiloebus Remuli, quando ipsum borrebat adire, Hastam intorsit equo.—

14. Dives opum. Answers to ἀφύτου βλοσυροῖο in Homer, Il. V. 544.

14. Studiisque asperrima belli. Tho' Carthage was a wealthy City, yet her Riches had not debauched the Minds of her Citizens, and rendered them effeminate; they were rough and warlike as well as rich; unless we chuse to understand by opum not Riches, but Power, as the Word may signify.

Samos etiam posthabita. Hic fuerunt illius arma, hic fuit illius currus: Dea Juno jam tum tenditque, fovetque spem hoc futurum esse regnum gentibus, si quæ fata id fiant. Sed enim audierat progeniem duci a Trojano sanguine, quæ olim verteret arces Tyrias: audierat populum latè regem superbumque bello venturum esse hinc excidia Libyæ: Parcas sic volvere. Saturnia metuens id, memque veteris belli,

Posthabita coluisse Samo. hic illius arma,
Hic currus fuit: hoc regnum Dea gentibus esse,
Si quæ fata finant, jam tum tenditque, fovetque.
Progeniem sed enim Trojano à sanguine duci
Audierat, Tyrias olim quæ verteret arces:
Hinc populum latè regem belloque superbum
Venturum excidio Libyæ: sic volvere Parcas.
Id metuens, veterisque memor Saturnia belli,

20

TRANSLATION.

honoured more than any other Place of her Residence, preferably even to Samos. Here lay her Arms, here stood her Chariot: Here the Goddess even then designs, and fondly hopes to establish the Seat of universal Empire, would the Fates permit. But she had heard of a Race to be descended from Trojan Blood, that was one Day to overturn the Tyrian Towers: That hence a People of extensive regal Sway, and renowned in War, was to come to the Destruction of Libya: So the Destinies ordained. This the Daughter of Saturn dreading, and bearing still

NOTES.

16. *Posthabita coluisse Samo.* Samos, an Island in the Icarian Sea, where Juno had her Education, or, according to some, her Birth, and where she was married to Jupiter; and for that Reason she had a magnificent Temple at Samos, with a Statue representing her in the Habit of a Bride; and there nuptial Ceremonies were solemnized in her Honour. Yet so great was her Regard to Carthage, that she preferred it to Samos.

17. *Hic currus fuit.* Juno had two Kinds of Chariots, one wherein she was wafted thro' the Air by Peacocks, another for Battle, drawn by Horses of Celestial Breed, which Homer describes, Iliad V. It is the Chariot of the last Kind that is here meant.

21. *Latè regem.* So Horace, late tyrannus, both of them from Homer's *εὐτυραννός*, Il. I. 302.

22. *Sic volvere Parcas.* Fortunes, or Vices, is understood, as Æn. III. 375.

— *sic fata Deum rex*

Sortitur, volvitque vices: —

In this Place there is an Allusion to the Office of the Destinies, who were the Ministers of Jove, to spin or measure out the Fates of Men, which they rolled or wound up in Clews, to image the Dependence that all Events have upon the first Cause, and with what close Connexion Things are linked together. The *Parcæ*, the Poets tell us, were three in Number. *Clotbo*, *Lachesis*, and *Atropos*; the first held the Distaff, the second spun, the third cut the Thread of Life.

23. *Id metuens.* Dr. Trapp explains this as if it were *id metuens erat*, which, besides that he brings no Authority to support such an odd Way of speaking, would make this a detached, disjointed Sentence; whereas it stands in close Connexion both with what goes before and after, it being assigned as one of the Causes, and indeed the principal one, of Juno's persecuting *Aeneas*, and therefore seems necessarily to refer to *arcebat longe Latio*; as if the Poet had said, Juno's Concern for Carthage, and the Fear of another long War with the Trojans, like that which she had waged with them before for *Argos*, were the principal Causes of her barring the Trojans out of Italy. And the four Lines, from *Nec dum etiam causæ irarum*, to *His accensa super*, containing the Causes of her personal Resentment, are thrown in by Way of Parenthesis, and but cursorily mentioned, to shew how much the Poet hastens to the Action of his Poem, according to Horace's Rule,

Semper ad eventum festinat; & in medias res
— *audirem rapit.*

23. *Veterisque belli.* May either signify the late or former War, as *Dido* calls her former Love,

— *veteris vestigia flammæ*, Æn. IV. 23. or rather the War which had lasted so long, and which cost Juno so much Trouble to finish.

23. *Veterisque memor belli.* This it is plain cannot be understood as one of the Causes of Juno's Anger against the Trojans, but it is a very just Ground of her Fear and Jealousy for Carthage, and a good Reason for barring the

Access

Prima quod ad Trojam pro caris gesserat Argis;
 Nec dum etiam causæ irarum sævique dolores
 Exciderant animo; manet altâ mente repostum
 Judicium Paridis, spretæque injuria formæ;
 Et genus invisum, et rapti Ganymedis honores:
 His accensa super, jactatos æquore toto
 Troas, reliquias Danaûm atque immitis Achillei,
 Arcebat longè Latio; multosque per annos
 Errabant acti fatis maria omnia circum:
 Tantæ molis erat Romanam condere gentem.

25 quod prima gesserat ad
 Trojam pro Argis sibi
 caris; nec dum etiam cau-
 sæ irarum, sævique sui
 dolores exciderant ani-
 mo; judicium Paridis
 manet repostum in altâ
 sua mente, injuriæque for-
 mæ suæ spretæ, et genus
 Trojanorum sibi invisum,
 31 et honores Ganymedis
 rapti: accensa super his,
 arcebat longè a Latio
 Troas jactatos toto æquo-

re, reliquias Danaum atque Achillei immitis: errabantque per multos annos acti fatis circum omnia
 maria: condere gentem Romanam erat res tantæ molis.

TRANSLATION.

in Mind the long continued War which she had the principal Hand in carrying on before Troy, in Behalf of her beloved Argos; nor as yet were the Causes of her Rage and keen Resentment worn out of her Mind; the Judgment of Paris dwells deeply rooted in her Soul, the Affront offered to her neglected Beauty, the detested Trojan Race, and the Honours conferred on ravished Ganymede; she, by these Invectives fired, having tossed on the whole Ocean the Trojans, whom the Greeks and merciless Achilles had left, drove them far from Latium; and thus, for many Years, they were forced by Fate to roam round every Sea: So vast a Work it was to found the Roman State.

NOTES.

Access of the Trojans from Italy: For she remembered that long War which had cost her so many Anxieties, so many Quarrels with Jupiter and the Gods of the opposite Faction, such hard Struggles, and therefore was afraid lest she should be involved in such another War with the Trojans, or their Race, in Defence of Carthage. This seems to be the plain Sense of the Passage; for Virgil mentions first Juno's Fears for Carthage, *Id metuens, veterisque, &c.* and then he mentions, as distinct from these, the Causes of her Anger and personal Resentment against the Trojans, *Nec dum etiam causæ irarum*; and then both her Fears and personal Resentments, as the concurring Causes of her afflicting Æneas, and endeavouring to exclude him from Italy; *His accensa super—Troas arcebat longè Latio.*

24. *Prima—gesserat.* Either taking *prima* adverbially, which she had before carried on, or rather, *prima* for *princeps*, whereof she was the principal Manager. For Homer represents Jupiter neuter in the War, or rather favourably inclined to the Trojans, and acting against them only by Juno's Instigation. See his Speech to Juno, Iliad IV. 30. So that the War was

chiefly conducted by Juno and Pallas, Juno still having the Leading and Direction.

24. *Caris—Argis.* Argos was one of the Cities where Juno had her particular Residence; whence she has the Name of *Ἥρα Ἀργεῖα*, Il. IV. 8. and *Juno Argiva*, Æn. III. 547. And in the same Book of the Iliad, v. 52, she names Argos among her Favourite Cities.

27. *Judicium Paridis.* This refers to the known Story of the Dispute for the Prize of Beauty, between the three Goddesses, Juno, Minerva, and Venus, the Decision whereof was left to Paris, who gave it in favour of Venus.

28. *Et genus invisum.* Juno hated the whole Trojan Race from the Beginning, upon account of their Original; for Dardanus, the Founder of the Race, was the Son of Jupiter by Electra. And it is well known what irreconcilable Enmity Juno bore to all the Offspring of her Husband's stolen Embraces.

28. *Rapti Ganymedis.* The Office of Cup-bearer to the Gods was transferred from Hebe, Juno's Daughter, to Ganymede, the Son of Troas, a beautiful Boy, who was carried up to Heaven by an Eagle.

*Vix debant vela læti ÷
conspectu telluris Siculæ
in altum mare, et rue-
bant spumas falis ære;
cum Juno, servans vul-
nus æternum sub pectore,
hæc secum voluebat:
Mene victam desistere in-
cepto, nec posse avertere
regem Teucrorum ab Ita-
lia? quippe vector fatis!
Pallasne potuit exurere
classam Argivum, atque
submergere ipsos ponto, ob
noxam unius, et furias A-
jæcis Oilei? Ipsa jaculata
è nubibus rapidum ignem
Jovis, disjecitque rates,
evertitque æquora ventis:
Turbine corripuit illum (Ajæcem) expirantem flammas è transfixo
pectore, infixitque illum scopulo acuto. Ast ego, quæ incedo Regina Divum, sororque et conjux Jovis,*

*Vix è conspectu Siculæ telluris in altum
Vela dabant læti, et spumas falis ære ruebant, 35
Cum Juno æternum servans sub pectore vulnus,
Hæc secum: Mene incepto desistere victam?
Nec posse Italiâ Teucrorum avertere regem?
Quippe vector fatis! Pallasne exurere classem
Argivum, atque ipsos potuit submergere ponto, 40
Unius ob noxam, et furias Ajæcis Oilei?
Ipsa, Jovis rapidum jaculata è nubibus ignem,
Disjecitque rates, evertitque æquora ventis:
Illum expirantem transfixo pectore flammas
Turbine corripuit, scopuloque infixit acuto. 45
Ast ego, quæ Divum incedo Regina, Jovisque*

TRANSLATION.

Scarce had the Trojans, losing Sight of Sicily, with Joy launched out into the Deep, and began to plough the foaming Billows with their brazen Prows; when Juno, harbouring everlasting Rancour in her Breast, thus *argues* with herself: Shall I then, baffled *thus*, desist from my Purpose, nor have it in my Power to avert the Trojan King from Italy? And why, because I am restrained by Fate! Was Pallas able to burn the Grecian Ships, and bury themselves in the Ocean, and for the Offence of one, even the Frenzy of Ajax, Oileus' Son? She herself, darting from the Clouds Jove's rapid Fire, both scattered their Ships, and upturned the Sea with the Winds: Him too she snatched away in a Whirlwind, expiring Flames from his transfix'd Breast, and dashed *him* against the pointed Rock. But I, who move majestic the Queen of Heaven, both Sister and

NOTES.

34. *Vix è conspectu, &c.* I shall here transcribe a Note that relates to this Place, from Mr. Addison's Criticism on *Milton*, Spect. Vol. IV. No. 267. After he has shewn how *Homer*, to preserve the Unity of his Action, hastens into the Midst of Things, and opens his Poem with the Dissension of his Princes, artfully interweaving, in the several succeeding Parts of it, an Account of every Thing material which relates to them, and had passed before that fatal Dissension, he adds: "After the same Manner *Æneas* makes his first Appearance in the *Tyrrhene* Seas, and within Sight of *Italy*, because the Action proposed to be celebrated was that of his settling himself in *Latium*. But because it was necessary for the Reader to know what had happened to him in the taking of *Troy*, and in the preceding Parts of his Voyage, *Virgil* makes his Hero relate it by way of Episode

" in the second and third Books of the *Æneid*.
" The Contents of both which Books come
" before those of the first Book in the Thread
" of the Story, tho', for preserving of this
" Unity of Action, they follow them in the
" Disposition of the Poem."

35. *Ære. i. e. æratis proris*, with their brazen Prows, as *Æn. IX. 122.*

Quot prius ærata flaterant ad littora proræ.

40. *Argivum.* Not the *Greeks* in general, but the *Locrians*, who, in their Return Home, after the Destruction of *Troy*, were shipwrecked. *Ajax* himself was thunderstruck by *Pallas* for ravishing *Cassandra* in her Temple. *Homer* however makes him to have been drowned by *Neptune*, for impiously boasting he would make his Escape even in spite of the Gods, *Odys. l. IV.*

46. *Incedo*, Move majestic. *Servius* observes that the Word *incedo* is properly applied to Persons

Et foror, et conjux, unâ cum gente tot annos
Bella gerô. Et quisquam numen Junonis adoret
Præterea, aut supplex aris imponat honorem?

Talia flammato secum Dea corde volutans, 50
Nimborum in patriam, loca sæta furentibus Aus-
tris, Æoliam venit. Hic vasto rex Æolus antro
Luctantes ventos, tempestatesque sonoras
Imperio premit, ac vinclis et carcere frænat.
Illi indignantes magno cum murmure montis 55
Circum claustra fremunt. Celsâ sedet Æolus arce,
Sceptra tenens, mollitque animos, et temperat iras.
Ni faciat, maria, ac terras, cœlumque profundum
Quippe ferant rapidi secum, verrantque per auras.
Sed pater omnipotens speluncis abdidit atris, 60

et temperat iras. Quippe ni faciat id, illi rapidi ferant secum maria ac terras cœlumque profundum, verrantque ea per auras. Sed pater omnipotens metuens hoc abdidit eos speluncis atris:

gero bella tot annos cum
unâ gente: et quisquam
præterea adoret numen
Junonis, aut supplex im-
ponat honorem ipsius alta-
ribus? Dea volutans ta-
lia secum corde flammato,
venit in Æliam patriam
nimborum, loca sæta au-
stris furentibus. Hic rex
Æolus in vasto antro pre-
mit imperio, ac frænat
vinclis et carcere ventos
luctantes, tempestatesque
sonoras. Illi indignantes
fremunt circum sua clau-
stra cum magno murmure
montis. Æolus sedet arce
celsâ, tenens sceptra:
mollitque eorum animos,

TRANSLATION.

Wife of Jove, must maintain a Series of Wars with one poor Race for so many Years. And who will henceforth adore Juno's Deity, or humbly offer Victims on her Altars?

The Goddess, by herself revolving such Thoughts in her inflamed Breast, repairs to Æolia, the native Land of Storms, Regions pregnant with boisterous Winds. Here, in a capacious Cave, King Æolus controuls with imperial Sway the reluctant Winds and blustering Tempests, and confines them with Chains to their Prison. They roar indignant round their Barriers, filling the hollow Mountain with loud Murmurs. Æolus is seated on a lofty Throne, wielding a Scepter, and therewith assuages their Fury, and moderates their Rage. For, unless he did so, they, in their rapid Career, would hurl away Sea and Earth, and Heaven sublime, and sweep them through the Air. But almighty Father Jove, guard-

NOTES.

Persons of Rank and distinguished Characters, and that it signifies to walk with Dignity and in State, *cum dignitate aliqua ambulare*. Hence it is again made use of in describing Queen Dido advancing to the Temple in graceful Majesty; *Regina ad templum forma pulcherrima Dido incessit*. Juno was believed to have a very remarkable majestic Gait; hence we read in *Athenæus*, Ἡραίου βαδίζου: i. e. She walks with Juno's Gait. And in like Manner *Propertius*, Lib. II. El. 2.

Et incedit vel Jove digna soror.

She walks with all the Dignity of the Sister of Jove.

49. *Honorem*. This Word is used by *Virgil* to denote the Sacrifices and other Ceremonies of

Religion that were performed in Honour of the Gods. See v. 636.

— *Divûm templis indicit honorem.*

And 740.

— *in mensâ laticum libavit honorem.*

52. *Æoliam*. The Æolian Islands, situated between Italy and Sicily, which were seven in Number. Here Æolus, the Son of *Hippotas*, reigned, reputed King of the Winds, because, from a Course of Observations, he had acquired some Knowledge of the Weather, and was capable of foretelling at Times what Wind would blow for some Days together, as we learn from *Diodorus* and *Pliny*.

52. — *hic vasto rex Æolus antro*
Luctantes ventos tempestatesque sonoras.

The

*insuperque imposuit molem
& montes; deditque iis
regem, qui iussus sciret
& premere illos certo
foedere, & dare illis
laxas habenas. Ad quem
Juno supplex tum usa est
his vocibus: Æole (nam-
que pater Divum atque
rex hominum dedit tibi &
mulcare fluctus, & tol-
lere eoa vento) gens ini-
mica mihi navigat Tyr-
rhenum æquor, portant
Ilium in Italiam, vic-
tosque Penates. Incute
vim ventis, obrueque pup-
pes submersas: aut age
eas diversas, & disjice
corpora ponto. Bis sep-
tem Nymphæ sunt mihi
corpore præstanti: qua-
rum jungam tibi connubio
stabili, propriamque di-
cabo Deiopeiam quæ est pulcherrima formâ: ut exigit omnes annos tecum pro talibus meritis, &
faciat te parentem ex pulchrâ prole. Æolus contra hæc respondit: ô regina, tuus est labor explorare
quid optes: fas est mihi capeßere tua jussa.*

Hoc metuens; molemque et montes insuper altos
Imposuit; regemque dedit, qui foedere certo
Et premere, et laxas sciret dare jussus habenas.
Ad quem tum Juno supplex his vocibus usa est:
Æole (namque tibi Divum pater atque hominum rex
Et mulcere dedit fluctus, et tollere vento) 66
Gens inimica mihi Tyrrhenum navigat æquor,
Ilium in Italiam portans, victosque Penates.
Incute vim ventis, submersasque obrue puppes;
Aut age diversas: et disjice corpora ponto. 70
Sunt mihi bis septem præstanti corpore Nymphæ;
Quarum, quæ formâ pulcherrima, Deiopeiam
Connubio jungam stabili, propriamque dicabo:
Omnes ut tecum meritis pro talibus annos
Exigat, et pulchrâ faciat te prole parentem. 75
Æolus hæc contra: Tuus, ô Regina, quid optes
Explorare labor: mihi jussa capeßere fas est.

TRANSLATION.

ing against this, hath pent them in gloomy Caves, and thrown over them the ponderous Weight of Mountains, appointing them a King, who, by fixed Laws, and at Command, knows both *when* to curb *them*, and when to relax their Reins; whom Juno then in suppliant Words thus addressed: Great Æolus (for the Sire of Gods, and King of Men, hath given thee Power both to smoothe the Waves, and raise them with the Wind) a Race by me detested sails the Tuscan Sea, transporting Ilium, and its conquered Gods, into Italy: Add Impulse to thy Winds, overfet and sink their Ships; or drive them different Ways, and strow the Ocean with floating Carcases. I have twice seven lovely Nymphs, the fairest of whom, Deiopeia, I will join to thee in firm Wedlock, and assign to be thy own for ever; that with thee she may spend all her Years for this Service, and make thee Father of a beautiful Offspring.

To whom Æolus replies: To you, *illustrious* Queen, it belongs to consider what you would have done: On me it is incumbent to execute *your* Commands.

NOTES.

The Sound of these Verses is remarkably adapted to the Sense. They labour, move slowly, and are incumbered with Spondees, to shew the Restraint which Æolus lays on his imprisoned Winds, and their Impatience under it. On the other Hand, when their Prison is opened to give them Vent, their Eruption and impetuous Career is represented in the Structure of the Verse, that runs away in a Flood of Dactyls,

*Una Euræque Natusque ruunt, creberque pro-
cellis, v. 89.*

Virgil abounds with Instances of this Kind, for which the curious Reader may consult Dr. Clarke's Note on the Iliad, L. III. v. 363.

61. *Molemque & montes.* Instead of *molem montium*, a Figure which Virgil often uses.

71. *Sunt mihi bis septem.* This Passage is an Imitation of Homer, who makes the same God-
des

Tu mihi quodcunque hoc regni, tu scepra, Jovemque

Concilias, tu das epulis accumbere Divum, 79
Nimborumque facis tempestatumque potentem.
Hæc ubi dicta, cavum conversâ cuspide montem
Impulit in latus : ac venti, velut agmine facto,
Quâ data porta, ruunt, et terras turbine perfiant.
Incubere mari, totumque à sedibus imis
Unâ Eurûsque Notusque ruunt, creberque pro-
cellis

Africus, et vastos volvunt ad litora fluctus. 86
Insequitur clamorque virum stridorque rudentum.
Eripiunt subito nubes cœlumque diemque
Teucrorum ex oculis : ponto nox incubat atra.
Intonuere poli, et crebris micat ignibus æther :
Præsentemque viris intentant omnia mortem. 91

Tu concilias mihi hoc regni quodcunque est, tu concilias scepra Jovemque : tu das mihi accumbere epulis Divum, facisque me potentem nimborum tempestatumque. Ubi hæc dicta sunt, impulit cavum montem in latus cuspide conversâ : ac venti, velut agmine facto, ruunt quâ porta est data, et perfiant terras turbine. Incubere mari, Eurûsque Notusque, Africusque creber procellis una ruunt totum mare à sedibus imis : et volvunt vastos fluctus ad litora. Clamorque virum stridorque rudentum insequitur. Subito nubes eripiunt cœlumque diemque ex oculis Teucrorum : atra nox incubat ponto. Poli intonuere, et æther micat crebris ignibus : omniaque intentant viris præsentem mortem.

TRANSLATION.

To thee I owe whatever of Power I have, to thee my Scepter, and the Smiles of Jove. You give me to sit at the Tables of the Gods, and make me Lord of Storms and Tempests.

Thus having said, whirling the Point of his Spear, he struck the hollow Mountain's Side : The Winds, as in a formed Battalion, rush forth at every Vent, and scour over the Lands in giddy Whirls. They ply the Ocean furiously, and at once, East and South, and stormy Southwest, plough up the whole Deep from its lowest Bottom, and roll vast Billows to the Shores. The Cries of the Seamen succeed, and the Cracking of the Cordage. In a Trice, Clouds snatch the Heavens and Day from the Eyes of the Trojans. Sable Night sits brooding on the Sea. Thunder roars from Pole to Pole, the Sky glares with repeated Flashes, and all Nature threatens them with immediate Death. Forthwith Æneas' Limbs are re-

NOTES.

deus intice the God of Sleep to grant her a Favour, by promising him the Marriage of one of the Graces ;

Αλλ' ἴθι, ὅγε δὲ καὶ τοὺς χαρίων μέγαν ὀφλοῖσθαι
Δαίμονα συνευμέναις ἐν ᾧ κτελῆσθαι ἀκαίῃ
Πασιδίῳ, ἢ αὖν εὐδ' αὖτις ἡμέτερά πινυται.
Hear, and obey the Mistress of the Skies,
Nor for the Dead expect a vulgar Prize :
For know, thy lov'd one shall be ever thine,
The youngest Grace, Pasithea the divine.

Il. XIV. 301.

78. Tu mihi. This Servius understands in an allegorical Sense, and thinks no more is meant by Æolus's receiving his Kingdom and Scepter from Juno, but that the Winds are formed by the Motion of the Air or Juno. But

such Allegorising would quite destroy the poetical Beauty.

79. Epulis accumbere Divum. The Word accumbere, to lie, or recline, refers to the ancient Manner of lying or reclining on Couches at Table. And to be admitted to the Table of the Gods imports Deification. Hence an Expression of the same Import is used by Horace to denote Hercules's Divinity, Lib. IV. Ode VIII. 294

— sic Jovis interest

Optatis epulis impiger Hercules.

81. Hæc ubi dicta. Those who are curious may consult Scaliger's Poetics, Lib. V. where this Description of the Storm is particularly examined, and compared with that of Homer in the fifth of the Odyssey.

*Extemplo membra Æneæ sol-
vuntur frigore. Ingemit, &
tendens duplices palmas ad fi-
dera, refert talia voce: O illi
terque quaterque beati, quis con-
tingit oppetere ante ora patrum,
sub altis mœnibus Trojæ! & Ty-
dide fortissime gentis Danaum,
mene non potuisse occumbere Ili-
acis campis? effundereque hanc
animam tua dextra? ubi sævus
Hæstor jacet telo Æacida, ubi
ingens Sarpedon jacet: ubi Si-
mois voluit sub undis tot scuta
virum correpta, galeasque & for-
tia corpora.*

*Procella stridens ab Aquilone
adversa illi jactanti talia ferit
velum, tollitque fluctus ad fi-
dera. Remi franguntur; tum
prora avertit, & dat latus undis;*

*Extemplo Æneæ solvuntur frigore membra.
Ingemit, et, duplices tendens ad fidera palmas,
Talia voce refert: O terque quaterque beati,
Queis ante ora patrum Trojæ sub mœnibus altis
Contigit oppetere: ô Danaum fortissime gentis 96
Tydide, mene Iliacis occumbere campis
Non potuisse, tuâque animam hanc effundere
dextrâ?*

*Sævus ubi Æacidæ telo jacet Hæstor, ubi ingens
Sarpedon: ubi tot Simois correpta sub undis 100
Scuta virum galeasque et fortia corpora volvit.*

*Talia jactanti, stridens Aquilone procella
Velum adversa ferit, fluctusque ad fidera tollit.
Franguntur remi; tum prora avertit, et undis*

TRANSLATION.

laxed with cold shuddering Fear: He groans, and, spreading out both his Hands to Heaven, thus ex postulates: O thrice happy they, who had the good Fortune to die before their Parents Eyes, under the high Ramparts of Troy! O thou, the bravest of the Grecian Race, great Tydeus' Son, why was I not destined to fall on the Trojan Plains, and pour out this Soul by thy Right-hand? *Even there*, where stern Hæstor lies slain by the Sword of Achilles; where mighty Sarpedon lies; where, in impetuous Whirls, Simois, my native River, rolls along, with its Stream, the Shields and Helmets, and Bodies of so many gallant Heroes.

Thus, while he mourns in vain, a Tempest, roaring from the North, strikes across his Sails, and heaves the Billows to the Stars. The Oars are shattered; then

NOTES.

92. *Extemplo Æneæ solvuntur.* To those who here arraign Æneæ of Cowardice and Pusillanimity, it is sufficient to observe, that his Fear arises not from a View of Death, but only from the Apprehension of dying in an inglorious Manner. He laments that he had not died like a brave Man in the Bed of Honour,

(—*pulchrumque mori succurrit in armis*) fighting for his Friends and Country, rather than to be reserved for so ignoble, not to say an accursed Death; for so Drowning was reckoned by the Ancients, not only as it deprived their Bodies of the Rites of Sepulture, but also because, as it is in *Servius*, this Kind of Death was thought as contrary to the Principle of the human Soul, as Water is to Fire; as *Æn. VI. 730.*

Ignis est illis vigor, &c.

94. *O terque quaterque beati.* It may be rendered thrice happy ye, by way of Apostrophe,

which is surely more animated and poetical.

94. *O terque quaterque beati.* Macrobius, in his Dissertation upon the Number seven, alleges that *Virgil* makes Æneæ call them *terque quaterque beati*, or seven times happy, to express the most full and consummate Felicity, *plene & per omnia beatus exprimere volens*, seven, according to the Doctrine of the *Pythagoreans*, being a perfect Number, *numerus rerum omnium fere nodus*, as *Cicero* calls it. Which Mystery those who would see more fully explained, may consult *Macrobius in Somn. Scip. Lib. I. Cap. 6.*

99. *Æacida.* Achilles, the Grandson of Æacus.

102. *Jactanti.* Signifies while he is throwing away his Words; that is, mourning or complaining in vain. See *Virgil*, second Eclogue, v. 5.

— *ibi hæc incondita solus*

Montibus, & sylvis studio jactabat inani.

Hence

Dat latus; insequitur cumulo præruptus aquæ
mons.

Hi summo in fluctu pendent: his unda dehiscens
Terram inter fluctus aperit. furit æstus arenis.

Tres Notus abreptas in saxa latentia torquet:
Saxa, vocant Itali mediis quæ in fluctibus Aras,
Dorsum immane mari summo. tres Euris ab
alto

In brevia et Syrtes urget (miserabile visu)

Illiditque vadis, atque aggere cingit arenæ.

Unam, quæ Lycios fidumque vehebat Orontem,

Ipsius ante oculos ingens à vertice pontus

In puppim ferit: excutitur pronusque magister

mons aquæ præruptus cumulo in-
sequitur. Hi pendent in summo
fluctu, unda dehiscens aperit ter-
ram bis inter fluctus: æstus furit
arenis. Notus torquet tres ab-
reptas in saxa latentia; quæ
saxa in mediis fluctibus Itali
vocant aras, immane dorsum in
summo mari. Eurus urget tres
ab alto in brevia & Syrtes, mi-
serabile visu; illiditque eas va-
dis, atque cingit aggere arenæ.
Ingens pontus ante ipsius oculos
ferit à vertice in puppim unam
quæ vehebat Lycios fidumque O-
rontem: magister excutitur pro-
nusque

TRANSLATION.

the Prow inclines, and exposes the Side of the Ship to the Waves, which now swell up, one after another, into broken, hanging Mountains. These hang trembling on the towering Surge; to those the wide yawning Deep discloses the Earth between two Waves: The whirling Tide rages with mingled Sand. Three other Ships, the South-wind hurrying away, throws on latent Rocks; Rocks in the Midst of the Ocean, which the Italians call the Altars, whose huge Back just rises to the Surface of the Sea. Three from the Deep the East-wind drives on Shoals and Flats, a piteous Spectacle! and, dashing on the Shelves, incloses them with Mounds of Sand. A mighty Billow, falling from the Height of the Ship before the Hero's Eyes, dashes against the Stern of one which bore the Lycian Crew, and their faithful Leader Orontes: The Pilot is tossed from his Seat, and precipitantly tumbled

NOTES.

Hence it comes that *jactō* signifies to boast or bluster, which is but Throwing away Words.

105. *Insequitur cumulo*, &c. The same Image is represented, *Geor.* III. 237.

Fluctus ut, in medio curpit cum albescere ponto, Longius ex altoque sinum trahit; utque volutus Ad terras, immane sonat per saxa, nec ipso Monte minor præcumbit.

Insequitur may signify, The next Scene is, cumulo præruptus aquæ mons; i. e. Wave on Wave, cumulo, tumbling along, and still gathering Bulk, till it grows to præruptus aquæ mons; i. e. a broken, overhanging Mountain of Water. The Structure and Sound of the Verse shews the Image, cumulo expresses the Tumbling of the Waves, præruptus their Ruggedness and threatening Aspect, and mons the Weight and Noise with which they break.

107. *Terram inter*, &c. It will appear that there is nothing exaggerated in this Circumstance of the Description, if we consider that the Fleet was near Shoals and Sandbanks, v. 115,

where there was no great Depth of Water.

109. *Aras*. These Rocks are thought to be the Islands *Ægates*, between *Africa*, *Italy*, and *Sicily*, where the Romans and Carthaginians struck up a Treaty of Peace, which put an End to the first Punic War. Hence they got the Name of the *Altars*, because of the mutual Oaths which the two Nations had there taken after the Defeat of the Carthaginian Army by *Lutatius Catulus*, A. U. C. 512.

114. *Pontus*. As if a whole Sea had been breaking upon the Ship at once.

114. *À vertice*. According to *Servius* is from the North, taking *vertex* for the North-pole. *Ruæus* and others explain it the Prow, Head, or Fore-part of the Ship. But the most natural Sense seems to be that of *La Cerda*, who understands by it from above, or from the Top of the Ship. And in like Manner he interprets the same Expression in the second *Georgic*, 310.

Præsertim si tempestas à vertice sylvis Incubuit.

C 3

119. *Gazet*

volvitur in caput: ast fluctus
 ter circum agens illam ibidem
 torquet, & rapidus vortex vorat
 æquore. Apparent rari nantes
 in vasto gurgite: arma virum
 apparent, tabulæque &
 Troia gaze per undas. Jam
 hiems vicit validam navem Ili-
 onei, jam navem fortis Achatae;
 & gavem quâ Abas est vectus,
 & quâ grandævus Alethes:
 omnes naves accipiunt imbrem i-
 nimicum, compagibus laterum
 laxis, fatiscuntque rimis.

Interea Neptunus sensit pon-
 tum misceri magno murmure, hy-
 emque esse emissam, & stagna
 esse refusa ab imis vadis: gra-
 viter commotus, & prospiciens
 alto, extulit placidum caput
 summâ undâ. Videt classem Æ-
 neæ disjectam toto æquore, Troas
 oppressos fluctibus, ruinæque cœ-
 li. Nec doli & iræ Junonis
 latuere fratrem: vocat ad se
 Eurum Zephyrumque: dehinc
 lotur talia;

Volvitur in caput. ast illam ter fluctus ibidem
 Torquet agens circum, et rapidus vorat æquore
 vortex.

Apparent rari nantes in gurgite vasto;
 Arma virum tabulæque, et Troia gaze per un-
 das.

119

Jam validam Ilionei navem, jam fortis Achatae,
 Et quâ vectus Abas, et quâ grandævus Alethes,
 Vicit hiems: laxis laterum compagibus omnes
 Accipiunt inimicum imbrem, rimisque fatiscunt.

Interea magno misceri murmure pontum,
 Emissamque hiemem sensit Neptunus, et imis 125
 Stagna refusa vadis: graviter commotus, et alto
 Prospiciens, summâ placidum caput extulit undâ.
 Disjectam Æneæ toto videt æquore classem;
 Fluctibus oppressos Troas, cœlique ruinâ.

Nec latuere doli fratrem Junonis, et iræ: 130
 Eurum ad se Zephyrumque vocat: dehinc talia
 fatur:

TRANSLATION.

headlong into the Flood; there fixed, the Galley thrice, by the working Waves,
 is whirled around; and, by the rapid Eddy, swallowed up in the Deep. Then,
 floating here and there on the Face of the vast Abyss, are seen Men, their Arms
 and Planks, and the Trojan Wealth among the Waves. Now the Storm over-
 powered the stout Vessel of Ilioneus, now that of brave Achates, and that which
 Abas, and that which old Alethes bore. All, at their loosened and disjointed
 Sides, receive the hostile Stream, and gape into Chinks.

Mean While Neptune felt the Sea in vast Uproar and Confusion, a Storm sent
 forth into his Domain, and the Depths overturned from their lowest Channels. He,
 in violent Commotion, and concerned for his watery Empire, reared his serene
 Aspect above the Waves; sees Æneas's Fleet scattered over the Ocean, the Tro-
 jans oppressed with the confiding Waves below, and the convulsed Ruins of Hea-
 ven above. Nor were Juno's Wiles and Hate unknown to her Brother. He calls
 to him the East and West-winds, then thus in Wrath bespeaks them: And do you

NOTES.

119. *Gaza*. Originally a Persian Word, which signifies any Kind of rich Furniture, as well as Treasures of Silver and Gold.

123. *Imbrem*. Signifies sometimes Water in general, as in *Lucretius*, Lib. I. 715.

Ex igni, atque anima procreescere, & imbri.

127. *Placidum caput*. How is this consistent with his being *graviter commotus*, put in vio-

lent Commotion? In answer to this, *placidus* is an Epithet that denotes Neptune's natural Character, the o her only an occasional Commotion and Disturbance: Or, he was peaceful and mild with respect to the Trojans, however offended he was at the Winds: Or, lastly, *placidum* may denote the Effect which his Aspect had to still the Sea, and produce a Calm.

132. *Generis*

Tantane vos generis tenuit fiducia vestri?
Jam cœlum terramque, meo sine nomine, venti,
Miscere, et tantas audetis tollere moles?

Quos ego: sed motos præstat componere fluctus.
Post mihi non simili poenâ commissa luetis. 136
Maturete fugam, Regique hæc dicite vestro:
Non illi imperium pelagi, sævumque tridentem,

Sed mihi forte datum. tenet ille immania faxa,
Vestras, Eure, domos: illâ se jactet in aulâ
Æolus, et clauso ventorum carcere regnet. 141

Sic ait, et dicto citius tumida æquora placat:
Collectasque fugat nubes, Solemque reducit.
Cymothoe simul et Triton adnixus, acuto
Detrudunt naves scopulo: levat ipse tridenti,
Et vastas aperit Syrtes, et temperat æquor: 146
Atque rotis summas levibus pellabitur undas.

tantane fiducia vestri generis tenuit vos? jam audetis, o venti, miscere cœlum terramque, sine meo numine, & tollere tantas moles? Quos ego puniam? Sed præstat componere motos fluctus. Post luetis mihi commissa poena non simili. Maturete fugam, diciteque hæc vestro regi: imperium pelagi, sævumque tridentem, non datum illi forte sed mihi: ille tenet saxa immania, vestras domos, o Eure: Æolus jactet se in illâ aula, & regnet in clauso carcere ventorum. Sic ait, & placat tumida æquora citius dicto, fugatque nubes collectas, reducitque solem. Simul Cymothoe & Triton adnixus detrudunt nubes acuto scopulo: ipse levat eas tridenti; & aperit vastas Syrtes, & temperat æquor, atque pellabitur summas undas levibus rotis.

TRANSLATION.

thus presume upon your Birth? Dare you, *audacious Winds!* without my sovereign Leave, to embroil Heaven and Earth, and raise such Mountains on the Sea? Whom I — But first it is fit to assuage the tumultuous Waves. A Chastisement of another Nature from me awaits your next Offence. Fly apace, and bear this *Message* to your King: That not to him the Empire of the Sea, and the awful Trident, but to me by Lot are given: His Dominions are *wild*, enormous Rocks, your proper Mansions, Eurys: In that Palace let King Æolus proudly boast, and reign in the close Prison of the Winds.

So speaks *the God*, and swifter than Speech smoothes the swelling Seas, disperses the collected Clouds, and brings back the Day. With him Cymothoe and Triton, with exerted Might, heave the Ships from the pointed Rock. He himself raises them with his Trident; lays open the vast Sand-banks, and calms the Sea; and in his light Chariot glides along the Surface of the Waves. And as when a

NOTES.

132. *Generis fiducia.* The Winds, according to *Hesiod*, were the Offspring of *Aurora* and *Æthereus*, one of the *Titans*. Neptune therefore by this Reproof insinuates, that, if they imitated the Rebellion of the Giants their Ancestors, they might expect also to share their Doom.

133. *Non illi imperium.* Dr. Trapp alledges here that *Virgil* makes Neptune say what is not good Sense, since Æolus pretended not to govern the Sea, but to embroil it. But in this very Thing Æolus was to blame; he ought to have had Permission from Neptune before he sent forth the Winds to embroil his Realm. For it

is to be considered that Neptune was a God of the first Class, as absolute as *Jove* himself in his own Dominions; for the World had been shared by equal Lot between the three Brothers, and as *Jupiter* had the Earth to his Lot, so Neptune had the Sea, *Imperium pelagi mihi sorte datum.* Whereas Æolus was only a subordinate Deity, who was to act under the Command and Direction of his Superior; he was to loose and restrain the Winds, only *certo fovere*, according to a fixed Order and Contract, & *jussus*, as he was commanded.

144. *Cymothoe.* One of the Sea-nymphs; the

*Ac veluti sæpe cum seditio coorta
est in magno populo, vulgusque
ignobile sævit animis; jamque
faces & saxa volant, furor mi-
nistret arma: tum, si quem vi-
rum forte conspexere gravem pie-
tate ac meritis, silent, adstant-
que arrectis auribus: ille regit
animos, & mulcet horum pec-
tora dictis. Sic cunctus fragor
pelagi cecidit: postquam Geni-
tor prospiciens æquora, invec-
tusque calo aperto, flectit equos,
volansque secundo curra dat lora.
Æneadæ defessi contendunt pa-
tere cursu littora quæ sunt prox-
ima, & vertuntur ad oras Li-
byæ. Est locus in longo secessu;
insula efficit eum portum, ob-
jectu laterum; quibus omnis un-
da ab alto frangitur, scinditque
sese in sinus reducta.*

Ac, veluti magno in populo cum sæpe coorta est
Seditio, sævitque animis ignobile vulgus;

Jamque faces et saxa volant; furor arma mi-
nistret: 150

Tum pietate gravem ac meritis si forte virum
quem

Conspexere, silent; arrectisque auribus adstant:
Ille regit dictis animos, et pectora mulcet.

Sic cunctus pelagi cecidit fragor; æquora post-
quam 154

Prospiciens Genitor, cœloque invec-tus aperto,
Flectit equos, curruque volans dat lora secundo.

Defessi Æneadæ, quæ proxima, littora cursu
Contendunt petere, et Libyæ vertuntur ad oras.
Est in secessu longo locus; insula portum

Efficit, objectu laterum, quibus omnis ab alto
Frangitur, inque sinus scindit sese unda reduc-
tos. 161

TRANSLATION.

Sedition has arisen amongst a mighty Multitude, as often happens, and the Minds of the ignoble Vulgar are all on Fire; now Stones, now Firebrands fly, their Fury supplies them with Arms: If then, by Chance, they spy a Man revered for Piety and Worth, all are hushed, and stand with listening Ears: He, by persuasive Eloquence, rules their Passions, and calms their Breasts. Thus all the raging Tumult of the Ocean subsided, so soon as the Parent of the Floods, surveying the Seas, and wasted through the open Sky, manages his Steeds, and throws up the Reins, flying in his easy Chariot.

In the mean Time, the weary Trojans direct their Course towards the nearest Shores, and make the Coasts of Libya. Here, in a long Recess, a Station lies; an Island forms it into a Harbour by her jutting Sides, against which every Wave from the Ocean is broke, and divided runs into a remote, winding Bay. On

NOTES.

the Name is very proper to an Inhabitant of the Sea, who glides nimbly along the Waves, being compounded of *κύμα*, a Wave, and *δύω*, to run.

148. *Ac veluti.* This Simile is exceeding natural, just, and particularly exact. What more proper to represent the Disorder and Havock produced by a violent Hurricane, than the Fury and Desolation of an incensed Mob? As, on the other Hand, the Suddenness with which the noisy Waves subside, and sink into a perfect Calm, so soon as Neptune appears, is finely marked by the Awe and Silence with which the seditious Multitude are immediately struck, at

the Sight of a Person of superior Merit and Authority.

159. *Est in secessu, &c.* This Description is very beautiful in itself, and seasonably introduced to relieve the Reader, and compose his Mind into an agreeable Tranquillity, after having dwelt on the former Images of Horror and Distress. Livy gives Account of a Port in Spain belonging to New-Carthage, very like to this which Virgil here describes: *Sinus est maris media fere Hispaniæ ora, maxime Africæ vento oppositus, & quingentos passus introrsus retractus, paululo plus passuum in latitudinem patens. Hujus in ostio sinus, parva insula objecta ab alto, portum*

Hinc atque hinc vastæ rupes, geminique minantur
In cœlum scopuli; quorum sub vertice latè
Æquora tuta silent. tum sylvis scena coruscis
Desuper, horrentique atrum nemos imminet um-
brâ.

165

Fronte sub adversâ scopulis pendentibus antrum:
Intus aquæ dulces, vivoque sedilia saxo,
Nympharum domus. hîc fessas non vincula naves
Ulla tenent: unco non alligat ancora morsu.

Huc septem Æneas collectis navibus omni 170
Ex numero subit: ac magno telluris amore
Egressi, optatâ potiuntur Troes arenâ,
Et sale tabentes artus in littore ponunt.

Ac primùm filici scintillam excudit Achates,
Suscepitque ignem foliis, atque arida circum 175
Nutrimenta dedit, rapuitque in fomite flam-
mam.

Tum Cererem corruptam undis, Cerealiaque
arma

Expediunt, fessi rerum; frugesque receptas
Et torrere parant flammis, et frangere saxo.

Æneas scopulum interea conscendit, et omnem

Hinc atque hinc vastæ rupes, geminique scopuli minantur in cœlum; sub quorum vertice æquora silent latè tuta: tum scena sylvis coruscis, nemosque atrum horrenti umbra desuper imminet. Sub adversâ fronte est antrum in scopulis pendentibus, intus sunt aquæ dulces, sediliaque è vivo saxo, domus Nympharum: hic non ulla vincula tenent fessas naves, non ulla ancora alligat eas unco morsu. Æneas subit huc septem navibus collectis ex omni numero: ac Troes egressi cum magno amore telluris, potiuntur arenâ optatâ, & ponunt in littore artus tabentes sale. Ac primùm Achates excudit scintillam filici, suscepitque ignem foliis, atque dedit arida nutrimenta circum, rapuitque flammam in fomite. Tum fessi rerum expediunt Cererem corruptam undis, armaque Cerealia: parantque et torrere flammis, et frangere saxo fruges receptas. Interea Æneas conscendit scopulum, et petit omnem

TRANSLATION.

either Side vast Cliffs arise, and two Twin-like Rocks, towering above the rest, threaten Heaven: Under whose Summit the Waters all around are calm and still. Above, a Silvan Scene, with waving Woods, and a dark Grove, with awful Shade, hangs over the Flood. Under the opposite Front a Cave is formed of pendant Rocks, within which are fresh Springs, and Seats of living Stone, the cool Recess of Nymphs. Here Tempest-beaten Ships ride safe, tho' neither Cables hold, nor biting Anchors moor them. To this Retreat Æneas brings seven Ships, collected from all his Fleet: And the Trojans, longing much for Land, now disembark, enjoy the wished-for Shore, and stretch their brine drenched Limbs upon the Beach. Then first Achates struck the latent Spark from a Flint, received the Fire in Leaves, round it applied dry combustible Matter, and instant blew up the Fuel into Flame. Then, spent with Toil and Hunger, they produce their Grain damnsified with the Brine, and the Instruments of Ceres; and prepare first to dry over the Fire, and then to grind with Stones their Corn saved from the Wreck. Mean While, Æneas climbs a Rock, and takes a Prospect of the wide

NOTES.

portum ab omnibus ventis, præter Africum, tutum facit.

178. Fessi rerum. Virgil uses the Word re-

rum to signify Distresses, as in the four-hundred and sixty-second Verse,

Sunt lacrymæ rerum, et mentem mortalia tangunt.

185. So-

prospectum latè in pelago, si qua videat Anthea jactatum vento, Phrygiaeque biremes, aut Capyn, aut arma Caïci in celsis puppibus. Prospicit nullam navem in conspectu, tres vero cervos errantes in littore: tota armenta sequuntur horum à tergo; et longum agmen pascitur per valles. Constitit hic, corripuitque manu arcum caleresque sagittas, quæ tela fidus Achates gerebat: primumque sternit ipsos ductores ferentes capita alta arboreis cornibus, tum vulgus, et agens telis inter frondea nemora miscet omnem turbam. Nec absistit priusquam victor fundat humi septem ingentia corpora, et æquet numerum cum navibus. Hinc petit portum, et partitur eos in omnes socios. Deinde dividit vina quæ bonus Acastes onerarat cadis in Trinacrio littore, be-

Prospectum latè pelago petit; Anthea si quæ 181
Jactatum vento videat Phrygiaeque biremes;
Aut Capyn, aut celsis in puppibus arma Caïci.
Navem in conspectu nullam; tres littore cervos
Prospicit errantes: hos tota armenta sequuntur
A tergo; et longum per valles pascitur agmen.
Constitit hic, arcumque manu, celeresque sagittas

Corripuit; fidus quæ tela gerebat Achates:
Ductoresque ipsos primum, capita alta ferentes
Cornibus arboreis, sternit, tum vulgus; et omnem

Miscet agens telis nemora inter frondea turbam.
Nec prius absistit, quàm septem ingentia victor
Corpora fundat humi, et numerum cum navibus æquet.

Hinc portum petit, et socios partitur in omnes.
Vina, bonus quæ deinde cadis onerarat Acastes

195

TRANSLATION.

Ocean all around, if, by any Means, he can descry Antheus tossed by the Wind, and the Phrygian Gallies, or Capys, or the Arms of Caicus on the lofty Deck. He sees no Ship in View, but three Stags straying on the Shore: These the whole Herd follows, and is feeding through the Valley in a long extended Train. Here he stopped short, and snatching his Bow and winged Arrows, Weapons which the faithful Achates bore; first overthrows the Leaders, bearing their Heads high with branching Horns; next the vulgar Throng, and disperses the whole Herd, persecuting them with Darts through the leafy Woods. Nor desists he from the Chase, till his conquering Arm stretches seven huge Deer on the Ground, and equals their Number with his Ships. Hence he returns to the Port, and shares the Spoil amongst all his Crew. Then the Hero divides the Wine which the good Acastes

NOTES.

185. *Sequuntur à tergo.* Tho' à tergo here may seem superfluous, and mere Tautology, it is agreeable to the Genius of the purest Latin, and is used the same Way by Cicero, 1. Tuscul. *Adolescentes in cursu à tergo insequens, nec opinantes afflicta est senectus.* Besides, à tergo signifies their following close behind, as is the Manner of those timorous Animals to adhere close to their Leaders.

186. *Agmen.* This Word signifies a moving Body, as an Army marching; a Circumstance that makes the Prospect more delightful and pic-

turesque, to see a Herd of Deer extended through a long Valley, and in Motion.

190. *Cornibus arboreis.* This finely marks the *Ductores* or Leaders from the rest, on whose lofty Heads tall branching Horns shoot up like Trees.

190. *Et omnem miscet.* Miscere here signifies to make them fly before him in the utmost Fear and Disorder, as *Æn. X. 721.*

Hunc ubi miscentem longe media agmina vidit. It answers to Homer's ἀλάνηζοντα σὺν ἅπῃ ἀνδρῶν.

196. Lit-

Littore Trinacrio, dederatque abeuntibus, heros
Dividit, et dictis mœrentia pectora mulcet:
O focii (neque enim ignari fumus ante malo-
rum)

O passi graviora! dabit Deus his quoque finem.
Vos, et Scyllæam rabiem, penitusque sonantes
Accēstis scopulos; vos et Cyclopea saxa 201
Experti: revocate animos, mœstumque timo-
rem

Mittite; forsan et hæc olim meminisse juvabit.
Per varios casus, per tot discrimina rerum
Tendimus in Latium; sedes ubi fata quietas 205
Ostendunt: illic fas regna resurgere Trojæ.
Durate, et vosmet rebus servate secundis.
Talia voce refert, curisque ingentibus æger,
Spem vultu simulat: premit altum corde dolorem.

rosque dederat abeuntibus, & mulcet his dictis eorum mœrentia pectora: O focii (neque enim ignari fumus ante malorum) O vos passi graviora! Deus dabit finem his quoque. Vos accēstis & ad Scyllæam rabiem, scopulosque penitus sonantes; vos experti estis & Cyclopea saxa: revocate animos, mittiteque mœstum timorem; forsan olim juvabit meminisse & hæc. Tendimus in Latium per casus varios, per tot discrimina rerum; ubi fata ostendunt nobis quietas sedes: illic fas est regna Trojæ resurgere. Durate & servate vosmet secundis rebus. Refert talia voce, ægerque ingentibus curis, simulat spem vultu, premit altum dolorem corde.

TRANSLATION.

had stowed in Casks on the Sicilian Shore, and given them at Parting, and with these Words cheers their disconsolate Hearts: O Friends and Fellow-sufferers, who have sustained severer Ills than these (for we are not Strangers to former Days of Adversity) to these too God will grant a happy Period; you have seen both Scylla's furious Coast, and those hideous roaring Rocks; you are acquainted even with the Dens of the Cyclops: Resume then your Courage, and dismiss your desponding Fears; perhaps the Day may come, when even these Misfortunes shall be remembered with Joy. Through various Scenes of Woe, through many perilous Adventures we steer our Course to Latium, where the Fates give us the Prospect of peaceful Settlements. There Troy's Kingdom is allowed once more to rise. With Patience persevere, and reserve yourselves for prosperous Days. So spoke the Chief; and tho' oppressed with a thousand heavy Cares, yet wears the Looks of well dissembled Hope, while he buries deep Anguish in his Breast.

NOTES.

196. *Littore Trinacrio*. Sicily was denominated *Trinacria* from its triangular Form; the three Promontories in which its Angles terminated were called *Pachynus*, *Pelorus*, and *Lilybæum*.

198. *Ante malorum*, i. e. *Malorum quæ ante fuerunt*, former or past Ills.

199. *O focii*.—*O passi graviora*.

O fortes pejoraque passi. *Hec. Ode I. 7.*

And both of them are from *Homer*, *Odyss. XII.*
200. *Scyllæam rabiem*. *Scylla* was a Rock in the western Part of *Italy*, adjoining to the Promontory of *Cænys*, now *Capo di Passolo*. The Violence of the Waves, and the whirling Eddies in that narrow Sea, having often proved fatal to Ships, gave the Poets a Handle to trans-

form it into a hideous Monster, the upper Parts of whose Body resembled a beautiful Virgin; the middle that of a Wolf, and which terminated in a Fish's Tail. As in that Description *Virgil* gives of it in the third Book, v. 424.

*Ad Scyllam cæcis cohibet spelunca latebris,
Ora exsertantem, & naves in saxa trabentem.
Prima hominis facies, & pulchro pectore virgo,
Pube tenus; postrema immani corpore Pristis,
Dædalinum caudas utero commissa luporum.*

201. *Cyclopea saxa*. The Cyclops were the primitive Inhabitants of *Sicily*, and had their chief Residence near Mount *Ætna*. They were reputed to be savage and inhospitable. Hence the Poets fabled that they were a Race of monstrous Giants, who had but one Eye, which was

Illi accingunt se prædæ dapibusque futuris; diripiunt tergora costis, & nudant viscera. Pars focant in frustra, figuntque en trementia veribus: Alii locant abena in littore, ministrantque flammæ. Tum revocant vires suas victu, fusique per herbam implentur veteris Bacchi, ferinaque pinguis. Postquam fames eorum est exempta epulis, mensæque sunt remotæ, requirunt longo sermone socios amissos, dubii inter spemque metumque; seu credant eos vivere, sive pati extrema, nec vocatos jam exaudire.

Illi se prædæ accingunt, dapibusque futuris; 210
Tergora diripiunt costis, et viscera nudant.

Pars in frustra secant, verubusque trementia figunt:

Littore abena locant alii, flammæque ministrant.
Tum victu revocant vires, fusique per herbam,
Implentur veteris Bacchi, pinguisque ferinae. 215
Postquam exempta fames epulis, mensæque re-

motæ,
Amissos longo socios sermone requirunt;
Spemque metumque inter dubii; seu vivere cre-

dant,
Sive extrema pati, nec jam exaudire vocatos.

TRANSLATION.

Now they address themselves to the Spoil and future Feast; tear the Skin from off the Ribs, and lay the Entrails bare. Some divide *the Flesh* into Parts, and fix on Spits the quivering Limbs: Others place the brazen Caldrons on the Shore, and prepare the Fires. Then they repair their Strength with Food, and, stretched along the Grass, regale themselves with *generous* old Wine and choice Venison. After the Rage of Hunger was appeased, and the Tables removed, in long Discourse they explore the Fate of their Companions lost, hovering in Suspense between Hope and Fear, whether to believe them yet alive, or that they had finished their Destiny, and were now deaf to the *last solemn* Invocation of departed Ghosts. - Above the rest, the pious Hero, with himself, bemoans now the Loss

NOTES.

was in their Forehead, and that they fed upon human Flesh; and, from their Vicinity to Mount *Ætna*, they were given out to be *Vulcan's* Servants, who employed them in forging *Jupiter's* Thunderbolts.

219. *Sive extrema pati.* The Romans had a Shyness and Aversion to hear, or pronounce in direct Words that a Person was dead; and therefore chose to make use of some Word that implied as much, as *fuit, vixit*; or to express it by a Circumlocution, as in the Instance before us. *Pati* here hath the Signification of the Preterite, as in this same Book *Dido* says, *Taurum meminisse canere* for *venisse*, v. 619.

219. *Nec jam exaudire vocatos.* This is in Allusion to the ancient Custom of calling upon the Dead, which was the last Ceremony performed in Funeral Obsequies, as appears from several Passages in the *Æneid*, particularly in the Description of *Polydorus's* Sepulture, B. III. 67.

animamque sepulchro

Condimus, & magna supremum voce ciemus.
After the Body was interred, the Friends three times called aloud upon the deceased by his Name,

and after thrice repeating the Word *vale*, as the last Farewel, they departed. The same Ceremony of invoking the Dead was also performed towards those who perished in Shipwreck, and whose Bodies could not be recovered in order to their Interment. To them a Cenotaphy, or *tumulus inanis*, was raised, and their departed Ghosts were three times solemnly called:

*Tunc egomet tumulum Rhætes in litore inanimi
Constitui, & magna Manes ter voce vocavi.*

Æn. VI. 505.

Pliny derives the Origin of this Custom from a just Precaution against burying Persons alive. For it having been observed that some were reputed dead who were only in a Swoon or Deliquium, it was thought proper to preserve the Body for seven Days, during which Time, the Friends used to call upon the deceased at certain Intervals, and after the last Invocation the Body was carried out to be buried, or laid on the Funeral Pile. Hence the Phrase *conclamatum est* came to signify, *It is given up for lost, it is past all Hope*; as in *Terence*, *Eun. Ac. II. Sc. III. 56.*

220. *Præ-*

Præcipue pius Æneas, nunc acris Orontei, 220
Nunc Amyci casum gemit, et crudelia secum
Fata Lyci, fortemque Gyan, fortemque Cloan-
thum.

Et jam finis erat, cum Jupiter æthere summo
Despiciens mare velivolum, terrasque jacentes,
Littoraque, et latos populos; sic vertice cœli 225
Constitit, et Libyæ defixit lumina regnis.
Atque illum tales jactantem pectore curas,
Tristior, et lacrymis oculos suffusa nitentes,

Pius Æneas præcipue, genit
secum casum nunc acris Orontei,
nunc Amyci, & crudelia fata
Lyci, fortemque Gyan, fortem-
que Cloanthum.

Et jam erat finis, cum Jupi-
ter à summo æthere despiciens
mare velivolum, terrasque jacent-
tes, littoraque, & latos populos,
sic constitit in vertice cœli, &
defixit lumina regnis Libyæ. Ve-
nus autem tristior, & suffusa
nitentes oculos lacrymis, alloqui-
tur illum jactantem tales curas
in pectore:

TRANSLATION.

of active Orontes, now of Amycus, and then the cruel Fate of Lycus, with valiant Gyan, and no less valiant Cloanthus.

And now the Day and Discourse were ended; when Jove, from the lofty Sky, looking down upon the navigable Sea, and the Lands lying at rest, with the Shores and the Nations dispersed abroad; thus, surveying all, stood on the Battlements of Heaven, and fixed his Eyes on Libya's Realms. To whom, revolving such Cares in his Mind, Venus, in mournful Mood, her starry Eyes bedimmed with Tears, thus addresses herself: O thou who, with eternal Sway, rulest the Af-

NOTES.

220. *Præcipue pius Æneas.* The most exalted and heroic Minds are most susceptible of Humanity and Compassion. Therefore Virgil says, *Præcipue pius Æneas*; he was moved with generous Concern; especially for the Fate of those of distinguished Valour;

— *fortemque Gyan, fortemque Cloanthum.* But at the same Time he conducts his Grief with Prudence, carefully avoids what might dispirit the rest, and therefore *gemit secum*, he keeps his Anxiety to himself; shewing his Men an Example only of Fortitude and Resolution, which rises superior to Dangers and Misfortunes. This is evident from the whole Strain of his Speech aforementioned, and particularly from what is said, Verse 209.

Spem vultu simulat: premit altum corde do-

224. *Mare velivolum.* In this beautiful Epithet *velivolum* the Poet considers the Sails of a Ship under the Notion of Wings, wherewith it flies upon the Sea. Sailing and Flying have indeed a great Resemblance to one another, that Virgil, the justest Copier of Nature, uses them interchangeably. Thus Æn. III. 520. *Volorum pandimus alas*; We expand the Wings of our Sails. And, speaking of *Dædalus's* Flight, he says, *Gelidas enavit ad arctos*; He sailed

through the Air to the frozen North. And the ballanted Motion of his Wings, whereby he had sped his Flight, is called *Remigium Alarum*, the Steerage of his Wings.

224. *Terrasque jacentes.* The Earth or Lands are said to be *jacentes*, lying still, dead, and at Rest, in Opposition to the Sea, which is restless, *velivolum*, always in Motion, agitated by sailing Ships, Winds and Tides. Or *jacentes* may signify *low lying*; for the Ancients were not ignorant that the Sea rises above the Level of the Land; thus the Word is used, Æn. III. 639.

— *Tappumque jacentem.*

228. *Tristior, &c.* This is the first Time Venus is introduced, and a very charming Appearance she makes. That Air of Melancholy with which her Looks are clouded, the Tears that dim the Lustre of her Eyes, together with her tender Anxiety for her Son, shew her in a fine Situation, and cannot but heighten her Charms in the Reader's Eye. So *Helen* is drawn in Tears the first Time she appears in the Iliad III. 142. where her Charms extort even from the venerable Fathers of Troy one of the highest Encomiums that ever was pronounced on Beauty. We have also another admirable Picture of Beauty in Distress drawn by Milton, towards the

O tu, qui regis res hominumque
Deumque æternis imperiis, et
terres fulmine; Quid tantum po-
tuit meus Æneas, quid Troes po-
tuere committere in te? quibus
passis tot funera cunctus orbis ter-
rarum clauditur ob Italiam?
Certè pollicitus es Romanis olim,
annis volventibus, ductores fore
hinc, à revocato sanguine Teucris,
qui tenerent mare, qui tenerent
terras omni ditione: O Genitor
quæ sententia vertit te? Equi-
dem hoc solabar occasum tristisque
ruinas Trojæ, rependens his fa-
tis contraria fata.

Alloquitur Venus: O, qui res hominumque De-
umque

Æternis regis imperiis, et fulmine terras, 230
Quid meus Æneas in te committere tantum,
Quid Troes potuere? quibus tot funera passis,
Cunctus ob Italiam terrarum clauditur orbis?
Certè hinc Romanos olim, volventibus annis,
Hinc fore ductores, revocato à sanguine Teucris,
Qui mare, qui terras omni ditione tenerent, 236
Pollicitus: quæ te, Genitor, sententia vertit?
Hoc equidem occasum Trojæ, tristesque ruinas
Solabar, fati contraria fata rependens.

TRANSLATION.

fairs of both Gods and Men, and with thy Thunder overawest the World, what so high Offence against thee could my Æneas or the Trojans be guilty of, that, after having suffered so many Deaths, they must be shut out from all the wide World upon Account of Italy? Yet sure you promised, that in some future Age, after a Series of circling Years, the Romans should descend from them, powerful Leaders spring even from the Blood of Teucer restored, who should be Masters of the Sea, who should rule the Nations with absolute Sway. Almighty Father! whence is thy Purpose changed? I, indeed, was solacing myself with this Promise under Troy's Fall and sad Catastrophe, with adverse Fates ballancing Fates more prosperous. But

NOTES.

Beginning of the fifth Book of his *Paradise Lost*, where he describes Eve sorrowful and dejected for having dreamed of eating the forbidden Fruit. There are several parallel Circumstances in that Description which makes it probable Milton had this Passage in his Eye. I shall only transcribe those Lines where Eve is seen in Tears:

So cheer'd be his fair Spouse, and she was
cheer'd,

But silently a gentle Tear let fall

From either Eye, and wip'd them with her
Hair;

Two other precious Drops, that ready flood,
Each in their chrystal Juice, be, e're they fell,
Kiss'd, &c.

That fine Circumstance, in the fourth and fifth Lines, is almost a literal Translation of Virgil's
Lacrymis oculor suffusa nitentes.

235. *Revocato à sanguine Teucris.* The Commentators are puzzled in explaining this Passage, because Teucer was not originally from Italy. La Cerda's Solution, taken from Corradus, appears the easiest and most natural. By the sanguine Teucris revocato, he understands the Trojans, Teucer's Offspring, restored to their primitive Liberty, Power and Grandeur, in the same

Sense with what *Phœbus* says in the End of her Speech, *Sic nos in seipsum revocatis?*

239. *Fatis contraria, &c.* If Venus knew that Æneas's future Settlement in Italy was promised by Jupiter, and defined by Fate, why was she afraid of its not being accomplished? The Answer is, That the Opposition which that Event met with from Juno, made her waver and doubtful of her having been mistaken. For Jupiter alone had a perfect Insight into Futurity, and the other Deities knew no more of it than he was pleased to reveal to them.

*Quæ Phœbo pater omnipotens, cum Phœbus
Apollo*

Prædixit. Æn. III. 2

I shall here take Occasion to remark, that they do Virgil Injustice, who allege he makes Jupiter dependent on Fate or Destiny. It appears plain, from a Variety of Passages, that his Notion of Fate is strictly just and philosophical: For he makes Fate to be nothing else but the Counsels or Decrees pronounced by the Mouth of Jove, as the very Etymology of the Word implies, *Fatum à fari.* Thus he is represented as the great Dispenser of Fate in the third Book of the *Æneid*.

Nunc eadem fortuna viros tot casibus actos 240
Insequitur. quem das finem, Rex magne, labo-
rum?

Antenor potuit, mediis elapsus Achivis,
Illyricos penetrare sinus, atque intima tutus
Regna Liburnorum, et fontem superare Timavi;
Unde per ora novem vasto cum murmure mon-
tis

It mare proruptum, et pelago premit arva so-
nanti. 245

Nunc eadem fortuna insequitur
viros actos tot casibus: O magne
Rex, quem finem laborum das?
Antenor, elapsus mediis Achivis,
potuit tutus penetrare Illyricos
sinus, atque intima regna Libur-
norum, et superare fontem Tim-
avi; unde per novem ora it mare
proruptum cum vasto murmure
montis, & premit arva sonanti
pelago.

TRANSLATION.

now the same *hard* Fortune *still* pursues them, after they have been tossed and *af-
flicted* with such Variety of Woes. Great Sovereign of the World, what End to
their Labours wilt thou *vouchsafe* to give? Antenor, escaped from amidst the
Greeks, could pierce the Illyrian Gulph, and in Safety *reach* the inmost Realms
of Liburnia, and overpass the Springs of Timavus: Whence, through nine Mouths,
with loud Echoing from the Mountain, it bursts away *like* a Sea impetuous, and
sweeps the Fields with a roaring Deluge. Yet *even* there he built the City Padua,

NOTES.

— *sc. fata Deum rex*

Sortitur, voluitque vices: is capitur ordo.

Hence we see in this very Passage Jupiter's
Promise, and Fate, are mentioned as synony-
mous Phrases: *Certe hinc—pollicitus.*— And
therefore, says *Venus*,

Me solabar fati contraria fata rependens.

And Jupiter in his Answer opens to her more
plainly the Fate of her Race, and assures her it
was unalterably fixed and certain,

— *manent immota tuorum fata tibi.*

For his Purpose was not changed, *Neque me
sententia vertit.* And he concludes, *Sic placu-
tum*, such is my Will, these are my Decrees.
To make this still more evident, *Virgil* often
calls Destiny *fata Divum*, which can signify no-
thing but the divine Counsels or Decrees; and
if he gives Fate the Epithets of *inexpugnabile*,
inrevocabile, he must mean, that the Laws and
Order of Nature, in a Word, all Events what-
ever are fixed and immutable, as being the Re-
sult of consummate Wisdom and Foresight, and
having their Foundation in the divine Mind,
which is subject to none of those Changes that
affect impotent and injudicious Mortals. As to
that Passage in the tenth Book of the *Æneid*,
where *Jove*, to comfort *Hercules* for the Death
of *Pallas*, tells him,

— *Troja sub mœnibus altis*

*Tot nati cecidere Deum; quin occidit una
Sarpædon mea progenies: etiam sua Turnum
Fata vocant, metasque dati pervenit ad ævi.*

Whence Mr. Dryden infers, that the King of
the Gods himself acknowledges he could not al-
ter Fate, nor save his own Son, and prevent
the Death which he foresaw. Mr. Pope has
given a satisfactory Answer, that this Passage
amounts to no more than that Jupiter gave Way
to Destiny.

246. *It mare proruptum.* Monsieur Catrou
contends that this should be understood lite-
rally, but in that Opinion he is, and, I think,
always will be singular. Tho' the *Timavus* is
now but a pitiful Rivulet, yet *Servius* assures
us, from *Varro*, it was formerly so large a Ri-
ver, as actually to get the Name of a Sea from
the neighbouring Inhabitants. The French
Translator's Criticism would destroy all the Beau-
ty of two of the finest Lines in *Virgil*. They
bring to my Mind the Description of a River
swelled over all its Banks by Torrents of Rain in
Mr. Thomson's Winter:

*At last the rous'd up River pours along,
Resistless, roaring; dreadful down it comes
From the chapt Mountain, and the mossy Wild,
Tumbling thro' Rocks abrupt, and sounding far;
Then o'er the sanded Valley floating spread;
Calm, sluggish, silent; till again constrain'd,
Betwixt two meeting Hills it bursts away,
Where Rocks and Woods o'erhang the turbid
Stream;*

*There gathering triple Force, rapid, and deep,
It boils, and wheels, and foams, and thunders
thro'.*

248. *Genti*

Ille tamen locavit hic urbem Patavi sedesque Teucrorum, et dedit nomen genti, fixitque Troia arma: nunc quiescit compositus in placida pace. Nos, tua progenies, quibus annuis arcem cunctis, navibus amissa, infandum! prodimus ab iram unius, atque disjungimur longè ab oris Italici. Hinc est huius pietatis? Sicne reponis nos in sceptrum?

Sator hominum atque Deorum subridens illi, vultu quo serenat cælum tempestatesque, libavit oscula natæ: dehinc fatur talia: O Cytherea, parce metu; fata tuorum manent tibi immota; cernes urbem et promissa munia Lavini, feresque magnanimum Æneam sublimem ad sidera cæli: neque sententia vertit me. Hic geret ingens bellum in Italiâ (ego enim fabor tibi quando hæc cura remordet te, et movebo arcana fatorum, volvens ea longius)

Hic tamen ille urbem Patavi, sedesque locavit Teucrorum, et genti nomen dedit, armaque fixit

Troia: nunc placidâ compositus pace quiescit.

Nos, tua progenies, cæli quibus annuis arcem, Navibus (infandum) amissa, unius ob iram 251 Prodimur, atque Italici longè disjungimur oris.

Hic pietatis honos? sic nos in sceptrum reponis?

Olli subridens hominum fator atque Deorum, Vultu quo cælum tempestatesque serenat, 255 Oscula libavit natæ: dehinc talia fatur:

Parce metu Cytherea; manent immota tuorum Fata tibi; cernes urbem et promissa Lavini Moenia, sublimemque feres ad sidera cæli Magnanimum Æneam: neque me sententia vertit. 260

Hic (tibi fabor enim, quando hæc te cura remordet,

Longius et volvens fatorum arcana movebo)

TRANSLATION.

and established a Trojan Settlement, gave the Nation a new Name, and set up the Arms of Troy. Now in calm Peace composed he rests: But we, thy own Progeny, whom thou, by thy unalterable Nod, ordainest to sit inthroned in Heaven, even we, (Oh Woe unutterable!) having lost our Ships, are given up to endless Dangers, driven hither and thither far from the Italian Coast, and all to gratify the Spight of one. Are these the Honours wherewith thou crownest our Piety? Is it thus thou replacest us on the Throne?

The Sire of Gods and Men smiling upon her, with that serene Aspect wherewith he clears the tempestuous Sky, gently kissed his Daughter's Lips, then thus replies: My Cytherea, cease from Fear: Immoveable to thee remain thy People's Fates. Thou shalt see the City and promised Walls of Lavinium, and shalt raise magnanimous Æneas aloft to the Stars of Heaven; nor is my Purpose changed. In Italy he (for I will speak to thee without Reserve, since this Care lies gnawing at thy Heart, and, tracing farther back, I will reveal the Secrets of Fate) shall

NOTES.

248. *Genti nomen dedit.* Livy tells us he called the Place Troy where they first landed.

250. *Nos.* Venus speaks in the Name of Æneas, to shew how nearly she had his Interest at Heart.

250. *Annuis.* Has a particular Propriety in this Place, as expressed in the Translation.

251. *Infandum.* This Word is thrown in like an interposing Sigh, when she comes to the most moving Part of her Complaint; and the artful

Pauses in this and the two following Lines, together with the abrupt Manner in which the Speech breaks off, shew her quite overpowered by the Tide of her Grief.

255. *Cælum tempestatesque.* For *tempestates cæli*, as above *molemque & montes* for *molem montium*.

262. *Movebo.* Reveal, or remove them from their Obscurity. *Movet* implies the Greatness of the Undertaking.

263. *Bellum*

Bellum ingens geret Italiâ, populosque feroces
 Contundet; moresque viris et moenia ponet,
 Tertia dum Latio regnantem viderit æstas, 265
 Ternaque transierint Rutulis hiberna subactis.
 At puer Ascanius, cui nunc cognomen Iulo
 Additur (Ilus erat, dum res stetit Ilia regno)
 Triginta magnos, volvendis mensibus, orbes
 Imperio explebit, regnumque a sede Lavini 270
 Transferet, et longam multâ vi muniet Albam.
 Hic jam tercentum totos regnabitur annos
 Gente sub Hectoreâ; donec regina sacerdos
 Marte gravis geminam partu dabit Ilia prolem.
 Inde lupæ sulvo nutritis tegmine lætus 275
 Romulus excipiet gentem, et Mavortia condet
 Moenia, Romanosque suo de nomine dicet.
 His ego nec metas rerum, nec tempora pono;
 Imperium sine fine dedi. quin aspera Juno,
 Quæ mare nunc terrasque metu cœlumque fa-
 tigat, 280

contundetque feroces populos, ponetque mores et moenia viris, dum tertia æstas viderit eum regnantem in Latio, ternaque hiberna tempora transierint, Rutulis subactis. At puer Ascanius, cui cognomen additur Iulo (Ilus erat, dum Ilia res stetit regno) explebit imperio triginta magnos orbes, mensibus volvendis, transferetque regnum ab sede Lavini, et muniet Albam longam multâ vi. Hic jam regnabitur tercentum totos annos sub Hectoreâ gente, donec Ilia, Regina sacerdos, gravis ex Marte, dabit geminam prolem partu. Inde Romulus, lætus sulvo tegmine lupæ suæ nutritis, excipiet gentem, et condet Mavortia moenia, dicetque Romanos de suo nomine. Ego pono his nec metas rerum nec tempora: dedi illis imperium sine fine. Quin aspera Juno, quæ nunc metu fatigat mare terrasque cœlumque,

TRANSLATION.

wage a mighty War, crush a stubborn Nation, and establish Laws and Cities to his People, till the third Summer shall see him reigning in Latium, and three Winters pass after he has subdued the Rutulians. But the Boy Ascanius, who has now the additional Surname of Iulus (Ilus he was, while the Empire of Ilium flourished) shall measure with his Reign full thirty great solar Circles of twelve revolving Months, transfer the Seat of his Empire from Lavinium, and strongly fortify Alba Longa. Here again, for full three-hundred Years, the Scepter shall be swayed by Hector's Line, until Ilia, a royal Priestess, impregnated by Mars, shall bear two Infants at a Birth. Then Romulus, exulting in the tawny Hide of the Wolf his Nurse, shall take upon him the Rule of the Nation, build a City sacred to Mars, and from his own Name call the People Romans. To them I fix neither Limits nor Duration of Empire: Dominion have I given them without End. Nay more, even swollen Juno, who now, through jealous Fear, creates endless Disturbance to Sea and Earth, and Heaven, even she shall change her

NOTES.

263. *Bellum ingens geret.* The Poet, by putting these Predictions in the Mouth of Jove himself, gives his Readers a very exalted Idea of his Hero, and of the Dignity of the Romans; while at the same Time it furnishes him with a fine Opportunity of celebrating the more remarkable Periods of their History, particularly the Victories of *Cæsar*, and the Glories of *Augustus's* peaceful Reign, which he considers as a

second golden Age, in those noted Lines,

Aspera cum positis mitescent sæcula bellis, &c.

266. *Hiberna.* Tempora is understood.

267. *Cui nunc cognomen Iulo.* This Circumstance is thrown in to shew the Origin of the *Julian* Family, and the important Occasion of changing its Founder's Name from *Ilus* to *Julus* or *Julius*.

278. *Metas rerum.* Virgil uses the Word

referet consilia in melius, fovebitque mecum Romanos dominos rerum, gentemque togatam. Sic placitum est. Ætas veniet, lustris labentibus, cum domus Assaraci servitio premet Phthiam Mycenæque claras, ac dominabitur victis Argis. Cæsar nascetur, Trojanus pulchrâ origine, qui terminet sacrum imperium Oceano, qui terminet famam astris, Julius dictus, nomen demissum à magno Iulo. Tu secuta olim accipies hunc carlo onustum spoliis Orientis: Hic quoque vocabitur votis. Tum aspera secula mitescent, bellis positis. Cana fides, et Vesta, Quirinus cum fratre Remo, dabunt jura: diræ portæ belli claudentur ferro et arctis compagibus: impius furor sedens intus super sæva arma, et victus post tergum centum abenis nodis, fremet horridus ore cruento.

Consilia in melius referet, mecumque fovebit Romanos rerum dominos, gentemque togatam. Sic placitum. veniet lustris labentibus ætas, Cum domus Assaraci Phthiam clarasque Mycenæ Servitio premet, ac victis dominabitur Argis. Nascetur pulchrâ Trojanus origine Cæsar, 286 Imperium Oceano, famam qui terminet astris, Julius, à magno demissum nomen Iulo. Hunc tu olim cælo, spoliis Orientis onustum, Accipies secuta: vocabitur hic quoque votis. 290 Aspera tum positis mitescent secula bellis: Cana fides, et Vesta, Remo cum fratre Quirinus Jura dabunt: diræ ferro et compagibus arctis Claudentur belli portæ: Furor impius intus Sæva sedens super arma, et centum vinctus ahenis 295 Post tergum nodis, fremet horridus ore cruento.

TRANSLATION.

Counsels for the better, and join with me in befriending the Romans, *those* Lords of the World, and the Nation of the Gown. Such is my Pleasure. An Age shall come, after a Course of Years, when the Race of Assaracus shall bring under Subjection Phthia and renowned Mycenæ, and reign over vanquished Argos. A Trojan shall be born of illustrious Race, Cæsar, whose Empire the Ocean, whose Fame the Stars shall bound, Julius his Name, from great Iulus derived. Him, loaded with the Spoils of the East, you shall receive to Heaven at length, having seen an End of all your Cares: He too shall be invoked by Vows and Prayers. Then, Wars having ceased, fiercer Nations shall soften into Peace. Faith, *with her hoary reverend Locks*, Vesta, and Quirinus, with his Brother Remus, shall then administer Justice. The dreadful Gates of War shall be shut with close Bolts and Bars of Iron. Within *the Temple* impious Fury, sitting on horrid Arms, and his Hands bound behind his Back with a hundred brazen Chains, in hideous Rage shall gnash his bloody Jaws.

NOTES.

res for Dominion or Empire, both here, and in many other Places. See above, Verse 268. and Æneid III. 1.

Postquam res Asia, &c.

282. Gentemque togatam. The Toga, or Gown, was the distinguishing Dress of the Romans, as the Pallium was of the Greeks.

284. Domus Assaraci. The Romans descended from Assaracus by Æneas, who was his Great-grandson. Phthia and Mycenæ were the royal Seats of Achilles and Agamemnon. This Prophecy Servius refers to Mummus, who conquered Achaia: Others to Paulus Æmilius, who

subdued Macedonia, by which Means Thessaly, the Country of Achilles, became subject to the Romans.

292. Cane fides. Alluding to the Figure of Faith, which was represented with hoary Locks, to signify that this was the peculiar Virtue of ancient Times. Hence that Exclamation, *Hæu pietas, hæu prisca fides!*

294. Claudentur. The Gates of the Temple of Janus were opened in Time of War, and shut in Time of Peace.

294. Furor impius. Pliny tells us that the Image of warlike Rage was drawn in this Man-

Hæc ait, et Maïa genitum demittit ab alto,
 Ut terræ, utque novæ pateant Carthaginis arces
 Hospitio Teucris; ne, fati nescia, Dido
 Finibus arceret. volat ille per æra magnum 300
 Remigio alarum, ac Libyæ citus adstitit oris.
 Et jam jussa facit: ponuntque ferocia Pœni
 Corda, volente Deo. in primis Regina quietum
 Accipit in Teucros animum mentemque benignam. 304

At pius Æneas per noctem plurima volvens,
 Ut primum lux alma data est, exire, locosque
 Explorare novos, quas vento accesserit oras;
 Qui teneant (nam inculta videt) hominesne, fer-
 ræne,
 Quærere constituit, sociisque exacta referre.
 Classẽ in convexo nemorum, sub rupe cavatã,
 Arboribus clausam circum atque horrentibus um-
 bris 311

*Ait hæc, et ab alto celo de-
 mittit genitum Maïa, ut terræ,
 utque arces novæ Carthaginis
 pateant hospitio Teucris; ne Di-
 do nescia fati arceret eas a suis
 finibus. Ille remigio alarum vo-
 lat per magnum æra, ac citus
 adstitit oris Libyæ. Et jam fa-
 cit jussa: Pœnique ponunt suã
 ferocia corda, Deo volente: im-
 primis Regina Dido accipit in
 Teucros animum quietum mentem-
 que benignam.*

*At pius Æneas volvens plu-
 rima per noctem, ut primum al-
 ma lux est data, constituit exire,
 explorareque locos novos, quærere
 in quas oras accesserit vento, qui
 teneant eas, hominesne feræne,
 nam videt loca inculta, referre-
 que sociis exacta. Occulit clas-
 sem in convexo nemorum, sub ca-
 vatã rupe, clausam circum ar-
 boribus atque umbris horrentibus.*

TRANSLATION.

He said, and from on high sent down Maia's Son, that the Coasts of Libya and the new-built Towers of Carthage might be open hospitably to receive the Trojans; lest Dido, ignorant of Heaven's Decree, should shut them out from her Ports. He, on the Steerage of his Wings, shoots away through the expanded Sky, and speedily lighted on the Coasts of Libya. And now he puts his Orders in Execution; and, at the Will of the God, the Carthaginians lay aside the Fierceness of their Hearts. The Queen, especially, entertains Thoughts of Peace, and a benevolent Disposition towards the Trojans.

But the pious Æneas, by Night revolving a thousand Cares, resolved, as soon as chearful Day arose, to set out, in order to view the unknown Country, to examine on what Coasts he was driven by the Wind, who are the Inhabitants, whether Men or wild Beasts (for he sees nothing but waste, uncultivated Grounds) and inform his Friends of what Discoveries he makes. Within the Shelter of a winding Grove, under a hollow Rock, he secretly disposed his Fleet, fenced round

NOTES.

ner by *Apelles*, and dedicated by *Augustus* in his *Forum*: But, because that *Forum* was not then dedicated, others refer it to the Statue of *Mars*, which the *Spartans* had in their City bound with Chains of Brass, as *Virgil* here describes, and as *Mars* is represented in *Homer*, ll. V. 386.

305. At pius Æneas. This is the Idea of a good Prince, ll. I v. 25.

Οὐ χεὶρ πανούχιαν αὐδῶν βελήφορον ἀνδρᾶ,
 ὃ λαοὶ τ' ἐπιτετραφένται, καὶ τόσσα μετρίη.
 Ill fits a Chief who mighty Nations guides,
 Directs in Council, and in War presides,
 To whom its Safety a whole People owes,
 To waste long Nights in indolent Repose.

Pope's ll. II. 27.

In like Manner *Homer* represents *Agamemnon* awake, and solicitous for the common Interest, while

*Ipse graditur comitatus Achate
uno, crispans manu bina hastilia
ato ferro.*

*Cui mater obvia tulit sese in
mediâ sylvâ, gerens os habitum-
que virginis, et arma virginis
Spartanæ; vel talis qualis Thre-
ïssa Harpalyce fatigat equos,
fugâque prævertitur volucrum
Hebrum. Namque venatrix hu-
meris suspendit bubilem ar-
cum de more, dederatque suam
comam ventis diffundere, nuda
genu, collectaque fluentes sinus
nodo. Ac prior inquit: heus ju-
venes, monstrate si quam me-
orum sororum forte vidistis hic er-
rantem, succinctam pharetrâ et
tegmine maculosæ lyncis, aut cla-
more prementem cursum apri spu-
mantis. Sic Venus locuta est: at
filius Veneris contra orsus est lo-
qui sic: nulla tuarum fororum
audita est neque visa mihi. O
virgo, quam memorem te! namque
haud est tibi mortalis visus,*

*Occulit. ipse uno graditur comitatus Achate,
Bina manu lato crispans hastilia ferro.*

*Cui Mater mediâ sese tulit obvia silvâ,
Virginis os habitumque gerens, et virginis arma
Spartanæ; vel qualis equos Threïssa fatigat 316
Harpalyce, volucrumque fugâ prævertitur He-
brum.*

*Namque humeris, de more,abilem suspenderat
arcum*

*Venatrix, dederatque comas diffundere ventis;
Nuda genu, nodoque sinus collecta fluentes. 320
Ac prior, Heus, inquit, juvenes, monstrate
mearum*

*Vidistis si quam hic errantem forte sororum,
Succinctam pharetrâ et maculosæ tegmine lyncis,
Aut spumantis apri cursum clamore prementem.
Sic Venus; at Veneris contra sic filius orsus: 325
Nulla tuarum audita mihi neque visa sororum.*

*O, quam te memorem, virgo! namque haud
tibi vultus*

TRANSLATION.

with Trees and gloomy Shades: Himself marches forth, attended with Achates alone, brandishing in his Hand two Javelins of broad-pointed Steel.

To whom, in the Midst of a Wood, his Mother presents herself, wearing the Mien and Attire of a Virgin, and the Arms of a Spartan Maid: Or resembling Thracian Harpalyce, when she tires her Steeds, and in her Course outflies the swift Hebrus. For, Huntress like, she had hung from her Shoulders a commodious Bow, and gave her Hair to wanton in the Wind; bare to the Knee, with her flowing Robes gathered in a Knot. Then first *addressing them*, pray, gentle Youths, she says, inform me, if by Chance ye have seen any of my Sisters wandering this Way, equipped with a Quiver, and the Skin of a spotted Lynx, or with full Cry urging the Chace of a foaming Boar? Thus Venus *spoke*, and thus her Son replied: None of your Sisters has been heard of or seen by me. O Virgin *fair*, by what Name shall I address thee! for thou wearest not the Looks of a Mortal, nor

NOTES.

while the rest of the *Græcian* Princes are enjoy-
ing soft Repose, II. X.

ἄλλοι μὲν παρὰ νεύου ἀριστερὴν παραχρᾶν
Εὐδὸν παννύχιον, μαλακῶν δὲ ἵμασι καὶ ὑπνῶ.
Ἄλλ' οὐκ Ἀτρεΐδων Ἀγαμέμνονα ποιεῖν ἄσπον-
τον· οὐχὲ γλυκερὸς, πολλὰ φρεσὶν ὀρμαίνοντα.

316. *Spartana.* The Lacedæmonian Virgins, according to *Lycurgus's* Institution, were trained up to all Sorts of manly Exercises, such as Running, Wrestling, Throwing the Coit, or Javelin, but especially to Riding and Hunting. See *Plutarch* in the Life of *Lycurgus*.

317. *Hebrum.* It is easy for a Rider to out-

strip the Course of the most rapid River; there-
fore some Commentators ingeniously conjecture
that it ought to be read *Eurum*, the East-wind;
which is also in *Virgil's* *Stile*, who says of *Ca-
milla*, she was able to outrun the Winds;

— *cursumque pedum prævertit ventos.*

Besides, *volucrum* is not a very proper Epithet
for a River, but is very applicable to the Wind,
which is usually drawn by the Poets with Wings.

323. *Maculosæ tegmine lyncis.* It was the
Custom in ancient Times for Hunters to wear
the Skins of the Animals they had killed in the
Chace.

Mortalis, nec vox hominem sonat. O Dea,
certè!

An Phœbi soror, an Nympharum sanguinis una?
Sis felix, nostrumque leves quæcunque laborem,
Et quo sub cœlo tandem, quibus orbis in oris 331
Jactemur, doceas: ignari hominumque locorum-
que

Erramus, vento huc vastis et fluctibus acti.

Multa tibi ante aras nostrâ cadet hostia dextrâ.

Tunc Venus: Haud equidem tali me dignor
honore. 335

Virginibus Tyriis mos est gestare pharetram,

Purpureoque altè furas vincire cothurno.

Punica regna vides, Tyrios, et Agenoris urbem;

Sed fines Libyci, genus intractabile bello.

Imperium Dido Tyriâ regit urbe profecta, 340

Germanum fugiens. longa est injuria, longæ

Ambages: sed summa sequar fastigia rerum.

Huic conjux Sichæus erat, ditissimus agri

Phœnicum, et magno miseræ dilectus amore;

Cui pater intactam dederat, primisque jugarat 345

Ominibus. sed regna Tyri germanus habebat

nec vox tua sonat hominem. O Dea certè! an soror es Phœbi, an una es sanguinis Nympharum? quæcunque sis felix nobis, levesque nostrum laborem, et doceas sub quo cœlo, in quibus oris orbis tandem jactemur: erramus ignari hominumque locorumque, acti huc vento et vastis fluctibus. Multa hostia cadet tibi ante aras nostrâ dextrâ. Tunc Venus respondit: haud equidem dignor me tali honore. Mos est Tyriis virginibus gestare pharetram, vincireque furas altè purpureo cothurno. Vides Punica regna, Tyrios, et urbem Agenoris; sed fines sunt Libyci, genus intractabile bello. Dido regit imperium, quæ profecta est Tyriâ urbe, fugiens fratrem germanum: injuria est longa, longæ sunt ambages; sed sequar summa fastigia rerum. Conjux erat huic Sichæus, ditissimus Phœnicum agri, et dilectus magno amore miseræ Didonis; cui pater dederat eam intactam, jugaratque primis ominibus: sed Pygmalion frater germanus habebat regna Tyri,

TRANSLATION.

sounds thy Voice mere human Accents. A Goddess sure! Are you the Sister of Phœbus, or one of the Race of the Nymphs? Oh! be propitious, and, whoever you are, ease our anxious Minds, and inform us under what Climate, on what Region of the Globe we at length are thrown. For here we wander Strangers both to the Country and the Inhabitants, driven upon this Coast by furious Winds and swelling Seas. So shall many a Victim fall a Sacrifice at thine Altars by our Right-hand. Then Venus replies: I, indeed, deem not myself worthy of such Honour: It is the Custom for us, Tyrian Virgins, to wear a Quiver, and bind the Leg thus high with a Purple Buskin. Before you lies the Kingdom of Carthage, a Tyrian People, and Agenor's City. But the Country is that of Libya, and the Natives a Race invincibly fierce in War. The Kingdom is ruled by Dido, who fled hither from Tyre, to shun her Brother's Hate. Tedious is the Relation of her Wrongs, and intricate the Circumstances of her Story. But I shall trace the principal Heads. Her Husband was Sichæus, the richest of the Phœnicians in Land, and passionately beloved by his unhappy Spouse. Her Father gave her to him in her Virgin Bloom, and joined her in Wedlock with the first connubial Rites. But her Brother Pygmalion then possessed the Throne of Tyre, monstrous-

NOTES.

339. *An Phœbi soror.* Diana.

338. *Agenoris urbem.* Agenor was one of Dido's Ancestors, her Great-grandfather, say some.

345. *Primisque jugarat ominibus.* As in most

other Actions of Life, so particularly in Marriages, the Romans consulted Omens and Presages, to know whether they would prove happy or unfortunate.

E 2

348. 240

immanior scelere ante alios omnes. Inter quos furor venit medius : ille impius, atque cæcus amore auri, clam superat ferro Sichæum incautum ante aras, securus amorum ferrix sua germanæ : diuque celavit factum ; et malus simulans multa lufit ægram amantem vanâ spe. Sed ipsa imago conjugis inhumati venit ad eam in fomnis, attollens ora pallida miris modis : nudavit aras crudeles, pectoraque trajecta ferro, rexitque omne cæcum scelus domûs. Tum suadet ei celerare fugam, excedereque patriâ ; recluditque in tellure veteres thesauros auxilium viæ, ignotum pondus argenti at auri. Dido commota his parabat fugam sociosque. Conveniunt omnes quibus erat aut crudelis odium aut acer metus tyranni : corripunt quos quæ forte erant paratæ, onerantque eas auro : opes avari

Pygmalion, scelere ante alios immanior omnes. Quos inter medius venit furor. ille Sichæum Impius ante aras, atque auri cæcus amore, 349 Clam ferro incautum superat, securus amorum Germanæ : factumque diu celavit ; et ægram, Multa malus simulans, vanâ spe lufit amantem. Ipsa sed in fomnis inhumati venit imago Conjugis, ora modis attollens pallida miris : Crudeles aras, trajectaque pectora ferro 355 Nudavit, cæcumque domûs scelus omne rexit. Tum celerare fugam, patriâque excedere suadet ; Auxiliumque viæ veteres tellure recludit Thesauros, ignotum argenti pondus et auri. His commota, fugam Dido sociosque parabat. 360 Conveniunt, quibus aut odium crudele tyranni, Aut metus acer erat : naves, quæ forte paratæ, Corripunt, onerantque auro. portantur avari

TRANSLATION.

ly wicked beyond all Mortals. Between them two an implacable Hatred arose. He, impiously inhuman, and blinded with the Love of Gold, having taken Sichæus at a Surprise, secretly assassinate him before the Altar, regardless of his Sister's Love. Long he kept the horrid Deed concealed, and, forging many wicked Lies, amused the love-sick Queen with vain Hope. But the Ghost of her unburied Husband appeared to her in a Dream, lifting up his Visage amazingly pale and ghastly : He opened to her View the bloody Altars, and his Breast transfix'd with the Sword, and detected all the hidden Villainy of the Family. Then exhorts her to fly with Speed, and quit her native Country ; and, to aid her Flight, reveals a Treasure that had been long hid in the Earth, an unknown Mass of Gold and Silver. Dido, roused by this awful Message, provided Friends, and prepared to fly. A select Band assembles, consisting of those who either mortally hated, or violently dreaded the Tyrant : What Ships by Chance lay ready they seize in Haste, and load with Gold. The Wealth of the covetous Pygmalion is

NOTES.

348. *Quos inter medius venit furor.* Virgil seems to ascribe Pygmalion's bloody Deed not to the instigation of a furious Passion, but to the Covetousness of his wicked Heart,

Impius—atque auri cæcus amore.

Servius therefore, and others, join the *quos inter medius venit furor* with the former Verse ; which makes the Sense turn out, that Pygmalion had deliberately committed a more horrid and atrocious Crime, than any had ever been prompted to by the sudden Impulse of furious Enmity or outrageous Passion.

350. *Securus amorum.* Regardless of his Sister's Love ; so Horace, 2 Ep. II. 17.

Ille ferat pretium paræ securus.

354. *Ora modis attollens pallida miris.* Not attollens miris modis, as Ruus explains it, but miris modis pallida ; as in Lucretius, from whom Virgil had borrowed the Expression,

Sed quadam simulacra modis pallentia miris.

Lib. I. 124.

355. *Crudeles aras.* The Altar where the cruel Deed had been acted. Sichæus, whom Justin calls *Acerbas*, was Priest of Hercules, and was murdered when serving the Altar.

359. *Ignotum, &c.* This is illustrated by what we read in the same Author : *Huic (Acerbus sive Sichæo) magnæ, sed dissimulatæ opes erant :*

Pygmalionis opes pelago : dux femina facti.
 Devenere locos, ubi nunc ingentia cernes 365
 Moenia, surgentemque novæ Carthaginis arcem;
 Mercatique solum, facti de nomine Byrsam,
 Taurino quantum possent circumdare tergo.
 Sed vos qui tandem? quibus aut venistis ab oris?
 Quòve tenetis iter? Quærenti talibus, ille 370
 Suspirans, imoque trahens à pectore vocem:
 O Dea, si primâ repetens ab origine pergam,
 Et vacet annales nostrorum audire laborum;
 Ante diem clauso componet vesper Olympo.
 Nos Trojâ antiquâ (si vestras forte per aures 375
 Trojæ nomen iit) diversa per æquora vectos,
 Forte suâ Libycis tempestas appulit oris.
 Sum pius Æneas, raptos qui ex hoste Penates
 Classe veho mecum; famâ super æthera notus.
 Italiam quæro patriam, et genus ab Jove sum-
 mo. 380

liam patriam, et genus est mihi à summo Jove.

Pygmalionis portantur pelago : femina erat dux facti. Devenere ad locos, ubi nunc cernes ingentia moenia, arcemque surgentem novæ Carthaginis; mercatique solum Byrsam dictam de nomine facti, tantum quantum possent circumdare taurino tergo. Sed qui tandem estis vos? aut ab quibus oris venistis? quòve tenetis iter? Ille suspirans, trahensque vocem ab inspectore, respondit huic quærenti talibus verbis: O Dea, si ego repetens ab primâ origine pergam, et si vacet tibi audire annales nostrorum laborum, vesper ante componet diem, Olympo clauso. Tempestas forte suâ appulit Libycis oris nos vectos per diversa æquora ab antiquâ Trojâ (si forte nomen Trojæ iit per vestras aures.) Ego sum pius Æneas, qui veho mecum in classe Penates raptos ex hoste, natus famâ super æthera. Quæro Ita-

TRANSLATION.

conveyed over Sea. A Woman guides the whole Exploit. Thither they came, where now you will see the stately Walls and rising Towers of new-built Carthage, and bought as much Ground as they could inclose with a Bull's Hide, thence called Byrsa, in Commemoration of the Action. But, say now, who are you? Or from what Coasts ye came, or whither are ye bound? To these her Demands the Hero, with heavy Sighs, and slow raising his Words from the Bottom of his Breast, thus replies: If I, O Goddess! tracing from their early Source, shall pursue, and you have Leisure to hear the Annals of our Woes, the Evening-Star will shut Heaven's Gates upon the expiring Day before my Tale be finished. Driven over a Length of Seas from ancient Troy (if the Name of Troy hath casually reached your Ears) a Tempest, by its usual Chance, threw us on this Libyan Coast. I am Æneas the Pious, renowned by Fame above the Skies, who carry with me in my Fleet the Gods I snatched away from the Enemy. For Italy my Course is bent, and my Descendants sprung from Jove supreme. With twice

NOTES.

erant: aurumque metu regis non testis, sed terræ crediderat; quam rem et si homines ignorabant, fama tamen loquebatur, Lib. XVIII. Cap. 4. The other Particulars of the History are also related in the Place here referred to, and in the following Chapter.

374.—*diem clauso componet vesper Olympo.* The Night was supposed by the Ancients to have the Charge of shutting up the Gates of Heaven, and the Day of opening them; of which many Examples occur in the Poets. This

then is the Meaning of *clauso Olympo*. *Componet diem* again, shall bury, or seal up the Day, alludes to the poetical Way of conceiving the Morning as the Birth of a new Day, and the Evening as its Death: *Dies quidem jam ad umbilicum dimidiatus est mortuus*, says Plautus in *Menæch.* *Componere diem* therefore is to seal, or close up the expired Day, *ut reliquias in urna*, as the Bones and Ashes of the Dead use to be shut up in an Urn.

378. *Sum pius Æneas, famâ super æthera notus.*

*Conscendi Phrygium aquor bis
denis navibus, matre Deâ mon-
strante mihi viam, secutus fata
mihi data: septem convulsa
undis Euroque vix supersunt.
Ego ipse ignotus, egens, peragro
deserta Libyæ, passus ex Europâ
atque Asiâ. Nec Venus passa
eum quærentem plura dicere, sic
interfata est in medio dolores quis-
quis et, carpis vitales auras,
haud, credo, invisus caelestibus
Diis, qui adveneris urbem Tyri-
am. Perge modo, atque perfer
te hinc ad limina Reginæ: nam-
que nuntio tibi socios esse reduces
classemque relata, et actam in
tutum locum Aquilonibus versa;
ni vani parentes docuere me au-
gurium frustra.*

Bis denis Phrygium conscendi navibus æquor;
Matre Deâ monstrante viam, data fata secutus:
Vix septem convulsæ undis Euroque supersunt.
Ipse ignotus, egens, Libyæ deserta peragro;
Europâ atque Asiâ pulsus. Nec plura quærentem
Passa Venus, medio sic interfata dolore est: 386
Quisquis es, haud (credo) invisus coelestibus
auras

Vitales carpis, Tyriam qui adveneris urbem.
Perge modo, atque hinc te Reginæ ad limina
perfer: 389

Namque tibi reduces socios, classemque relata
Nuntio, et in tutum versis Aquilonibus actam;
Ni frustra augurium vani docuere parentes.

TRANSLATION.

ten Ships I embarked on the Phrygian Sea in quest of a Settlement reserved for me by Heaven's Decree, my Goddess Mother pointing out the Way. Seven, with much ado, are saved, and those too torn and shattered by Waves and Wind. Myself, a Stranger, poor and destitute, wander through the Deserts of Africa, banished from Europe and from Asia. Venus, unable to bear his further Complaints, thus interrupted him in the midst of his Grief: Whoever you be, I trust you live not unbefriended by the Powers of Heaven, who have arrived at a Tyrian City. Fear nothing, but forthwith bend your Course directly to the Palace of the Queen: For, that your Friends have escaped the Dangers of the Main, your Fleet saved, and, by a favourable Turn of the North-wind, wafted into a safe Harbour, I pronounce to thee with Assurance; unless my Parents, fond of a lying Art, have taught me Divination to no Purpose. See these

NOTES.

notus. Pius may be considered as a Title or Name commonly given to *Æneas*, as expressive of his Character, and that Name by which he was best known. Just as *Aristides* was styled *Justus*, and *Antoninus*, *Pius*. In this Sense there is no Vanity in his taking that Appellation to himself. Besides, he was then in a strange Country, and addressing himself to one whom he took for a Tyrian Lady of the first Distinction, which made it necessary for him to make her acquainted with his personal Merit and exalted Character, that she might treat him and his Followers with the greater Regard. After all, it must be acknowledged, that the Manners of the Age wherein *Æneas* lived, were not near so delicate in this Respect as those of modern Times. Homer's Heroes are every where forward to commend themselves, and set their

Virtues to Show. See particularly the ninth Book of the *Odyssey*, Verse 20, where *Ulysses* speaks in the same Strain of Self-commendation.

382. *Matre Deâ monstrante viam.* This perhaps is only a poetical Embellishment of an historical Circumstance related by *Varro*, Lib. II. *Rer. Div. Ex quo de Troja est egressus Æneas, Veneris cum per diem quotidie stellam vidisset, donec ad agrum Laurentum veniret, in quo eam non vidit ulterius: qua se cognovit terras esse fatales.*

392. *Vani.* i. e. *Qui res inanes docent*, as we have rendered it; or it may signify *ignorant*, as *Æn.* X. 630.

— aut ego veri
Vana feror.

Or deluding, as *Æn.* II. 80.

— vanum etiam mendacemque improba fingat.

402. *Rosâ*

Aspice bis senos lætantes agmine cyncnos,
 Ætheriâ quos lapsa plagâ Jovis ales aperto
 Turbatat cœlo; nunc terras ordine longo 395
 Aut capere, aut captas jam despectare videntur:
 Ut reduces illi ludunt stridentibus alis,
 Et cœtu cinxere polum, cantusque dedere;
 Haud alitur puppesque tuæ pubesque tuorum,
 Aut portum tenet, aut pleno subit ostia velo. 400
 Perge modò, et quâ te ducit via, dirige gressum.

Dixit, et avertens rosâ cervice refulsit,
 Ambrosiæque comæ divinum vertice odorem
 Spiravere: pedes vestis defluxit ad imos, 404
 Et vera incessu patuit Dea. ille, ubi matrem

*Aspice bis senos cyncnos lætantes
 agmine, quos ales Jovis lapsa
 ab ætheriâ plagâ turbabat in
 aperto cœlo; nunc videntur aut
 capere terras longo ordine, aut
 despectare eas jam captas: Ut
 illi reduces ludunt stridentibus alis,
 et cinxere polum cœtu, dedereque
 cantus; haud aliter puppesque
 tuæ, pubesque tuorum aut teret
 portum, aut subit ostia pleno
 velo. Perge modò, et dirige
 gressum quâ via ducit te.*

*Dixit, et avertens refulset
 rosâ cervice, comæque illius
 ambrosiæ spirare divinum o-
 dorem: vertice: vestis ejus de-
 fluxit ad imos pedes, et ex incessu
 patuit vera Dea. Ille, ubi ag-
 novit matrem,*

TRANSLATION.

twelve Swans now triumphing in a Body; whom the Bird of Jove, shooting from the ætherial Region, had chased through the open Air: Now, in a long Train, they seem either to choose their Ground, or to hover over the Place where they have already chose to rest. As they, now out of Danger, sportive clap their rustling Wings, wheel about the Heavens in a joyful Troop, and raise their melodious Notes; just so your Ships and youthful Crew, either are already possessed of the Harbour, or enter the Port with full Sail. Proceed then, without further Concern, and pursue your Way where this Path directs.

She said, and, turning about, gave a bright Display of her rosy Neck, and from her Head the ambrosial Locks breathed divine Fragrance: Her Robe hung waving down to the Ground, and by her Gait the Goddess stood confessed. The Hero, soon as he knew his Mother, with these Accents pursued her as she fled:

NOTES.

402. *Rosâ cervice.* Answers to Homer's
 —ὅταν περιπαλῆς δὴρην.

The Goddess's beautiful Neck, II. III. 396.

The Poets giving the Epithet of rosy to almost every beautiful Object or Feature. *Apuleius* describes *Venus*, totum revincta corpus roseis micantibus. And *Anacreon*, in his Ode to the Rose, has these Lines,

Ποδόδακτυλος ῥοσὶ νῦν,
 The rosy-fingered Morn,
 Ποδόπαλμος δὲ νυμφαί,
 The Nymphs with rosy Arms,
 Ποδόχρως δ' Ἀφροδίτη,
 The rosy-coloured Venus.

But I see no Reason why it may not be taken here literally, as expressive of that particular Ruddiness and Blushing, which approaches near to the Colour of the Rose.

403. *Ambrosiæque comæ.* Thus *Homer* gives *Jove* ambrosial Locks:

Ἀμβροσίαι δ' ἀπὸ χαίται περιρραγέοντο Ἀμύτοιο.

*He spoke, and awful bends his sable Brow,
 Shakes his ambrosial Curly, and gives the Nod.*
 Pope's *Iliad*, I. 684.

And, describing *Juno's* Dress, he represents her pouring Ambrosia and other Perfumes all over her Body:

Ἀλυσσάτο δὲ λικέλαιον,
 Ἀμύροισιν.

— and round her Body pours
 Soft Oils of Fragrance, and ambrosial Show'rs.
 II. XII. 397.

Ambrosial Locks therefore may either signify immortal and divine, or perfumed with Ambrosia.

404. *Pedes vestis, &c.* This, they tell us, is one of the poetical Characteristics of Divinity, a long sweeping Train; and therefore *Venus*, while she chose to appear in Disguise, had concealed it, by tucking up the Skirts of her Robe,
Nuda genu, nudoque sinus collecto fluentes.

405. *Incessu patuit.* It was a current Opinion among the Heathens, that their Divinities
 δὲ

secutus est eam fugientem tali
voce: quid tu quoque crudelis
toties ludis cum falsis imaginibus?
cur non datur mihi jungere
dextram dextræ, ac audire et
reddere veras voces? incusat eam
talibus verbis, tenditque gressum
ad mania. At Venus obscuro
aere sepsit eos gradientes, et Dea
circumfudit eos multo amictu ne-
bulæ; ne quis posset cernere eos,
ne quis posset contingere, vel
moliri moram, aut poscere eos
causas veniendi. Ipsa sublimis
abit Paphum, lætaque reviviscit
suas sedes; ubi templum est illi,
centumque aræ exlent Sabæo thure,
halantque recentibus fœtis.

Interea illi corripuere viam,
quæ semita monstrat: jamque
ascendebant collem, qui plurimus
imminet urbi, desuperque aspectat
arces adversas. Æneas miratur
molem, quondam magalia: mi-
ratur portas, strepitumque, et strata viarum.

Agnovit, tali fugientem est voce secutus: 406
Quid natum toties crudelis tu quoque falsis
Ludis imaginibus? cur dextræ jungere dextram
Non datur, ac veras audire et reddere voces?
Talibus incusat, gressumque ad moenia tendit.
At Venus obscuro gradientes aere sepsit, 411
Et multo nebulæ circum Dea fudit amictu;
Cernere ne quis eos, neu quis contingere posset,
Molirive moram, aut veniendi poscere causas.
Ipsa Paphum sublimis abit, sedesque reviviscit 415
Læta suas; ubi templum illi, centumque Sabæo
Thure calent aræ, fertisque recentibus halant.

Corripuere viam interea, quæ semita monstrat:
Jamque ascendebant collem, qui plurimus urbi
Imminet, adversasque aspectat desuper arces. 420
Miratur molem Æneas, magalia quondam:
Miratur portas, strepitumque, et strata viarum.

TRANSLATION.

Al, why so oft dost thou too cruelly mock thy Son with borrowed Shapes? Why am I not indulged to join my Hand to thine, and to hear and answer thee by Turns in Words sincere and undissembled? Thus he expostulates with her, and directs his Course to the Town. But Venus screened them in their Way with dark Clouds, and the Goddesses spread around them a thick Veil of Mist, that none might see, or touch, or give them Interruption, or enquire into the Reasons of their Coming. She herself wings her Way sublime to Paphos, and with Joy revisits her happy Seats; where, sacred to her Honour, a Temple rises, and a hundred Altars smoke with Sabeian Incense, and with fresh Garlands perfume the Air.

Mean while they urged their Way where the Path directs. And now they ascended the Hill, which hangs over a great Part of the Town, and from above surveys its opposite Towers. *Here* Æneas admires the stately Buildings, *where* Cottages once stood: He admires the lofty Gates, the Hurry and Bustle of the Town, and the Magnificence of the Streets. The Tyrians warmly ply the Work: Some

NOTES.

did not walk upon the Ground like Mortals, but skimmed along the Surface with a gentle gliding Motion like that in Milton:

*So saying, by the Hand he took me rais'd,
And over Fields and Waters, as in Air
Smooth sliding without Step—*

Paradise Lost, VIII. 300.

411. *At Venus obscuro.* This is borrowed from Homer, Odyss. VII. near the Beginning, where Pallas spreads a Veil of Air around Ulysses, and renders him invisible, as Venus Æneas. If the Reader would see the two compared, he

may consult Scaliger in the fifth Book of his Poetics.

417. *Thure calent aræ.* Incense, Flowers, and Perfumes were the only Offerings presented to Venus, as we learn from Tacitus, 2 Hist. 2. *Hæstia, ut quisque vocisset, mores deliquit.* Certissima fides hædorum sibi. Sanguinem aræ assunderet vetitum; precibus & igne puro altaria adolentur. From which Passage it appears, that the Victims were slain by her Votaries, particularly in order to consult the Entrails, yet they were neither allowed to burn any Part of the

Instant ardentes Tyrii : pars ducere muros,
Molirique arcem, et manibus subvolvere saxa :
Pars aptare locum testō, et concludere sulco.
Jura, magistratusque legunt, sanctumque sena-
tum.

426

Hic portus alii effodiunt : hīc alta theatris
Fundamenta locant alii ; immanesque columnas
Rupibus excidunt, scenis decora alta futuris.

Qualis apes æstate novā per florea rura 430
Exercet sub Sole labor, cum gentis adultos
Educunt fœtus ; aut cum liquentia mella
Stipant, et dulci distendunt nectare cellas ;
Aut onera accipiunt venientum ; aut, agmine
facto,

Ignavum fucos pēcus à præsepibus arcent : 435
Fervet opus, redolentque thymo fragrantia
mella.

Tyrii ardentes instant ; pars in-
stat ducere muros, molirique ar-
cem, et subvolvere saxa manibus ;
pars aptare locum testō, et con-
cludere eum sulco. Legunt jura
magistratusque, senatusque sanc-
tum. Hic alii locant alta fundamenta
theatris, exciduntque rupibus im-
manes columnas, alta decora fu-
turis scenis. Talis est eorum la-
bor qualis exercet apes in novā
æstate per florea rura ; cum edu-
cunt adultos fœtus gentis, aut
cum stipant liquentia mella, et
distendunt cellas dulci nectare,
aut accipiunt onera venientum,
aut, agmine facto, arcent à
præsepibus fucos pēcus ignavum :
Opus fervet, mellaque fragrantia
thymo redolent.

TRANSLATION.

are extending the Walls, and raising a Tower, or pushing along unweildy Stones :
Some mark out the Ground for a private Building, and inclose it with a Trench :
Some choose a Place for the Courts of Justice, for the Magistrates Halls, and the ve-
nerable Senate. Here some are digging Ports : There others are laying the Founda-
tions of lofty Theatres, and hewing huge Columns from the Rocks, the lofty Deco-
rations of future Scenes. Such their Toil as in Summer's Prime employs the Bees
amidst the flowery Fields under the warm Sun, when they lead forth their full grown
Swarms ; or when they lay up the liquid Honey, and distend the Cells with sweet
Nectar ; or when they disburthen those that come Home loaded, or, in formed
Battalions, drive the inactive Drones from the Hives. The Work is hotly plied,
and the fragrant Honey smells strong of Thyme. O happy ye, Æneas says,

NOTES.

the Sacrifice upon her Altars, nor sprinkle them
with the Blood. Hence Catullus calls Venus
the Goddess whose Altars were never stained
with Blood :

— Divam

Sanguinis expertem. De com. Ber.

430. Qualis apes. The first Simile in Homer's
Iliad is taken from Bees ; to which Macrobius
compares this in Virgil, and allows it to have
the Preference.

HOMER, &c. II. II. 37.

The following Host

Pour'd forth by Thousands, darkens all the Coast.
As from some rocky Cleft the Shepherd sees
Clust'ring in Heaps on Heaps the driving Bees,
Rolling, and black'ning, Swarms succeeding
Swarms,

With deeper Murmurs and more boarse Alarms ;

Dusky they spread, a close embody'd Crowd,
And o'er the Vale descends the living Cloud.
So, &c.

Pope.

But it is evident these two Comparisons are ap-
plied to quite different Purposes, and agree in
nothing, but that they are both taken from Bees.
Homer designed to image the Numbers, the Tu-
mult, and the perpetual Egression of the Gre-
cian Troops issuing from their Tents and Ships,
by a Swarm of Bees pouring out of a Rack. Vir-
gil again intended to represent the Labour, Skill,
and Assiduity of the Carthaginian Builders, by
the Industry and Art with which those curious
Animals carry on their Works. Thus both the
Similies are equally just, but cannot properly be
compared together, since their Designs are so dif-
ferent.

F

445. Fe-

O vos fortunati, *Æneas* ait, quorum moenia jam surgunt! et suspicit fastigia urbis. Infert se per medios, septus ambulâ, quod est mirabile dictu, miscetque se cum viris, neque cernitur ulli. *Lucus* fuit in mediâ urbe, latissimus umbrâ; quo in loco *Pœni*, jactati undis et turbine, primùm effodere signum quod regia *Juno* monstrârat, caput nempe acris equi: nam sic monstrârat gentem fore egregiam bello, et facilem victu per sæcula. Hic *Sidonius* *Dido* condebat *Junoni* ingens templum, opulentum donis et numine *Divæ*: cui aërea limina surgebant gradibus, trabesque erant nexæ aëre, cardo stridebat ahenis foribus. In hoc lucus nova res oblata primùm lenit timorem: hic *Æneas* primùm ausus est sperare salutem, et melius confidere rebus suis afflictis. Namque, dum lustrat singula sub ingenti templo, opperiens *Reginam*; dum miratur quæ fortuna sit urbi, manusque artificum laboremque operum inter se;

O fortunati, quorum jam moenia surgunt!
Æneas ait; et fastigia suspicit urbis.
 Infert se septus nebulâ, mirabile dictu,
 Per medios, miscetque viris, neque cernitur ulli.

440

Lucus in urbe fuit mediâ, lætissimus umbrâ;
 Quo primùm jactati undis et turbine *Pœni*
 Effodere loco signum, quod regia *Juno*
 Monstrârat, caput acris equi: sic nam fore bello
 Egregiam, et facilem victu per secula gentem.
 Hic templum *Junoni* ingens *Sidonius* *Dido*
 Condebat, donis opulentum et numine *Divæ*:
 Aërea cui gradibus surgebant limina, nexæque
 Aëre trabes, foribus cardo stridebat ahenis.
 Hoc primùm in luco nova res oblata timorem
 Leniit: hic primùm *Æneas* sperare salutem
 Ausus, et afflictis melius confidere rebus.
 Namque, sub ingenti lustrat dum singula templo,
 Reginam opperiens; dum quæ fortuna sit urbi,
 Artificumque manus inter se operumque laborem

446

451

TRANSLATION.

whose Walls now rise! and lifts his Eyes to the Turrets of the City. Then, shrowded in a Cloud, an amazing Story, he passes through the Crouds, and mingles with the Throng, nor is seen by any. In the Center of the City was a Grove, which yielded a most delightful Shade, where first the Carthaginians, driven by Wind and Wave, dug up the Head of a sprightly Courser, an Omen which royal *Juno* shewed. For by this she signified, that the Nation was to be renowned for War, brave and victorious through Ages. Here *Sidonian Dido* built to *Juno* a stately Temple, enriched with Gifts, and the Presence of the Goddess; whose brazen Threshold rose on Steps, the Beams were bound with Brass, and brazen Gates turn on the creaking Hinge. Within this Grove the View of an unexpected Scene first abated their Fear: Here *Æneas* first dared to promise himself Redress, and to conceive better Hopes of his afflicted State: For, while he surveys every Object in the spacious Temple, waiting the Queen's Arrival; while he is musing with Wonder on the happy Fortune of the City; while he compares the Hands of the Artists,

NOTES.

445. *Facilem victu*. It would be tedious to repeat here what the Commentators have offered for explaining this Passage. The Translation takes *facilem victu* to signify the same as *facilem victum*; for there are not wanting Examples where the *Supines* in *u*, as they are called, have an active as well as a passive Sense. And this

is what agrees best to the Design of the Text, and the Nature of the Presage.

447. *Numine Divæ*. Probably refers to some rich Statue of the Goddess *Juno* that was set up in the Temple, for so *numen* is used, *Æn.* II. 178. where that Word is applied to the *Palladium*,

Omina

Miratur; videt Iliacas ex ordine pugnās, 456
 Bellaque jam famā totum vulgata per orbem;
 Atridas, Priamumque, et sævum ambobus Achillem.

Constitit, et lacrymans, Quis jam locus, inquit,
 Achate,

Quæ regio in terris nostri non plena laboris? 460
 En Priamus! sunt hic etiam sua præmia laudi:
 Sunt lacrymæ rerum, et mentem mortalia tangunt.

Solve metus: feret hæc aliquam tibi fama salutem.

Sic ait: atque animum picturâ pascit inani,
 Multa gemens, largoque humectat flumine vul-
 tum. 465

Namque videbat, uti bellantes Pergama circum
 Hac fugerent Graii; premeret Trojana juvenus:
 Hac Phryges; instaret curru cristatus Achilles.

videt Iliacas pugnās ex ordine, bellaque jam vulgata fama per totum orbem; videt Atridas, Priamumque, et Achillem sævum ambobus. Constitit, et lacrymans inquit: O Achate, quis jam locus, quæve regio in terris non plena est nostri laboris? En Priamus est! etiam hic sua præmia sunt laudi: lacrymæ rerum sunt hic, et mortalia tangunt mentem. Solve metus; hæc fama feret tibi aliquam salutem. Sic ait: atque pascit animum suum inani picturâ, gemens multa, humectatque vultum largi flumine. Namque videbat, uti Graii bellantes circum Pergama fugerent hac parte, dum Trojana juvenus premeret eos: hac parte Phryges fugerent, dum Achilles cristatus instaret iis e curru.

TRANSLATION.

and their elaborate Works, he sees the Trojan Battles delineated in Order, and the War of Troy now blazed by Fame over all the World; he sees the Sons of Atreus, Priam, and Achilles implacable to both. Amazed he stood! and, with Tears in his Eyes, says, What Place, Achates, what Country on the Globe is not full of our Disaster? See *where Priam stands!* Even here praise-worthy Deeds are crowned with due Reward: Here Tears of Compassion flow, and *their* Breasts are touched with human Misery. Dismiss your Fears: This Fame of *our* Misfortunes will bring thee some Relief. This said, he feeds his Mind with the shadowy Representation, heaving many a Sigh, and bathes his *manly* Visage in Floods of Tears. For he beheld how, on the one Hand, the warrior Greeks were flying round the Walls of Troy, while the Trojan Youth closely pursued: On the other Hand, the Trojans were flying, while plumed Achilles, in his Chariot,

NOTES.

Omina ni repetant Argis, nunquam reducant.

449. *Trabes.* Seems to mean the Door-posts and Threshold, since the Poet is only describing the Entry and Gates of the Temple.

455. *Artificumque manus.* La Cerda understands by these Words, not literally the Hands of the Workmen all busily employed together in cutting, polishing, or laying the Stones of the Temple; but what we call the Style and Art of the several Masters in Painting, with whose Works the Temple was adorned. Which Sense raises, and gives a Dignity to the Expression, that would otherwise appear but mean. Mr.

Straban is the only English Translator, as I know, who has taken it in this Sense:

— And now compares the Hands

Of famous Artists, now admires their Works.

458. *Ambobus.* There is Mention here of three, Agamemnon, Menelaus, and Priam, but they may be considered only as two, the Cause, the Interests of the two Brothers, being one and the same; or *ambobus* may refer to both Armies. La Cerda however reads *Aridem*.

462. *Sunt lacrymæ rerum.* Here *res* is to be taken in the same Sense as above, Verse 178. *Festis rerum*, and 204. *Discriminis rerum*.

Nec procul hinc lacrymans ag-
noscit ex niveis velis tentoria
Rhesi: quæ prodita in primo
sonno cruentus Tydides vastabat
multâ cæde, avertitque arduos
equos in castra, priusquam gust-
assent pabula Trojæ, bibissent-
que Xanthum. Aliâ parte Troi-
lus fugiens, armis amissis, infelix
puer, atque congressus Achilli
impar! fertur equis, resupinus-
que hæret in inani curru, tenens
lora tamen: cervixque comæque
huic trahuntur per terram, et
pulvis inscribitur verâ hastâ.
Interea Iliades, passis crinibus,
ibant ad templum Palladis non
æquæ iis, ferebantque pepum
suppliciter tristes, et tunsæ pec-
tora palmis.

Nec procul hinc Rhesi niveis tentoria velis
 Agnoscit lacrymans; primo quæ prodita somno
 Tydides multâ vastabat cæde cruentus, 471
 Ardentesque avertit equos in castra, prius quàm
 Pabula gustassent Trojæ, Xanthumque bibissent.
 Parte aliâ, fugiens amissis Troilus armis,
 Infelix puer, atque impar congressus Achilli! 475
 Fertur equis, curruque hæret resupinus inani,
 Lora tenens tamen: huic cervixque comæque
 trahuntur

Per terram, et versâ pulvis inscribitur hastâ.
 Interea ad templum non æquæ Palladis ibant
 Crinibus Iliades passis, pepumque ferebant 480
 Suppliciter tristes, et tunsæ pectora palmis.

TRANSLATION.

thundered on their Rear. Not far from thence, weeping, he spies the Tents of Rhesus, distinguished by their Snow-white Veils; which, betrayed in that first fatal Night, cruel *Diomed* plundered, and drenched in Blood, and led away his fiery Steeds to the Grecian Camp, before they had tasted the Pasture of Troy, or drunk of the River Xanthus. In another Part of the Temple Troilus, flying after the Loss of his Arms, ill-fated Youth, and unequally matched with Achilles! is dragged by his Horses, and from the Chariot hangs supine, yet grasping the Reins in Death. His Neck and Hair trail along the Ground, and the dusty Plain is inscribed by the inverted Spear. Mean While the Trojan Matrons were marching in solemn Procession to the Temple of adverse Pallas, with their Hair dishevelled, and were bearing the consecrated Robe, like Suppliants sad, and beating their Bo-

NOTES.

470. *Primo sonno.* Dr. Trapp translates this, — *In the first Repose by Night betray'd*, and Mr. Strahan, — *Betray'd in their first Sleep*. But this gives one an Idea of the Beginning of the Night; whereas *Homer* says it was towards the Approach of the Morning, — *ἤγρου δ' ἡμε*, Il. X. 251. And that *Virgil* was not forgetful of this Circumstance, appears from the Episode of *Nisus* and *Euryalus*, which is plainly an Imitation of that of *Diomed* and *Ulysses* in *Homer*, where he particularly marks the Time of their Adventure to have been about the Dawn of the Morning, — *lux inimica propinquat*. *Æn.* IX. 355. Therefore I take *primo sonno*, with *Ramus*, to mean the first Night, namely, the first Night that Rhesus slept in the Trojan Camp, *sonnus* being put for Night, *Geor.* I. 208.

Libra die somnique pares ubi fecerit horas.

473. *Pabula gustassent, &c.* Among other Fatalities of Troy this was one. It was fore

told that Troy should never be taken, if once Rhesus's Horses drank of the River Xanthus, or tasted the Grass of Troy.

478. *Versâ—hastâ.* The inverted Spear, not of Troilus, for he had dropped his Arms, Verse 474, but of Achilles, which was sticking in the Body of Troilus, and consequently, as he lay resupinus upon his Back, it was inverted, or had its Point downwards.

479. *Interea, &c.* This Story is related in the sixth Book of the Iliad, Verse 286, where Hecuba, with the other Trojan Matrons, carry the Peplum in solemn Procession to the Temple of Minerva, to intreat the Goddess to remove Diomed from the Fight. All that *Homer* says of this Peplum is, that it was the richest Vestment in Hecuba's Wardrobe, embroidered by the Sidonian Women, and brought by Paris from Sidon.

Diva solo fixos oculos averſa tenebat.

Ter circum Iliacos raptaverat Hecſtoræ muros,
Exanimumque auro corpus vendebat Achilles. 484
Tum verò ingentem gemitum dat pectore ab imo,
Ut ſpolia, ut curruſ, utque ipſum corpus amici,
Tendentemque manus Priamum conſpexit in-
ermes.

Se quoque principibus permiſtum agnovit Achivis,
Eoſque acies, et nigri Memnonis arma.
Ducit Amazonidum lunatis agmina peltis 490
Pentheſilea furens, mediisſque in millibus ardet;
Aurea ſubnectens exſertæ cingula mammæ
Bellatrix, audetque viris concurrere virgo.

Hæc dum Dardanio Æneæ miranda videntur,
Dum ſtupet, obtutuſque hæret deſixus in uno; 495
Regina ad templum formâ pulcherrima Dido
Inceſſit, magnâ juvenum ſtipante catervâ.
Qualis in Eurotæ ripis, aut per juga Cynthi

Diva averſa tenebat oculos ſuos ſola. Achilles ter raptaverat Hecſtoræ circum Iliacos muros, vendebatque ejus exanimum corpus auro. Tum verò dat ingentem gemitum ab imo pectore, ut primum conſpexit ſpolia, ut conſpexit curruſ ipſumque corpus amici, Priamumque tendentem inermes manus. Agnovit ſe quoque permiſtum principibus Achivis, acieſque Eoas, et arma nigri Memnonis. Pentheſilea furens ducit agmina Amazonidum lunatis peltis, ardetque in mediis millibus, ſubnectens aurea cingula exſertæ mammæ, bellatrix, virgoque audet concurrere viris.

Dum hæc miranda videntur Dardanio Æneæ, dum ſtupet, hæretque deſixus in uno obtutu, Regina Dido pulcherrima formâ inceſſit ad templum, magnâ catervâ juvenum ſtipante eam. Qualis Diana exercebat choros in ripis Eurotæ, aut per juga Cynthi,

TRANSLATION.

ſoms with their Hands. The Goddeſs in Wrath kept her Eyes fixed on the Ground. Thrice had Achilles dragged Hector round the Walls of Troy, and was ſelling his breathleſs Corpſe for Gold. Then indeed Æneas fetches a deep Groan from the Bottom of his Breſt, when he ſaw the Spoils, the Chariot, and the very Body of his Friend, and Priam ſtretching forth his feeble Hands. Himſelf too he knew mingled with the Grecian Leaders, and the Eaſtern Bands, and the Arms of ſwarthy Memnon. Furious Pentheſilea leads on her Troops of Amazons, armed with Shields of crescent Form, and burns with martial Rage amidſt the thickeſt Ranks. Below her naked Breſt the Heroine girt a golden Belt, and the Virgin Warrior dares even Heroes to the Encounter.

Theſe wonderous Scenes while the Trojan Prince ſurveyſ, while he is loſt in Thought, and in one gazing Poſture dwells unmoved; Queen Dido, of ſurpaſſing Beauty, advanced to the Temple, attended by a numerous Retinue of Youths. As on Eurota's Banks, or Mount Cynthus's Top, Diana leads the circular Dances,

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486. *Ut ſpolia, ut curruſ, utque ipſum corpus amici.* The languishing Turn of this Verſe, the artificial Pauſes, and, above all, the *ut* repeated at every Pauſe, ſhew us Æneas tracing theſe ſeveral affecting Objects, and every now and then fetching a Sigh; it is of the ſame Kind with that tender Line in the eighth Eclogue, 41.

Ut vidi, ut perii, ut me malus abſulit error!

496. *Pulcherrima Dido.* This is agreeable to the Truth of Hiſtory, as we read in Juſtin: In-

terim rex Tyro decedit, filio Pygmalione, et Eliſſa filia, inſignis formæ virgine, hæredibus inſtituta. Juſt. XVIII. Cap. 4.

498. *Qualis in Eurotæ.* This Simile is borrowed from the ſixth Book of the Odſſey, Verſe 102, where Homer applies it to *Nauficaa* with her Maids ſporting on the Green. Gellius writes, that *Valerius Probus* was of Opinion, that no Paſſage had been more unhappily copied by *Virgil* than this Compariſon. The Reader

quam mille Oræades secuta glomerantur hinc atque hinc; illa fort phœtræam humero, gradiensque supereminet omnes Deas; gaudia pertentant tacitum pectus Latonæ: Dido erat talis; læta ferebat se talem per medios, instans operi regnisque futuris. Tum resedit in foribus Divæ, sub mediâ testudine templi, septa armis atque subnixâ solio. Dabat viris jura legesque, æquabatque laborem operum justis partibus, aut trahebat eum sorte, cum Æneas subito videt Anthea, Sergestumque, fortemque Cloanthum, aliosque Teucrorum accedere cum magno concursu, quos ater turbo dispulerat æquore,

Exercet Diana choros, quam mille secuta
Hinc atque hinc glomerantur Oræades; illa phætræam

Fert humero, gradiensque Deas supereminet omnes;

Latonæ tacitum pertentant gaudia pectus:

Talis erat Dido; talem se læta ferebat

Per medios, instans operi, regnisque futuris.

Tum foribus Divæ, mediâ testudine templi,

Septa armis, solioque alte subnixâ, resedit.

Jura dabat legesque viris, operumque laborem

Partibus æquabat justis, aut sorte trahebat:

Cum subito Æneas concursu accedere magno

Anthea, Sergestumque videt, fortemque Cloanthum,

Teucrorumque alios, ater quos æquore turbo

TRANSLATION.

round whom a numerous Train of Mountain Nymphs play in Rings, her Quiver hangs graceful from her Shoulder, and moving majestic she towers above the other Goddesses, while with silent Raptures Latona's Bosom thrills. Such Dido was, and such, with chearful Grace, she passed amidst her Train, urging forward the Labour, and her future Kingdom. Then, at the Gate of the Sanctuary, in the Middle of the Temple's Dome, she took her Seat, surrounded with her Guards, and raised on a Throne above the rest. Here she administered Justice, and dispensed Laws to her Subjects, and, in equal Portions, distributed their Tasks, or dispensed them by Lot; when strait Æneas sees, advancing with a vast Concourse, Antheus, Sergestus, brave Cloanthus, and other Trojans; whom a black Storm

NOTES.

der may see his Objections, and Scaliger's Answer, in Mr. Pope's Note upon that Place in Homer, where both are very fairly stated. I shall only copy those Words of Scaliger that point to the Particulars wherein the Comparison holds between Diana and Dido: *Quomodo igitur Diana in montibus; ita Dido in urbe. Illa inter Nymphas, hæc inter Matronas. Illa instans venatibus, hæc urbi.* And this is all the Use to which Virgil intended the Comparison, as appears from his Application of it, *Talis erat Dido*, &c.

498. *Cynthi.* Cynthus was a Mountain in Delos, Diana's native Island; but it is not so easy to assign the Reason why the Banks of Eurus are mentioned as one of the Haunts of Diana and her Nymphs, unless it is that *Sports*, near which the Eurus runs, was a famous Country for Hunting.

502. *Pertentant.* Signifies the brisk vibrating Motion of the Strings of a musical Instrument, hence applied by easy Analogy to the brisk Motion excited in the animal Spirits by an Object of Joy, and the pleasant Sensation with which it is accompanied;

Nonne videt ut tota tremor pertentet æquorum Corpora—

Geor. III. 250.

505. *Foribus Divæ.* In the inner Part of the Heathen Temples was an Apartment, separated from the rest by a Wall or Veil, which answered to the *Sanctum Sanctorum* in the Temple of Jerusalem, and was called *Achyum* or *Penetrals*. Here Virgil supposes Juno to have had a Statue, or some sacred Symbol of her Presence, and therefore calls the Gate that led to her Sanctuary *Foris Divæ*, the Gate of the Goddess.

Dispulerat, penitusque alias advenerat oras.
Obstupuit simul ipse, simul perculsus Achates,
Lætitiæque metuque, avidi conjungere dextras
Ardebant; sed res animos incognita turbat. 515
Diffimulant, et nube cavâ speculantur amicti,
Quæ fortuna viris; classem quo littore linquant;
Quid veniant: cunctis nam lecti navibus ibant
Orantes veniam, et templum clamore petebant.

Postquam introgressi, et coram data copia sandi,
Mæcæus Ilioneus placido sic pectore crepit: 521
O Regina, novam cui condere Jupiter urbem,
Justitiæque dedit gentes frænare superbas,
Troes te miseri, ventis maria omnia vecti,
Oramus, prohibe infandos à navibus ignes, 525
Parce pio generi, et propius res aspice nostras.
Non nos aut ferro Libycos populare Penates

adveneratque ad oras penitus
aliat. Ipse simul obstupuit, si-
mul Achates perculsus, lætitiâ-
que metuque, avidi ardebant
conjungere dextras; sed res in-
cognita turbat eorum animi.
Diffimulant, et amicti cavâ nu-
be speculantur quæ fortuna sit
viris, quo in littore linquant
classem, ob quid veniant: nam
lecti ex cunctis navibus ibant
orantes veniam, et petebant tem-
plum clamore.

Postquam sunt introgressi, et
copia est data sandi coram, Il-
ioneus maximus sic crepit loqui à
placido pectore: O Regina, cui
Jupiter dedit condere novam ur-
bem, frænareque gentes superbas
justitiâ, non miseri Troes, cuncti
ventis per omnia maria, oramus
te, prohibe infandos ignes à na-
vibus, parce pio generi, et pro-

pius aspice nostras res. Nos non venimus aut populare Libycos Penates ferro,

TRANSLATION.

had tossed up and down the Sea, and driven to other far distant Shores. At once Amazement seized the Hero, at once Achates was struck, and, between Joy and Fear, both ardently longed to join Hands; but the Strangeness of the Event perplexed their Minds. Thus they carry on their Disguise, and, shrouded under the bending Cloud, watch to learn the Fortune of their Friends; on what Coast they left the Fleet, and on what Errand they came: For a select Number was deputed from all the Ships to sue for Grace, and, with mingled Voices, made towards the Temple.

Having gained Admission and Liberty to speak before the Queen, Ilioneus, their Chief, with Mind composed, thus began: O Queen, to whom it is given by Jove to build this rising City, and to curb proud Nations with just Laws, we, Trojans forlorn, tossed by Winds over every Sea, implore thy Grace, oh! save our Ships from the merciless Flames; spare a pious Race, and propitiously regard our Distresses. We are not come either to ravage with the Sword your Libyan Gods

NOTES.

521. *Placido pectore.* This Expression is both more elegant and more comprehensive, than if they had said, *placido ore* or *vultu*; for the calm composed Mind regulates the Voice, the Speech, and forms the whole Deportment.

523. *Gentes frænare superbas.* The Numidians, and other fierce Nations in her Neighbourhood, who are thus described, *Æn.* IV. 40.

*Hinc Getulæ urbes, genus insuperabile bello,
Et Numidæ infreni cingunt, et inospita
Syrtris;*

*Hinc deserta siti regio, lateque furentes
Bareæ.*

527. *Libycos populare Penates.* The Penates were either the Tutelar Gods of a whole Province or Kingdom, of whom this Passage is to be understood; or they were the Protectors of particular Cities, as *Æn.* II. 293.

Sacra, suosque tibi commendat Troja Penates. Or, lastly, they were the domestic Gods, the guardian Deities of private Families.

Cura penum frueri, et flammis adolere Penates.
Æn. I. 704.

aut vertere raptas prædas ad littora. Ea vis non est animo, nec tanta superbia est victis. Est locus, Graii dicunt eum Hesperiam cognomine; antiqua terra, potens armis atque ubere glebæ; Cœnotrii coluere viri: nunc fama, minores Italiam dixisse, ducis de nomine gentem. Huc cursus fuit. Cum subito assurgens fluctu nimbosus Orion 535 In vada cæca tulit, penitusque procacibus Auftris, Perque undas, superante salo, perque invia saxa Dispulit: huc pauci vestris adnavimus oris. Quod genus hoc hominum? quæve hunc tam barbara morem Permittit patria? hospitio prohibemur arenæ: 540 Bella cient, primæque vetant consistere terrâ. Si genus humanum et mortalia temnitis arma;

Venimus, aut raptas ad littora vertere prædas. Non ea vis animo, nec tanta superbia victis. Est locus, Hesperiam Graii cognomine dicunt; 530 Terra antiqua, potens armis, atque ubere glebæ; Cœnotrii coluere viri: nunc fama, minores Italiam dixisse, ducis de nomine gentem. Huc cursus fuit. Cum subito assurgens fluctu nimbosus Orion 535 In vada cæca tulit, penitusque procacibus Auftris, Perque undas, superante salo, perque invia saxa Dispulit: huc pauci vestris adnavimus oris. Quod genus hoc hominum? quæve hunc tam barbara morem Permittit patria? hospitio prohibemur arenæ: 540 Bella cient, primæque vetant consistere terrâ. Si genus humanum et mortalia temnitis arma;

TRANSLATION.

(Settlements) nor with rapacious Hands to bear away the Plunder to our Ships. We have no such hostile Intention, nor does such Pride of Heart become the Vanquished. There is a Place, called by the Greeks Hesperia, an ancient Land, renowned for martial Deeds and fruitful Soil; the Cœnotrians possessed it once: Now Fame reports that their Descendants call the Nation Italy from their Leader's Name; hither our Course was bent, when suddenly tempestuous Orion rising from the Main drove us on hidden Shelves, and by violent, outrageous South-winds, tossed us hither and thither over Waves, and over inaccessible Rocks, overwhelmed by the briny Deep: Hither we Few have escaped from Shipwreck to your Coasts. What a savage Race of Men is this, what Country so barbarous to allow of such Manners? We are denied the Hospitality even of the barren Shore. In Arms they rise, and forbid our setting Foot on the first Verge of Land. If you set at nought the human Kind, and the Arms of Mortals, yet know the Gods will always have

NOTES.

—Et sparsos paternâ cæde Penates.

Æn. IV. 21.

These last were called *parvi Penates*,

—*hesternumque Larum, parvosque Penates*
Lætus adit. Æn. VIII. 543.

As the others were stiled *Magni*,

—*Per magnos, Nise, Penates.*

Æn. IX. 258.

As the Gods and religious Ceremonies of a Country have always been reckoned the most sacred Branches of its Property, to offer Violation to them comprehends every Act of Hostility.

535. *Assurgens—Orion.* Sagrais infers from this Passage, that *Æneas* arrived at Carthage in the Month of July, when this Constellation rises heliacally, i. e. about the same Time that

the Sun rises; that he staid at Carthage till the End of Winter, when he set Sail for Italy,

Quin etiam biberno malis fidere classen.

where he arrived some Time in the Spring, as appears from those Lines in the seventh Book, which beautifully paint that Season:

Aurora in roseis fulgebant lutes bigis:

Cum venti posuere, omnisque repens resedit
Flatus, et in lento luctantur marmore tonæ.

—*varia circumquæ supraque*
Assuetæ ripis volucres, et fluminis alveo,
Æthera mulcabant cantu, lucosque volabant.

Æn. VII. 26.

536. *Procacibus Auftris.* To the same Purpose *Lucretius*, Lib. VI. 210.

Interdum

At sperate Deos memores fandi atque nefandi.
Rex erat Æneas nobis, quo justior alter

at sperate Deos fœc memores
fandi atque nefandi. Æneas e-
rat rex nobis, quo nec fuit alter
justior

TRANSLATION.

an unalterable Regard to Right and Wrong. We had for our King Æneas, than whom none was more just in performing all the Duties of Piety, none more sig-

NOTES.

Interdum persequi furit petulantibus Euri.
And Horace, Ode I. 26.

Tradam protervis—portare ventis.

543. *Sperate.* Spero signifies to look for, or expect, either Good or Evil, as

Hæc ades ex illo mihi jam speranda fuerunt.

Æn. XI. 275.

Hunc ego si potui tantum sperare dolorem.

Æn. IV. 419.

544. *Quo justior alter, nec pietate fuit, nec bello major et armis.* This is the Sum of Æneas's Character, Piety and Valour,

—pietate insignis et armis.

Æn. VI. 403.

And answers to Homer's

Ἀμφοτέρων βασιλεὺς τ' ἀγαθὸς, κρατερὸς τ' ἀρχαῖος. Il. III. 179.

And it is obvious to remark, that the first of these, *insignis pietate*, agreeably to the Genius of the Latin Tongue, comprehends not only Devotion to the Gods, but all the Branches of Benevolence and Humanity. As Æneas was perfectly resigned to the Will of Heaven, — *Ille Jovis monitis innota tenebat lumina*; so he was a zealous Patriot, and firmly attached to the Interests of his Country, which was always first in his Thoughts, and nearest his Heart:

*Me si fata meis paterentur ducere vitam
Auspiciis, et sponte mea componere curas;
Urbem Trojanam primum dulcesque morum
Reliquias colorem, Priami tellus alta monerent,
Et recidiva manu posuissẽ Pergamẽ victis.*

Æn. IV. 340.

This Piety exerts itself towards all his Relations, and shews him a tender Son, Father, Husband. He bears his aged Sire upon his Shoulders through the Flames of Troy, and leads his little Son, his Wife following. What a beautiful Image has Virgil given of his Hero's tender Affection, in those Words he puts in his Mouth,

*Et me, quem dudum non ulla injecta movebant
Tela, neque adverso glomerati ex agmine Graii;
Nunc omnes terrent auræ, senus excitat omnis
Suspensum, et pariter comitumque onerique timen-
tem.*

Æn. II. 726.

He shews the same Tenderness towards his Wife, when, having lost her in the general Hurry and

Confusion, he ventures back into the midst of the Enemies to find her, and leaves not his Pursuit till her Ghost appears to forbid his farther Search. And as for his Son, he is the Darling of his Soul, and ingrosses all his Affections:

Omnis in Æscanio cari stat cura parentis.

Many Instances of the same Kind will occur to the Observation of every Reader in the Course of the Poem, and to insist on all of them would be tedious. Those, who would see this beautiful Character more fully illustrated and vindicated from Objections, may consult Mr. Segrais's Preface to his Translation of the Æneid, Mr. Dryden's Preface to his, and Mr. Pope's Note on Iliad V. Verse 212. From the last I shall transcribe two or three Sentences: "If we take a View of the whole Episode of this Hero (Æneas) in Homer, where he makes but an Under-part, it will appear that Virgil has kept him perfectly in the same Character in his Poem, where he shines as the first Hero. His Piety and his Valour, though not drawn at so full a Length, are marked no less in the Original than in the Copy.—As to his Valour, he is second only to Hector, and in personal Bravery as great in the Greek Author as in the Roman.—He is the first that dares resist Achilles himself at his Return to the Fight in all his Rage for the Loss of Patroclus. He indeed avoids encountering two at once,—and shews upon the whole a sedate and deliberate Courage, which, if not so glaring as that of some others, is yet more just. It is worth considering how thoroughly Virgil penetrated into all this, and saw into the very Idea of Homer; so to extend and call forth the whole Figure in its full Dimensions and Colours from the slightest Hints and Sketches, which were but casually touched by Homer, and even in some Places too, where they were rather left to be understood than expressed. And this, by the way, ought to be considered by those Critics who object to Virgil's Hero the Want of that Sort of Courage which strikes us so much in Homer's Achilles. Æneas was not the Creature of Virgil's Imagination, but one whom the World was already acquainted with, &c." I shall only make these two Remarks. One is, that as Virgil, with

pietate, nec major bello et armis :
 quem virum si fata servant, si
 vescitur ætheria aurâ, neque ad-
 huc occubat crudelibus umbris, non
 sit metus nobis, nec pœniteat te
 priorem certasse officio. Sunt et
 urbes nobis in Sicilia regionibus,
 armaque, clarusque Acestes est à
 Trojano sanguine. Liceat nobis
 subducere classem quassatam ven-
 tis, et optare trabes è sylvis, et
 fringere remos, si datur nobis
 tendere in Italiam, sociis et rege
 recepto, ut læti petamus Italiam
 Latiumque: sin salus sit ob-
 sumpta, et pontus Libyæ habet
 te, O optime pater Teucrum!
 nec jam restat spes Iuli;

Nec pietate fuit, nec bello major et armis : 545
 Quem si fata virum servant, si vescitur aurâ
 Ætheria, nec adhuc crudelibus occubat umbris;
 Non metus, officio nec te certasse priorem
 Pœniteat. sunt et Siculis regionibus urbes,
 Armaque, Trojanoque à sanguine clarus Acestes.
 Quassatam ventis liceat subducere classem, 551
 Et silvis aptare trabes, et fringere remos,
 Si datur Italiam, sociis et Rege recepto,
 Tendere, ut Italiam læti Latiumque petamus:
 Sin absumta salus, et te, pater optime Teu-
 crum! 555
 Pontus habet Libyæ, nec spes jam restat Iuli;

TRANSLATION.

nalized in the Art of War, and in martial Atchievements; whom, if the Fates preserve, if still he breathe the vital Air, and is not yet numbered with the ruthless Shades, neither we shall despair, nor you repent your having been the first in challenging him to Acts of Kindness and Humanity. We have likewise Cities and Arms in Sicily, and the illustrious King Acestes is of Trojan Extraction. Permit us then to bring to Shore our Wind-beaten Fleet, and from your Woods to chuse Trees for Planks, and to refit our Oars; that, if it be given us to bend our Course once more to Italy, upon the Recovery of our Prince and Friends, we may joyfully set out thither, and make the Latian Shore. But if our Safety is perished, and thou, O Father of the Trojans, the best of Men! now liest buried in the Libyan Sea, and no further Hope of Iulus remains, we may at least repair to the Streights

NOTES.

the greatest Justice of Thought, unites Piety towards the Gods, with all the proper Acts of Humanity, in the Person of Æneas; so in the Character of Mezentius, which is the Reverse of the other, he shews that Impiety and Inhumanity are inseparable. As that Prince is contemptor Divum, so he is an implacable Tyrant, and a Monster of Cruelty:

*Mortua quin etiam jungebat corpora vivis,
 Componens manibusque manus, atque oribus ora,
 Tormenti genus; et sanie raboque fluentes
 Complexu in misero, longa sic morte necabat.*

ÆN. VIII. 485.

Another Remark is, that Virgil seems to have failed in the Propriety of his Hero's Character, by studying in some Things too closely to imitate Homer. Particular Instances of this occur in the ninth Book, where he makes Æneas sacrifice eight Rutilians to the Manes of Pallas, as Achilles had done twelve Trojans to the Ghost of Patroclus. This Practice, however it may suit with the furious Temper of Achilles, is quite incongruous to the mild, humane Disposition of

Æneas. The same may be said of his insulting his Enemies even in their Death, and accompanying the Wounds he gives them with bitter Reproaches and Taunts. See Æneid X. Verses 556, 592, 600. But these, and the like, may be considered among the Blemishes which Virgil's accurate Judgment would probably have corrected, had he lived to finish this Poem to that Perfection he designed.

545. *Bello—et armis*, &c. This is not a Tautology, as it may seem; the first refers to the whole Art or Conduct of War, the other to the Prowess and Bravery in the Field of Battle. Servius.

546. *Quem si fata*, &c. Virgil makes Iliad dwell on this Circumstance, in order to make the stronger Impression. Besides, such Repetitions of the same Idea in different Expressions, are common to all Poets:

Εἰ ἔτι ζῶσι, καὶ ὅρα φάος ἡλίου.

If he still lives, and sees the Light of the Sun. Homer.

Vicit,

At freta Sicaniæ saltem, sedesque paratas,
Unde huc adveſti, regemque petamus Aceſten.
Talibus Ilioneus: cuncti ſimul ore fremebant
Dardanidæ.

560

Tum breviter Dido, vultum demiffa, profatur:

Solvite corde metum, Teucri, ſecludite curas.
Res dura, et regni novitas me talia cogunt
Moliri, et latè fines cuſtode tueri.
Quis genus Æneadum, quis Trojæ neſciat urbem?

565

Virtuteſque, viroſque, et tanti incendia belli?
Non obtuſa adeò geſtamus pectora Pœni;
Nec tam averſus equos Tyriâ Sol jungit ab urbe.
Seu vos Heſperiam magnam, Saturniaque arva,

at ſaltem ut petamus freta Sicaniæ, ſedēſque paratas, unde adveſti ſumus huc, et regem Aceſten. Ilioneus orabat talibus verbis: cuncti Dardanidæ ſimul fremebant ore.

Tum Dido, demiffa vultum, breviter profatur: O Teucri, ſolvite metum à corde, ſecludite curas. Mea dura res, et novitas regni, cogunt me moliri talia, et latè tueri fines meos cuſtode. Quis neſciat genus Æneadum, qui neſciat urbem Trojæ? virtuteſque viroſque, et incendia tanti belli? nos Pœni non geſtamus pectora adeò obtuſa; nec Sol jungit equos tam averſus à Tyriâ urbe. Seu vos optatis Magnam Heſperiam, arvaque Saturnia,

TRANSLATION.

of Sicily, and the Settlement there prepared for us, whence we were driven hither, and *once more* viſit King Aceſtes. So ſpake Ilioneus. At the ſame Time the other Trojans murmured their Conſent.

Then Dido, with modeſt, downcaſt Looks, thus in brief replies: Trojans, baniſh Fear from your Breſts, lay your Cares aſide. My hard Fate, and the Infancy of my Kingdom, force me to take ſuch Meaſures, and to ſecure my Frontiers, by *planting* Guards around. Who is a Stranger to the Æneian Race, the City Troy, her Heroes, and their valorous Deeds, and to the Devaſtations of ſo renowned a War? Carthaginian Hearts are not ſo obdurate and inſenſible; nor yokes the Sun his Steeds at ſuch a Diſtance from our Tyrian City. Whether *therefore* you be deſigned for Heſperia the Greater, and the Country where Saturn

NOTES.

Vivit, et ætherias vitales ſuſcipit auras.
He lives, and draws the vital Air.

Lucretius.

565. *Quis genus.* There are three principal Reaſons may be aſſigned why People are unacquainted with what happens in the World, either, in the firſt Place, becauſe the Events are not of Importance enough to be blazed abroad; or the People are ſtupidly unconcerned about the Affairs of others, and have no Cu-ri-ſity to enquire after them; or, laſtly, they live in ſo remote a Corner of the Globe, that News cannot reach them. In this Light we may conſider *Dido* in this and the three following Lines, obviating any unfavourable Opinion *Ilioneus* might have conceived of the Carthaginians as ignorant and inſenſible. Think us not ſuch a Set of Barbarians, ſays *Dido*, as to be ignorant of the Trojan War, and the Exploits of its famous Heroes; theſe are Events too important not to be univer-

ſally celebrated. *Quis genus Æneadum, &c.* Nor are we Carthaginians ſo ſtupid as not to concern ourſelves about other States and Kingdoms. *Non obtuſa adeò, &c.* Nor are we in ſo remote a Climate as to be cut off from Commerce and Correſpondence with the reſt of Mankind. *Nec tam averſus, &c.* Others however conſider the two laſt Lines in another Light, as if *Dido* were proving that her People could not be imagined barbarous, ſince they were not far removed from the Sun. You ought not to think us, ſays ſhe, obdurate, inhuman, or inſenſible; this is the Diſpoſition of thoſe Nations on whom the Sun ſeldom ſhines, or but with faint and diſtant Rays; but our Breſts are ſoftened by his warmer Influences. Alluding to the Notion of ſome Philoſophers, that the Inhabitants of the colder Climates are leſs ſuſceptible of Humanity and Compaſſion than thoſe in warmer Countries.

G 2

570. Ery-

fecit fœdus Erycis, regemque A-
cessum; dimittam vos tutos auxi-
lio, juvaboque vos opibus. Pul-
tisne et pariter considere mecum in
his regnis? Urbs, quam urbem
statuo, est vestra; subducite na-
ves: Tros Tyriusque agatur mihi
nullo discrimine. Atque utinam
ipse rex vestrum Æneæ compulsus
huc adem Noto affret! equidem
dimittam certos homines per li-
tora, et jubebo eos lustrare ex-
trema Libyæ; si quibus sylvis
aut urribus ejectus errat.

Et fortis Achates, et pater
Æneæ, avulsi animum his dic-
tis, jamdudum ardebat erumpere
urbem: Achates prior compel-
lat Æneam: O nate Deæ, quæ
sententia nunc surgit animo? Vi-
des omnia tuta, vides classem,
sociosque receptos. Unus abest,
quem ipsi vidimus submersum in
medio fluctu: cætera respondent
dictis tuæ matris. Vix fatus e-
rat ea, cum nubes circumfusa repente
scindit se, et purgat se in apertum æthera.

Sive Erycis fines, regemque optatis Aceffen;
Auxilio tutos dimittam, opibusque juvabo. 571
Vultis et his mecum pariter considerare regnis?
Urbem quam statuo, vestra est; subducite naves:
Tros Tyriusque mihi nullo discrimine agatur.
Atque utinam rex ipse, Noto compulsus eodem,
Affret Æneæ! equidem per littora certos 576
Dimittam, et Libyæ lustrare extrema jubebo;
Si quibus ejectus silvis, aut urribus errat.

His animum arrecti dictis, et fortis Achates,
Et pater Æneæ, jamdudum erumpere nubem
Ardebant. prior Ænean compellat Achates: 581
Nate Deæ, quæ nunc animo sententia surgit?
Omnia tuta vides; classem, sociosque receptos.
Unus abest, medio in fluctu quem vidimus ipsi
Submersum: dictis respondent cætera matris.
Vix ea fatus erat, cum circumfusa repente 586
Scindit se nubes, et in æthera purgat apertum.

TRANSLATION.

reigned, or if you chuse to visit Eryx's Coast and King Acestes; I will dismiss you safe with proper Assistance, and support you with my Wealth. Or will you settle with me in this Realm of mine? The City I now build shall be yours: Draw your Ships ashore; Trojan and Tyrian shall be treated by me as if they were both the same. And would to Heaven the same Wind had driven your Prince Æneæ too upon our Coast, and that he were here present! However, I will send trusty Messengers along the Coasts, with Orders to search Libya's utmost Bounds, if he is thrown out to wander in some Wood or City.

Animated by these friendly Words, brave Achates and Father Æneæ had long impatiently desired to break from the Cloud. Achates first addresses Æneæ: Goddess-born, what Purpose now arises in your Mind? You see all is safe; your Fleet and Friends restored. One alone is missing, who sunk before our Eyes in the midst of the Waves: Every Thing else agrees with your Mother's Prediction, Scarce had he said, when strait the circumambient Cloud splits asunder, and dissolves into open Air. Æneæ stood forth, and in bright Day shone conspicuous,

NOTES.

570. Erycis. Eryx was King of Sicily, Æn. V. 24.

573. Urbem quam, &c. The Construction is, Urbs, quam urbem statuo, vestra est.

576. Equidem. Servius observes that equidem in Virgil always signifies ego quidem.

586. Vix ea fatus erat, cum circumfusa repente scindit se nubes, &c. This Passage Milton seems to have had in his Eye, Book X. 447, where Satan passed invisible through the midst of the hellish Council, seated himself on his

Throne, viewed all around him unseen, then surprized them with his unexpected Appearance: Down a while

He sat, and round about him saw unseen;
At last, as from a Cloud, his fulgent Head
And Shape Star-bright appear'd, or brighter
clad,

With what permissive Glory since his Fall
Was left him, or false Glitter.

587. Scindit se nubes. Here again Virgil imitates Homer, who, in the same Manner, dis-

covers

Refftitit Æneas, clarique in luce refulfit,
Os humerofque Deo fimilis: namque ipfa deco-
ram

Cæfariem nato genitrix, lumenque juventæ 590
Purpureum, et lætos oculis afflarat honores.

Quale manus addunt ebori decus, aut ubi flavo
Argentum, Pariufve lapis circumdatur auro.

Tum fic Reginam alloquitur, cunctifque re-
pente

Improvisus, ait: Coram, quem queritis, adfum,
Troïus Æneas, Libycis ereptus ab undis.

O fola infandos Trojæ miferata labores!

Quæ nos, relliquias Danaûm, terræque marifque
Omnibus exhaustos jam cafibus, omnium egenos,
Urbe, domo focias! grates perfolvere dignas
Non opis eft noftræ, Dido, nec quicquid ubi-
que eft

Gentis Dardaniæ, magnum quæ fparfa per or-
bem.

Dî tibi, fi qua pios refpectant numina, fi quid

*Æneas refftitit, refulfitque in cla-
râ luce, fimilis Deo et humerof-
que: namque genitrix ipfe af-
flarat nato decorem cæfariem,
purpureumque lumen juventæ, et
oculis lætos honores. Tale decus
quale manus addunt ebori, aut
ubi argentum Pariusve lapis cir-
cumdatur flavo auro.*

*Tum fic alloquitur Reginam,
repenteque improvisus cunctis ait:
ego aufum coram, Troïus Æ-
neas, quem queritis, ereptus
ab Libycis undis. O tu fola
miferata infandos labores Tro-
jæ! quæ urbe domo focias nos
relliquias Danaûm, jam exbau-
stos omnibus cafibus terræque
marifque, et egenos omnium!
O Dido, non eft noftræ opis
perfolvere tibi dignas grates;
nec eft opis Dardaniæ gentis,
quicquid hujus gentis ubique eft,
quæ fparfa eft per magnum or-
bem: Dîi (fi qua numina refpec-
tant pios, fi quid*

TRANSLATION.

in Countenance and Make refembling a God: For *Venus* herfelf had adorned her Son with graceful Locks, *fluffed him* with the radiant Bloom of Youth, and breathed a fprightly Lufre on his Eyes. Such Beauty as the *Artiff's* Hand fuperadds to Ivory, or where Silver and Parian Marble is incafied in yellow Gold.

Then fuddenly addreffing the Queen, he, to the Surprize of all, thus begins: Be- hold the Man you feek now prefent, Trojan Æneas, fnatched from the Libyan Waves. O thou, who alone haft commiferated Troy's unutterable Calamities! who *deigneft* to affociate in thy Town and Palace us a Remnant faved from the Greeks, who have now been tried to the utmoft by Woes in every Shape, both by Sea and Land, and are in Want of all Things! to repay thee due Thanks, great Queen, exceeds the Power of both us, and of all the Dardan Race, wherever difperfed over the wide World. The Gods, if any Powers divine regard the Pi-

NOTES.

covers *Ulyffes* to *Alcinous*, in the feventh Book of the *Odyffey*; but it is acknowledged that *Virgil* has improved upon his Original, particularly in that fine Addition at the End of the Verfe, *et in æthera purgat apertum*, than which nothing can more ftrongly paint the Image of a Cloud juft vanifhing and blanding with the Air.

583. *Clarâque in luce refulfit*. Shone, or appeared conspicuous, as *Lucr.* V. 12. fpeaking of *Epicurus*,

*quique per artem
Plethibus è tantis vitæ, tantifque tenebris,
In tam tranquillo, et tam clarâ luce locavit.*

603. *Si qua, &c.* This Expreflion implies nothing of Doubt, but only puts a certain Truth into the Form of a Suppofition, the more to fecure and ftrengthen the Conclusion. It amounts to this Affertion, You fhall be amply rewarded as fure as there are Gods above, as fure as there is Juftice, as there is any Senfe of Virtue in the World. Much like what *Mr. Addifon* fays:

justitia est usquam) et mens conscia recti, ferant tibi digna præmia. Quæ tam læta tulerunt Secula? qui tanti parentem genuere te talem? Dum fluvii current in freta, dum umbræ lustrabunt convexa montibus, dum polus pascet sidera; bonæ, nomenque tuum, laudesque tuæ semper manebunt, quæcunque terræ vocant me. Sic fatus, petit amicum Ilionea dextrâ, Sereestumque lævâ; post, petit alios, fortemque Gyan, fortemque Cloanthum.

Usquam justitiæ est, et mens sibi conscia recti, Præmia digna ferant. quæ te tam læta tulerunt Secula? qui tanti talem genuere parentes? 606 In freta dum fluvii current, dum montibus umbræ

Lustrabunt convexa, polus dum sidera pascet; Semper honos, nomenque tuum, laudesque manebunt,

Quæ me cunque vocant terræ. sic fatus, amicum Ilionea petit dextrâ, lævâque Sereestum; 611 Post, alios, fortemque Gyan, fortemque Cloanthum.

TRANSLATION.

ous, if Justice any where subsists, and a Mind, conscious of its own Virtue, shall yield thee a just Recompence. What Age was so happy to produce thee? Who the Parents of so illustrious an Offspring? While Rivers run into the Sea, while Shadows move round the convex Mountains, while Heaven feeds the Stars; your Honour, Name, and Praise, *with me* shall ever live, to whatever Climes I am called. This said, he embraces his Friend Ilioneus with his Right-hand, and Sereestus with his Left: Then the rest in *their Turns*, the heroic Gyan, and heroic Cloanthus.

NOTES.

— If there's a Pow'r above us, —
— he must delight in Virtue.

See also Æneid II. 159.

— atque omnia ferre sub auras,
Si qua tegunt.

Where it appears plain that *si qua* cannot imply any Doubt, but must signify *whatever*, or some Word of the like Import. Admitting therefore this to be the Signification of *si qua numina*, and *si quid justitiæ* in this Place, why may we not consider it as a Prayer, which I am surprized to find none of the Commentators have done? *Dii—ferant*, may the Gods confer upon you; the Verb, which is in the optative Mood, naturally leads to this Sense, and it is in the same Form with that Imprecation, B. II. 536.

*Dî (si qua est cælo pietas, quæ talia curet)
Persolvant grates dignas, et præmia reddant
Debita.*

603. *Pior*. This Word signifies virtuous Men in general; especially the Kind, the Beneficent, the Generous. Hence *Nisus's* generous, disinterested Love to *Euryalus* is called *pious amor*, Æn. V. 296. See the Note on Verse 549.

604. *Mens sibi conscia recti*. Some would understand this not of *Dido's* own conscious Approbation of her Virtue, but of the divine Mind, who is conscious to every good Action; as where *Virgil* says, *Mens agitât molem*, Æn. VI. 727.

But, besides that this Sense appears forced, and a mere Repetition of the former Thought, I doubt if the Genius of the Language will admit of it. The Deity is *consciens recti*, as he is the infallible Witness of Truth and Integrity; but he is *consciens sibi recti*, as he is conscious of his own Uprightness and Sincerity. But this Expression admits of another Sense; for, instead of joining *et mens sibi conscia recti* with *Dii*, as one of the Nominatives to *ferant*, we may include it in the Parenthesis with *si qua*, &c. Thus, *if there be any Gods who regard the Pious, if Justice any where subsists, and a Mind conscious of Virtue.*

605. *Quæ te tam læta tulerunt Secula*. It is the same Thought with that in the sixth Æneid, 648.

*Hic genus antiquum Teucrum, pulcherrima proles,
Magnanimi heroes, nati melioribus annis.*
It represents *Dido* as one of the Heroines of the happy golden Age, whose uncommon Worth could only be the Production of those better Days.

608. *Montibus—convexa*. Either in *montibus*, or *montibus* poetically for *montium*. *Convexa* is seldom or never used by good Authors to signify *convex* in English, but rather imports the same as *curvus*, *bending*, *belwing*, or *arched* as Æn. IV. 451. and X. 251.

620. *Teucrum—*

Obstupuit primo aspectu Sidonia Dido,
Casu deinde viri tanto; et sic ore locuta est:
Quis te, nate Deâ, per tanta pericula casus 615
Insequitur? quæ vis immanibus applicat oris?
Tunc ille Æneas, quem Dardanio Anchisæ
Alma Venus Phrygii genuit Simoentis ad un-
dam?

Atque equidem Teucrum memini Sidona venire,
Finibus expulsum patriis, nova regna petentem,
Auxilio Beli. genitor tum Belus opimam 621
Vastabat Cyprum, et victor ditione tenebat.
Tempore jam ex illo casus mihi cognitus urbis
Trojanæ, nomenque tuum, regesque Pelasgi.
Ipse hostis Teucros insigni laude ferebat, 625
Seque ortum antiquâ Teucrorum à stirpe volebat.
Quare agite, O tectis, juvenes, succedite nostris:
Me quoque per multos similis fortuna labores
Jactatam, hac demum voluit consistere terrâ.
Non ignara mali, miseris succurrere disco. 630

Sidonia Dido obstupuit primo aspectu, deinde tanto casu viri, et sic locuta est ore: O nate Deâ, quis casus insequitur te per tanta pericula? quæ vis applicat te immanibus oris? Tunc ex ille Æneas, quem alma Venus genuit Dardanio Anchisæ ad undam Phrygii Simoentis? Atque equidem memini Teucrum venire Sidona, expulsum patriis finibus, petentem nova regna auxilio Beli. Genitor meus Belus tum vastabat opimam Cyprum, et victor tenebat eam ditione. Casus Trojanæ urbis cognitus est mihi jam ex illo tempore, nomenque tuum, regesque Pelasgi. Ipse hostis ferebat Teucros insigni laude, volebatque se esse ortum ab antiquâ stirpe Teucrorum. Quare, O juvenes, agite, succedite nostris tectis: similis fortuna voluit me quoque jactatam per multos labores, demum consistere in hac terrâ. Ego non ignara mali, disco succurrere miseris.

TRANSLATION.

Sidonian Dido stood astonished first at the Presence of the Hero, then at his signal Sufferings, and thus her Speech addressed: What *hard* Fate, O Goddess-born, pursues thee through such mighty Dangers? What Power drives thee on this barbarous Coast? Are you the *great* Æneas, whom, by Phrygian Simois's Stream, fair Venus bore to Trojan Anchises? And *now* indeed I call to Mind that Teucer, expelled his native Country, came to Sidon in quest of a new Kingdom, depending on the Aid of Belus. My Father Belus then reaped the Spoil of wealthy Cyprus, and held it in Subjection to his victorious Arms. Ever since that Time I have been acquainted with the Fate of Troy, with your Name, and the Grecian Kings. The Enemy himself extolled the Trojans with distinguished Praise, and with Pleasure traced his Descent from the ancient Trojan Race. Come then, *heroic* Youths, enter our Walls. Me too, through a Series of Labours tossed, like Fate *with yours* at length hath doomed to settle in this Land. Myself no Stranger to Misfortune, have learned to succour the Distressed.

NOTES.

620. *Teucrum — expulsum.* This is Teucer, the Son of Telamon, and Brother of Ajax, who, upon his Return from Troy, was banished by his Father, for not preventing his Brother's Death, as he thought he might have done.

625. *Ipse hostis.* Teucer, though a Greek by the Father's Side, *volebat se ortum*, gave himself out, or would have himself reputed of Trojan Extraction, thus disclaiming Relation to his

Father, and reckoning his Lineage from his Mother, who was the Daughter of Laomedon, King of Troy, descended in a direct Line from the ancient Teucer, the Founder of the Teucro or Trojan Race. The true Reason why Teucer valued himself rather on Account of his Relation to the Trojans by his Mother, than to the Grecians by his Father, was in Resentment of the ill Usage he had met with from his Father; but the Poet,

Sic memorat, simul dedit Æneam in regia tellus, simul indicit honorem templis Divis. In poras nec minus mittit munera focis ad littora viginti tauris, centum horrentia terga magnorum suum, centum pingues agnos cum matribus, lætitiæque Dei Bacchi. At interior domus splendida instruitur regali luxu, parantque convivia in mediis testis. Adhuc vestes laboratæ arte, ostroque superbo: ingens argentum mensis, cœlataque in auro, longissima series rerum

Sic memorat: simul Ænean in regia ducit Tecta; simul Divam templis indicit honorem. Nec minus interea focis ad littora mittit Viginti tauris, magnorum horrentia centum Terga suum, pingues centum cum matribus agnos

635

Munera, lætitiæque Dei. At domus interior regali splendida luxu Instruitur, mediisque parant convivia testis. Arte laboratæ vestes, ostroque superbo: Ingens argentum mensis, cœlataque in auro 640 Fortia facta patrum, series longissima rerum

TRANSLATION.

This said, she forthwith leads Æneas into her royal Apartments, and at the same Time ordains due Honours for the Temples of the Gods. Mean While, with no less Care, she sends Presents to his Crew in the Ships, twenty Bulls, an hundred huge Boars with bristly Backs, as many fat Lambs, with the Ewes, and the Joys of the God Bacchus. But the inner Rooms of State are splendidly furnished with regal Pomp, and Banquets are prepared in the Middle of the Hall. Here are Carpets wrought with Art, and of the richest Purple; the Tables shine with massy Silver-plate, and embossed in Gold appear the brave Exploits of her Forefathers, a lengthened Series of History traced down through so many Heroes,

NOTES.

by concealing that Circumstance, sets this Action in such a Light as to reflect no small Honour on the Trojans.

632. *Templis indicit honorem.* It was the ancient Custom to offer up Libations and other Acts of Thanksgiving to the Gods, upon the Arrival of Strangers, especially to Jupiter Zœnius, the God of Hospitality, or who presides over Strangers. Thus in *Homer*, Alcinoüs, when he receives *Ulysses* at his Court, orders Libations to *Jove*, who guides the Wanderer on his Way. *Pope's Odyssey*, VII. 240. *Servius* takes *indicit honorem* to signify originally to raise, or order Contributions to be raised in Honour of the Gods, because the Ancients, on Account of their Poverty, were obliged to collect for their Sacrifices, or else they applied to that Use the Goods and Effects of condemned Malefactors: Hence *supplicia*, Punishments, came to signify Prayers; *supplicationes*, Thanksgivings; and *sacer*, both holy and accursed.

636. *Munera, lætitiæque Dei.* The Commentators are greatly divided about the Meaning of these Words. *Corradus* explains them as *Offering and Joy*, i. e. a grateful Offering to the

God (*Neptune*) who had saved them from Shipwreck, taking *munera* in the same Sense, at *Geor. IV. 534.*

— in munera supples
Tende, petens pacem, et faciles venerare Neptæ.

Aulus Gellius tends *munera lætitiæque die*, Presents with which they might joyfully pass the Day; taking *die* for *diei*, as *Geor. I. 208.* *Servius*, and the Generality of Interpreters, consider it as a poetical Circumlocution for *Wine*, which is the Gift and Joy, or the joyful Gift of the God (*Bacchus*). The Translation is according to the Pointing in *Heinsius's* Edition, where there is no Stop after *agnus*, but a Comma after *munera*; so that the Construction runs thus, *Mittit viginti tauris munera*; she sends them Presents of twenty Bulls, &c. *lætitiæque Dei*, and the Joy of the God (*Bacchus*) i. e. *Wine*. See Verse 651, where *munera* is construed the same Way.

640. *Argentum—æuro.* Gold and Silver-plate, which was simply called Gold and Silver. So *Seneca de Vita Beat. Cap. XVII.* *Nec temere, et ut libet, collocatur argentum, sed parite servi-*
tur.

Per tot ducta viros antiquæ ab origine gentis.

Æneas (neque enim patrius consistere mentem
Passus amor) rapidum ad naves præmittit Acha-
tem,

644

Ascanio ferat hæc, ipsumque ad moenia ducat.

Omnis in Ascanio cari stat cura parentis.

Munera præterea, Iliacis erepta ruinis,

Ferre jubet, pallam signis auroque rigentem,

Et circumtextum croceo velamen acantho;

Ornatus Argivæ Helenæ: quos illa Mycenis,

Pergama cum peteret, inconcessosque Hyme-
naeos,

651

Extulerat; matris Leda mirabile donum.

Præterea sceptrum, Ilione quod gesserat olim,

Maxima natarum Priami, colloque monile

Baccatum, et duplicem gemmis auroque coro-
nam.

655

Hæc celerans, iter ad naves tendebat Achates.

ducta per tot viros ab origine an-
tiquæ gentis. Æneas (neque en-
im amor patrius passus est illi-
us mentem consistere) præmittit
Achatem rapidum ad naves; ut
ferat hæc Ascanio, ducatur ip-
sum ad moenia: omnis cura cari
parentis stat in Ascanio. Præter-
ea jubet Ascanium ferre secum
munera erepta Iliacis ruinis,
pallam nempe rigentem signis
auroque, et velamen circumtex-
tum croceo acantho: ornatus Ar-
givæ Helenæ, quos illa extul-
erat Mycenis, cum peteret Perga-
ma, Hymeneusque inconcessos;
qui ornatus erat mirabile donum
matris Leda. Præterea jubet
eum ferre sceptrum, quod Ilione
maxima natarum Priami olim
gesserat, baccatumque monile col-
lo, et coronam duplicem gemmis
auroque. Achates celerans hæc
tendebat iter ad naves.

TRANSLATION.

from the first Founder of the ancient Race. Æneas (for paternal Affection suffered not his Mind to rest) with Speed sends Achates before to the Ships, to bear those Tidings to Ascanius, and bring the Boy himself to the City. All the fond Parent's Care centers in Ascanius. Besides, he bids him bring Presents for the Queen saved from the Ruins of Troy, a Mantle stiff with Gold and Figures, and a Veil woven round with Saffron-coloured Flowers of Brank-urine, the Ornaments of Grecian Helen, which she had brought with her from Mycenæ, when bound for Troy and her lawless Marriage; her Mother Leda's curious Gift. A Scepter too, which once Ilione, Priam's eldest Daughter, bore, a Necklace strung with Pearl, and a Crown set with double Rows of Gems and Gold. This Message to dispatch, Achates directs his Course to the Ships.

NOTES.

100. Tully IV. in Verr. Carnabat apud Eupo-
lenum, argentum ille opposuerat. And Virgil
himself, in the third Æneid, 355.

Impositis auro dapibus.

642. Per tot—viros. The whole History of
the Family from Belus, or rather Abibelus, the
first Tyrian Monarch.

644. Rapidum—præmittit. Servius thinks
this is equivalent to mittit prærapidum, which
appears forced. Rather, sends him before the
Entertainment, or before the Messengers sent by
Dido, Verse 633.

647. Iliacis erepta ruinis. This shews them
to have been Things of the greatest Value.

648. Pallam. This was a Kind of Stole,
or long Garment, that reached down to the
Feet:

Fusa sed ad teneros lutea palla pedes.

Tibul. I. Eleg. 7.

Hence Horace gives it the Epithet of bonasta:
Post hunc personæ, pallaque repertor bonasta
Æschylus. De Arte Poet. 278.

648. Signis auroque, i. e. Signis aureis, as
above molemque et montes; and Geor. II. 192.
Pateris libamus et auro, i. e. pateris aureis.

656. Hæc celerans. After the Manner of the
Greeks, who used σπουδή and ταχὺς the same
Way.

H

665. Tala

At Cytherea versat novas ar-
tes, et nova consilia in pectore;
ut nempe Cupido mutatus faciem
et ora veniat pro dulci Ascanio,
donisque incendat furentem Regi-
nam, atque implicet ignem illius
ossibus. Quippe timet domum
ambiguam Tyriosque bilingues:
atrox Juno urit eam, et cura e-
jus recurset sub noctem. Ergo
affatur aligerum Amorem his dic-
tis: O nate, meæ vires, mea
magna potentia; nate, qui solus
temnis Typhoea tela summi Pa-
tris Jovis; confugio ad te, et
supplex posco tua numina. Hæc
nota sunt tibi, ut nempe frater
tuus Æneas pelago jactetur cir-
cum omnia littora, odiis iniquæ
Junonia: et tu sæpe doluisti nos-
tro dolore. Phœnissa Dido tenet
hunc, moraturque eum blandis
vocibus; et vereor quo Junonia
despiria vertant se: illa haud
cessabit in tanto cardine verum.
Quocirca meditor ante capere
Reginam dolis, et cingere eam
flammâ; ne quo numine mutet se;
sed potius ut teneatur mecum
magno amore Æneæ.

At Cytherea novas artes, nova pectore versat
Consilia; ut faciem mutatus et ora Cupido
Pro dulci Ascanio veniat, donisque furentem
Incendat Reginam, atque ossibus implicet ignem.
Quippe domum timet ambiguam Tyriosque bi-
lingues: 661

Urit atrox Juno, et sub noctem cura recurset.
Ergo his aligerum dictis affatur Amorem:
Nate, meæ vires, mea magna potentia; solus,
Nate, Patris summi qui tela Typhoea temnis;
Ad te confugio, et supplex tua numina posco. 666
Frater ut Æneas pelago tuus omnia circum
Littora jactetur, odiis Junonis iniquæ,
Nota tibi: et nostro doluisti sæpe dolore.
Hunc Phœnissa tenet Dido, blandisque mora-
tur 670

Vocibus; et vereor, quò se Junonia vertant
Hospitia: haud tanto cessabit cardine rerum.
Quocirca capere ante dolis, et cingere flammâ
Reginam meditor: ne quo se numine mutet;
Sed magno Æneæ mecum teneatur amore. 675

TRANSLATION.

But Venus revolves in her Breast new Plots and new Designs, that Cupid should come in place of sweet Ascanius, assuming his Mien and Features, and by the Gifts kindle in the Queen all the Rage of Love, and convey the subtle Flame into her very Bones. For she dreads the false equivocating Race, and the double-tongued, perfidious Tyrians: Fell Juno's Rage torments her, and with the Night her Care returns. To winged Love therefore she addresses these Words: O Son, my Strength, my mighty Power; my Son, who alone defiest the Typhœan Bolts of Jove supreme, to thee I fly, and suppliant implore thy Deity. Thou knowest how round all Shores thy Brother Æneas is tossed from Sea to Sea by the complicated Malice of partial Juno, and in my Grief hast often grieved. Him Phœnician Dido entertains, and amuses with smooth Speeches; and I fear what may be the Issue of Juno's Acts of Hospitality: She will not be idle in so critical a Conjuncture. Wherefore, I purpose to prevent the Queen by subtle Means, and so beset her with the Flames of Love, that no Power may influence her to change, but that with me she may cherish a great Fondness for Æneas. How this thou

NOTES.

665. *Tela Typhœa*. The Bolts whereby Typhœus and the other Giants were overthrown; a very lively poetical Expression to denote the Power of Love.

673. *Et cingere flammâ*. A Metaphor borrowed from the Manner of blocking up a Town by planting Fires round the Walls, that there

was no Way left to escape:

*Interea vigilum excubiis obsidere portas
Cura datur Messapo, et mœnia cingere flam-
mis.* Æn. IX. 159.

*Interea Rutuli portis circum omnibus instant
Sternere cæde viros, et mœnia cingere flam-
mis.* Æn. X. 118.

681. *Idolium*

Quà facere id possis, nostram nunc accipe mentem.

Regius, accitu cari genitoris, ad urbem
Sidoniam puer ire parat, mea maxima cura ;
Dona ferens, pelago, et flammis restantia Trojæ.
Hunc ego sopitum somno, super alta Cythera, 680
Aut super Idalium, sacratâ sede recondam ;
Ne quâ scire dolos, mediûsve occurrere possit.
Tu faciem illius, noctem non ampliùs unam,
Falle dolo ; et notos pueri puer indue vultus :
Ut, cum te gremio accipiet lætissima Dido, 685
Regales inter menfas, laticemque Lyæum,
Cum dabit amplexus, atque oscula dulcia figet ;
Occultum inspiret ignem, fallasque veneno.
Paret Amor dictis caræ genitricis, et alas
Exuit, et gressu gaudens incedit Iulii. 690
At Venus Ascanio placidam per membra quietem
Irrigat, et fotum gremio Dea tollit in altos
Idaliæ lucos : ubi mollis amaracus illum
Floribus, et dulci aspirans complectitur umbrâ.

Nunc accipe nostram mentem quâ
possis facere id. Regius puer,
mea maxima cura, parat ire ad
Sidoniam urbem, accitu cari ge-
nitoris, ferens dona resstantia po-
lago et flammis Trojæ. Ego re-
condam hunc sopitum somno, su-
per alta Cytbera, aut super Ida-
lium nemus in sacratâ sede; ne
quâ possit scire dolos, mediusve
occurrere. Tu dolo falle faciem
illius unam noctem non amplius;
et ipse puer induce notos vultus
pueri: ut, cum Dido lætissima
accipiet te gremio, inter regales
mensas Lyæumque laticem, cum
dabit tibi amplexus atque figet
tibi dulcia oscula; inspirēs ei oc-
cultum ignem, fallosgue eam vo-
veno. Amor parat diæis caræ
gemitricis, et exiit alas, et gau-
dens incedit gressu lili. At Ve-
nus irrigat placidam quietem per
membra Afcanio, et Dea tollit
eum solum gremio in altos lucos
Idaliæ: ubi mollis amaracus os-
pirans, complectitur illum floribus
et dulci umbrâ.

TRANSLATION.

mayst effect, now hear what I advise. The royal Boy, my chiefest Care, at his Father's Call prepares to visit the Sidonian City Carthage, bearing Presents *for Dido* saved from the Sea and Flames of Troy. Him having lulled to Rest, I will lay down on Cythera's Tops, or in some sacred Retreat above Idalium, lest he should discover the Plot, or, intervening, marr *its Success*. Do you artfully counterfeit his Face but for one Night, and, yourself a Boy, assume a Boy's familiar Looks; that when Dido shall take thee to her Bosom in the Height of her Joy amidst the royal Feasts, and Bacchus's chearing Liquor; when she shall give thee repeated Embraces, and press thee with sweet Kisses, thou mayst breathe into her the secret Flame, and by Stealth convey the Poison. The God of Love obeys the Dictates of his dear Mother, lays aside his Wings, and joyful trips along in Iulus's Gait. Mean while Venus pours the Dews of balmy Sleep on Ascanius's Limbs, and in her Bosom fondling, conveyed him to Idalia's lofty Groves, where soft Amaracus, perfuming the Air with Flowers and fragrant Shade, clasps him round.

N O T E S.

No 68r. Idalium. A Town and Grove of that Name in the Island of Cyprus.

686. *Laticemque Lyxum.* Lyxus is a Name given to *Bacchus*, απο του λυειν, because Wine dissipates Care.

*Cura fugit multo diluiturque mero,
 ————— dissipat Evius*

Curas mordazes.

Hor. II. Ode XI. 17.

693. *Mollis amaracus*. The Herb *Marjoram*, otherwise called *Sampsuchum*, whereof *Pliny* tells us a most excellent Kind grew in *Cyprus*, and that it was baneful to *Serpents*: *Sampsuchum, five amaracus, in Cypro laudatissimum et odoratissimum scorpionibus adversatur*. So that it was a very proper Bed for *Aesculapius* to sleep on with Safety.

Jamque Cupido ibat parens
dicto matris, et portabat Tyriis
regia dona, lætus Achate duce.
Cum venit, Regina jam compo-
suit se super aulæis superbis, lo-
cavitque se mediam in aureâ
spondâ. Jam pater Æneas, et
jam Trojana juvenus conveni-
unt, discumbiturque super strato
ostro. Famuli dant lymphas ma-
nibus, expediuntque Cererem ca-
nistris, feruntque mantilia tri-
stis villis. Intus erant quinquâ-
ginta famulæ, quibus cura fuit
struere penum longo ordine, et ad-
olere Penates flammis. Centum
erant aliæ, totidemque ministri
pari ætate, qui merent mensas
dapibus, et ponant pocula. Nec
non et Tyrii frequentes convenere
per læta limina, jussi discumbere
super pictis toris. Mirantur do-
na Æneæ; mirantur Iulum,

Jamque ibat dicto parens, et dona Cupido 695
Regia portabat Tyriis, duce lætus Achate.
Cum venit, aulæis jam se Regina superbis
Aureâ composuit spondâ, mediamque locavit.
Jam pater Æneas, et jam Trojana juvenus
Conveniunt, stratoque super discumbitur ostro.
Dant famuli manibus lymphas, Cereremque ca-
nistris

701

Expediunt, tonsisque ferunt mantilia villis.
Quinquaginta intus famulæ, quibus ordine longo
Cura penum struere, et flammis adolere Penates.
Centum aliæ, totidemque pares ætate ministri, 705
Qui dapibus mensas onerent, et pocula ponant.
Nec non et Tyrii per limina læta frequentes
Convenere, toris jussi discumbere pictis.
Mirantur dona Æneæ; mirantur Iulum,

TRANSLATION.

Now, in Obedience to his Instructions, Cupid went along, and bore the royal Presents to the Tyrians, pleased with Achates for his Guide. By the Time he arrived, the Queen had placed herself on a golden Couch, under a rich Canopy, and took her Seat in the Middle. Now Father Æneas, and now the Trojan Youth grace the Assembly, and plant themselves on the Purple Beds. The Attendants supply the Guests with Water for their Hands, dispense the Gifts of Ceres from Baskets, and furnish them with the smooth Towels. Within are fifty Handmaids, whose Task it was to prepare and marshal the Entertainments in due Order, and burn Incense to the Household-gods. A hundred more, and as many Servants of equal Age, are employed to crown the Boards with Dishes, and place the Cups. In like Manner the Tyrians, a numerous Train, assemble in the joyful Courts, invited to fill the embroidered Beds. They view with Wonder the Presents of Æneas, nor with less Wonder view Iulus, the glowing Aspect of the God, his

NOTES.

698. Aureâ composuit spondâ. Some take aurea in the Nominative, to agree with regina, but it does better in the Ablative, as Æn. VII. 290. Aurea percussit virga; where the two last Syllables must be pronounced like a Diphthong. See more Examples of this, Ecl. III. 96. VIII. 81. Æn. X. 487.

698. Mediamque locavit. The Couches whereon they lay at Table were three in Number, each of which was made for three to lie upon; hence Trichinium signifies a Dining-room. The Middle, according to Servius, was reckoned the most honourable Place, in Proof of which he brings a Quotation from Sallust, where Per-
petua, entertaining Sertorius, sets him in the Mid-

dle: Igitur discubare Sertorius—in medio, &c.

701. Dant famuli manibus lymphas. Cereremque expediunt. It was the ancient Custom to wash before Meals. We may observe that Virgil, to maintain the Dignity of his Style in this simple Narration, uses the poetical Words, Lymphas et Cererem, for Water and Bread.

704. Flammis adolere Penates. Adolere signifies properly to burn fragrant Incense, as Verbenasque adole pingues, et mascula tura.

Ecl. VIII. 65.

Or to perfume by Incense, as

Præterea castis adolet dum altaria tedis.

Æn. VII. 71.

Hence

Flagrantesque Dei vultus, simulataque verba, 710
 Pallamque, et pictum croceo velamen acantho.
 Præcipue infelix, pesti devota futuræ,
 Expleri mentem nequit, ardescitque tuendo
 Phœnissa; et puero pariter donisque movetur.
 Ille, ubi complexu Æneæ, colloque pependit, 715
 Et magnum falsi implevit genitoris amorem,
 Reginam petit. hæc oculis, hæc pectore toto
 Hæret; et interdum gremio fovet, infcia Dido
 Infideat quantus miseræ Deus. at memor ille
 Matris Acidaliæ, paulatim abolere Sichæum 720
 Incipit; et vivo tentat prævertere amore
 Jampridem refides animos, desuetaque corda.

Postquam prima quies epulis, mensæque re-
 motæ;

flagrantesque vultus Dei, sim-
 laturæ simulata, pallamque, et
 velamen pictum croceo acantho.
 Præcipue infelix Phœnissa, de-
 vota futuræ pesti, nequit expleri
 mentem, ardescitque tuendo, et
 pariter movetur puero donisque.
 Ille, ubi pependit complexu collo-
 que Æneæ, et implevit magnum
 amorem falsi genitoris, petiit Re-
 ginam: hæc hæret in eo oculis,
 hæc hæret in eo toto pectore, et
 Dido interdum fovet eam gremio,
 infcia quantus Deus infideat ei
 miseræ. At ille, memor matris
 Acidaliæ, paulatim incipit abo-
 lere Sichæum, et tentat vivo a-
 more prævertere animos jampride-
 m refides cordaque desueta.
 Postquam prima quies est epu-
 lis, mensæque sunt remotæ;

TRANSLATION.

well dissembled Words, the Mantle, and Veil figured with Leaves of the Acan-
 thus in Saffron Colours. Chiefly the unhappy Queen, henceforth devoted to
 Love's pestilential Fever, gazes with unwearied Delight, and is inflamed with
 every Glance, and is equally captivated with the Boy and with his Gifts. He on
 Æneas's Neck having hung with fond Embraces, and having fully gratified his
 fictitious Father's ardent Affection, advances to the Queen. She fixes her Eyes,
 her whole Soul on the Boy, and sometimes fondles him in her Lap, not thinking
 what a powerful God there sits plotting her Ruin. Mean while he, heedful of his
 Mother's Instructions, begins insensibly to deface the Memory of Sichæus, and with
 a living Flame tries to prepossess her languid Affections, and her Heart by long
 Disuse grown cold to Love.

Soon as the first Banquet ended, and the Tables were withdrawn, they place

NOTES.

Hence it signifies to perform Acts of Worship in
 general,

Junoni Argivæ jussos adolemya honores.

Æn. III. 547.

For the Penates see above, Verse 527.

713. *Expleri mentem nequit, ardescitque tuendo.*

Ut vidi! ut perii! ut me malus abstulit error!

Ecl. VIII. 41.

Nec prius ex illo flagrantia declinavit

Lumina, quam toto concepit pectore flammam,

Funditus, atque imis exarsit tota medullis.

Catull. in Nupt. Pelei.

719. *Infideat.* This Word is very expressive,
 denoting not only Cupid's Situation, but his in-
 sidious Design upon Dido. Heinsius reads *infidat*,
 a Word of much the same Import, and is applied
 to Bees greedily clinging to the Summer Flowers,
 and rioting on the Blossoms;

—ubi apes æstate serenæ
Floribus insidunt variis—

Æn. VI. 707.

721. *Vivo amore.* May either mean with an
 ardent Passion, or rather a Passion for a living
 Object.

723. *Postquam prima quies epulis, mensæque
 remotæ.* The Romans, as Servius observes,
 brought in the several Courses in Tables, and
 not by single Dishes; hence we read frequently
 in Authors of the *prima Mensa* and *secunda Men-
 sa*, the first and second Service. Particularly in
 Cicero's Epistles to Atticus, Lib. XIV. 6. *Hec
 ad te scripsi opposita secunda mensa.* This I
 wrote to you between the first and second Service.
 Whence it appears that there was a considerable
 Interval between the one and the other. See
 also his twenty-first Letter of the same Book,
 and

ministri statuunt magnos crateras, et coronant vina. Strepitus fit in tectis, volutantque vocum per ampla atria: in-ans lychni dependent ab aureis laquearibus; et funalia vincunt noctem flammis. Hic Regina poposcit pateram gravem gemmis auroque poposcit, implevitque eam mero; quam Belus et omnes à Belo soliti sunt implere. Tum silentia sunt facta in tectis: O Jupiter (nam loquuntur te dare jura hospitibus) velis hunc diem esse lætum Tyriisque, profectisque Trojæ, velisque nostros minores meminisse hujus diei. Ad-est Bacchus dator lætitiæ, et bona Juno: et O vos Tyrii faciemus celebrate hunc cœtum. Dixit, et libavit honorem laticum in mensa,

Crateras magnos statuunt, et vina coronant.
Fit strepitus tectis, vocemque per ampla volutant
Atria: dependent lychni laquearibus aureis 726
Incensi, et noctem flammis funalia vincunt.
Hic Regina gravem gemmis auroque poposcit,
Implevitque mero, pateram; quam Belus, et
omnes
A Belo soliti. tum facta silentia tectis: 730
Jupiter (hospitibus nam te dare jura loquuntur)
Hunc lætum Tyriisque diem, Trojæque profectis,
Esse velis, nostrosque hujus meminisse minores.
Adsit lætitiæ Bacchus dator, et bona Juno:
Et vos O cœtum Tyrii celebrate faventes. 735
Dixit, et in mensâ laticum libavit honorem;

TRANSLATION.

large Goblets, and crown the sparkling Wine. The Roofs resound with bustling Din, and the Guests roll through the ample Courts the bounding Voice. Down from the golden Ciclings hang the flaming Lamps, and blazing Torches overpower the Darkness of the Night. Here the Queen called for a Bowl, ponderous with Gems and Gold, and with pure Wine filled it to the Brim, a Bowl which Belus, and all her Ancestors from Belus, used; then, having enjoined Silence through the Palace, she thus began: O Jove (for by thee, it is said, the Laws of Hospitality were given) grant this may be an auspicious Day both to the Tyrians and my Trojan Guests, and may this Day be commemorated by our Posterity. Bacchus, the Giver of Joy, and propitious Juno, be present here; and you, my Tyrians, with benevolent Hearts, solemnize this Meeting. She said, and on the Table poured an Offering to the Gods; and, after the Libation, first gently touch-

NOTES.

and the thirteenth Letter of the fifteenth Book.

724. *Vina coronant.* In Imitation of Homer, Il. I. 470.

Κυφοί μιν κρητάρων ὀψαζέμενοι ποτόιο.

The Youths crowned the Goblets with Wine: which *Athenæus* explains to mean no more than to fill them Brim-full with Wine. But some understand it of adorning the Cups with Garlands. The Ancients upon certain Occasions used Goblets of a monstrous Size. The same Author describes one of Silver so large as to contain six-hundred *Amphoræ*, which amount at least to twenty Tuns of our Measure. And *Arrian* describes another so capacious as to contain the Libations *Alexander* and nine-thousand Guests performed to the Gods.

726. *Dependent lychni laquearibus aureis.* This

Passage *Milton* has finely improved upon in his Description of *Pandemonium*, or the Devil's Palace, in the first Book of his *Paradise Lost*, Verse 726.

—From the arched Roof,
Pendent by subtle Magic, many a Row
Of starry Lamps, and blazing Crescents, fed
With Naphtha and Asphaltus, yielded Light
As from a Sky.

729. *Belus et omnes a Belo.* It is plain that the *Belus* here mentioned cannot refer to *Dido's* Father (otherwise there would be no Propriety in saying *omnes a Belo*, all the Descendants or Successors of *Belus*) but to one of her Ancestors, perhaps the Founder of the Family.

736. *Libavit honorem.* This Ceremony of Libation consisted in pouring out some Drops of the Wine, either upon the Altar, or sometimes upon

Primaque libato summo tenuis attigit ore :
 Tum Bitiæ dedit increpitans. ille impiger hausit
 Spumantem pateram, et pleno se proluit auro.
 Post, alii proceres. citharâ crinitus Iopas 740
 Personat auratâ; docuit quæ maximus Atlas.
 Hic canit errantem Lunam, Solisque labores ;
 Unde hominum genus, et pecudes ; unde iun-

ber, et ignes :
 Arcturum, pluviasque Hyadas, geminosque Tri-

ones ;
 Quid tantum Oceano properent se tingere Soles
 Hiberni, vel quæ tardis mora noctibus obstet. 746
 Ingeminant plausum Tyrii, Troesque sequuntur.

Nec non et vario noctem sermone trahebat
 Infelix Dido, longumque bibebat amorem ;
 Multa super Priamo rogicans, super Hectore
 multa ;
 Nunc, quibus Auroræ venisset filius armis ; 751
 Nunc, quales Diomedis equi ; nunc, quantus A-
 chilles.

eoque libato prima attigit nu-
 quam tenuis summo ore. Tum de-
 dit Bitiæ increpitans eam : ille
 impiger hausit spumantem pateram,
 et proluit se pleno auro :
 post eum alii proceres hauserunt
 eam. Iopas crinitus personat au-
 ratâ citharâ, ex quæ maximus
 Atlas docuit. Hic canit Lunam
 errantem, laboresque Solis ; unde
 sit genus hominum, et pecu-
 des ; unde sit imber, et ignis ;
 canit Arcturum, Hyadasque plu-
 vias, geminosque Triones ; caute
 quid hyberni soles tantum propo-
 rent tingere se Oceano, vel quæ
 mora obstet tardis noctibus. Ty-
 riî ingeminant plausum, Troes-
 que eos sequuntur.

Nec non et infelix Dido trahe-
 bat noctem vario sermone, bibebatque
 longum amorem ; rogicans
 multa super Priamo, multa super
 Hectore ; nunc rogicans quibus
 armis filius Auroræ venisset ; nunc
 quales essent equi Diomedis ; nunc
 quantus esset Achilles.

TRANSLATION.

ed the Cup with her Lips, then gave it to Bitias with kindly Challenge: He quickly drained the foaming Bowl, and laved himself with the brimming Gold; after him the other Lords. Long-haired Iopas next tunes his gilded Lyre to what the mighty Atlas taught. He sings the wandering Moon, and the Eclipses of the labouring Sun. Whence the Race of Men and Beasts, whence Showers and fiery Meteors arise. He sings Arcturus, the rainy Hyades, and the two northern Cars, why Winter Suns make so much Haste to set in the Ocean, or what retarding Cause detains the slow Summer Nights. The Tyrians redouble their Applauses in Praise of the Song, and the Trojans concur.

Mean While, unhappy Dido, with various Talk, spun out the Night, and drunk large Draughts of Love, questioning much about Priam, much about Hector. Now in what Arms Aurora's Son had come; now what were the Excellencies of Diomed's Steeds; now what Figure Achilles made. Nay come, my

NOTES.

upon the Table, as an Offering to the Gods, in Acknowledgment of their Bounty. For the Phrase *honorem Latium* see above, Verse 632.

740. *Citharâ personat.* In like Manner Homer makes Demodocus sing and play at the Feast with which Alcinoüs entertains Ulysses, in the eighth Book of the Odyssey. But the Subject of the Song in Homer, the Actions of Ulysses, how proper soever to the Occasion, sinks far below the Dignity of this. The Song of Iopas is of the sublimest Kind, and there is such a Sweet-

ness and Majesty in the Numbers, as lift the Soul with the Poet to Heaven, like the rapturous Music which he describes.

749. *Infelix Dido, longumque bibebat amorem.* Virgil is always very happy in setting Objects in Contrast to one another, as here the anxious Situation of Dido's Love-sick Mind is seen in a fine Light in Opposition to the general Mirth and Gaiety of the banqueting Guests. While Tyrians and Trojans give a Loose to Joy, and are making the Roofs resound with their repeated Acclamations,

Immò, O hospes, inquit, dic nobis à primâ origine infidias Danaum, casusque tuorum, tuosque errores: nam septima ætas jam portat te errantem omnibus terris et fluctibus.

Immò age, et à primâ, dic, hospes, origine nobis Infidias, inquit, Danaûm, casusque tuorum, Errôresque tuos: nam te jam septima portat 755 Omnibus errantem terris et fluctibus ætas.

TRANSLATION.

Guest, she says, and, from the first Original, relate to us the Stratagems of the Greeks, the Adventures of your Friends, and your own Wanderings; for now the seventh Summer brings thee to our Coasts, thro' wandering Mazes tossed on every Land and every Sea.

NOTES.

tions, *Aeneas* alone engages *Dido's* Thoughts and | the Feast, nor of the Song, and can listen to no Attention; she relishes neither the Pleasures of | Music but the Charms of his Voice.

P. VIRGILII MARONIS
 ÆNEIDÓS
 LIBER SECUNDUS.

ORDO.

Omnes conticuere, intentique tenebant ora. Inde pater Æneas sic orsus est ab alto toro: O Regina, jubes me renovare dolorem infandum,

Conticuere omnes, intentique ora tenebant: Inde toro pater Æneas sic orsus ab alto: Infandum, Regina, jubes renovare dolorem;

TRANSLATION.

ALL with one Accord were silent, and fixed their Eyes upon him, eagerly attentive: Then Father Æneas thus from his lofty Couch began: Unutterable Woes, O Queen, you urge me to renew; how the Greeks

NOTES.

This second Book is one of those which *Virgil* singled out to rehearse before *Augustus*, as a Specimen of his Work; a sure Indication of the Esteem he himself had of it.

3. *Infandum, Regina, jubes renovare dolorem.* In this Introduction *Virgil* remarkably follows the Rule laid down by *Horace*, *De Art. Poet.* Versè 105.

— *Tristia mæstum Vultum verba decent.*

The Lines languish, and are so artfully composed, as to force the Reader to pronounce them with a slow, broken, and interrupted Voice, and shew *Aeneas*, as it were, heaving out every Word with a Sigh.

4. *Trojanas*

Trojanas ut opes, et lamentabile regnum
Eruerint Danaï; quæque ipse miserrima vidi, 5
Et quorum pars magna fui. quis talia fando,
Myrmidonum, Dolopumve, aut duri miles Ulyf-
fei

Temperet à lacrymis? et jam nox humida cœlo
Præcipitat, suadentque cadentia fidera fomnos.
Sed, si tantus amor casus cognoscere nostros, 10
Et breviter Trojæ supremum audire laborem,
Quamquam animus meminisse horret, luctuque
refugit,

Incipiam. Fracti bello, fatisque repulsi
Ductores Danaum, tot jam labentibus annis,

narrando ut Danaï eruerint Tro-
janas opes et lamentabile regnum;
quæque miserrima ego ipse vidi,
et ex quorum fui magna pars.
Quis Myrmidonum, Dolopumve,
aut quis miles duri Ulyssæi tem-
peret à lacrymis fando talia?
et jam humida nox præcipitat se
cælo, sideraque cadentia suadent
fomnos. Sed si tantus amor est
tibi cognoscere nostros casus, et
breviter audire supremum laborem
Trojæ, quamquam animus horret
meminisse, refugitque luctu, in-
cipiam. Ductores Danaum, frac-
ti bello, repulsi que fati, tot an-
nis jam labentibus,

TRANSLATION.

overturned the Power and Magnificence of Troy, and its deplorable Realms; both what Scenes of Misery I myself beheld, and those wherein I was a principal Party. What cruel Myrmidon, or Dolopian, or who of hardened Ulysses's Band can, in the very Relation of such Woes, refrain from Tears! Besides, humid Night is hastening down the Sky, and the setting Stars invite to Sleep. But since you are so fond to know our Misfortunes, and briefly to hear the Catastrophe of Troy, tho' my Soul shudders at the Remembrance, and hath shrunk back with Grief, yet will I begin. The Grecian Leaders now extremely weakened by the War, and baffled by the Fates, after a Revolution of so many Years, being assisted by

NOTES.

4. *Trojanas opes.* The Kingdom of Phrygia, whereof Troy was the Capital, was famous for its Riches and Magnificence even to a Proverb;

*Nam tu, quæ tenuit divæ Achæmenes,
Aut pinguis Phrygiæ Mygdoniæ opes
Permutare velis crine Lycymniæ.*

Hor. II. Cæm. XII. 21.

5. *Erueint Danaï.* We may observe, once for all, that the Greeks were denominated Danaï from Danaus the Brother of Ægyptus, who usurped the Throne of Argos.

7. *Myrmidonum.* The Myrmidons were the Troops of Achilles.

7. *Dolopumve.* The Dolopians again were the Troops which Phenix led to Troy from Scyros, an Island in the Ægean Sea.

9. *Cadentia sidera.* As the Stars rise at Night when they begin to shine out, so they set in the Morning when they disappear. This marks the Time to have been near the Morning.

12. *Luctuque refugit.* Catrou and others read *luctumque refugit*, declines the mournful Task, which amounts to the same Sense. The Reader here will observe that there is a Change in the

Tense, *refugit* being of the Preter-tense, whereas *horret* is in the Present; a Freedom which Dr. Trapp thinks very harsh. But Dr. Clarke, in his Remarks on Homer, Iliad I. Verse 37, shews that this Preterite Tense, as the Grammarians call it, refers to the Time present, as well as what is called the present Tense; only the former denotes that the Action is finished at this present Time, and the other, that it is a doing. As *cenat* in the Present signifies *he is at Supper*, *cenavit* in the Preterite, *he has supped*; so here *animus refugit*, which is the very Example Dr. Clarke adduces to support his Opinion, signifies, *my Mind has shrunk back*, which refers to the present Time no less than *refugit*, *it shrinks*, or *is shrinking back*. Whence it appears, that Virgil's using this Tense is so far from being licentious and unwarrantable, that it is equally proper with the other, and the more emphatic of the two; for it denotes the Violence and Quickness of the Impression, that his Soul shrunk back, and recoiled at once, in a Moment, at his first calling up the mournful Subject into his Memory.

*ædificant equum instar montis, divinâ arte Palladis; intexuntque costas scissâ abiete. Simulant equum esse votum pro reditu: ea fama vagatur. Hi fortiti delecta corpora virum, furtim includunt ea huc cæco lateri; penitusque complent ingentes cavernas, utrumque armato milite. Tenedos est in conspectu, insula notissima famâ, et dives opum, dum regna Priami manebant; nunc tantum finis, et statio male fida carinis. Duces Danaum pro-
fecti huc, condunt se in deserto littore. Nos rati sumus eos abiisse, et petiisse Mycenæ venit: ergo omnis Troja solvit se longo festu; portæ panduntur; juvat*

*Instar montis equum, divinâ Palladis arte 15
Ædificant; scissâque intexunt abiete costas.
Votum pro reditu simulant: ea fama vagatur.
Huc delecta virum fortiti corpora furtim
Includunt cæco lateri; penitusque cavernas
Ingentes, utrumque armato milite complent. 20
Est in conspectu Tenedos, notissima famâ
Insula, dives opum, Priami cum regna manebant:
Nunc tantum finis, et statio malefida carinis.
Huc se profecti deserto in littore condunt.
Nos abiisse rati, et vento petiisse Mycenæ. 25
Ergo omnis longo solvit se Teucria luctu;
Panduntur portæ; juvat ire, et Dorica castra,*

TRANSLATION.

the divine Skill of Pallas, build a wooden Horse to the Size of a Mountain, and line its Ribs with Planks of Fir. This they pretend an Offering, in order to procure a safe Return. Which Report is industriously spread. Hither having secretly conveyed a select Band, chosen out by Lot, they shut them up into the dark Sides, and cram its capacious Caverns and Womb with armed Soldiers. In sight of Troy lies Tenedos, an Island well known by Fame, and flourishing while Priam's Kingdom stood; now it serves only for a Bay, and a Station where Ships are hardly safe to ride: Having made this Island, they conceal themselves in that desolate Shore. We imagined they were gone, and that they had set Sail for Mycenæ. In consequence of which, all Troy is released from its long continued Distress; the Gates are thrown open; with Joy we issue forth, with Joy we view

NOTES.

15. *Instar montis equum.* It has been objected, that this Story of the Horse has not Probability enough to support it; since, besides the Hardiness of the Enterprize, it is not to be imagined that the Trojans would be gross enough to receive within their Walls so enormous and suspicious an Engine with so implicit a Credulity. But all these Objections Segræus has answered in his Remarks. As to the Hardiness of the Enterprize, he observes, that modern History furnishes Examples of equally hardy and daring Enterprizes being undertaken and executed with Success; and instances, particularly, that of the *Hollanders*, forty of whom ventured to stow themselves in a Boat seemingly laden with Turfs, and underwent those Scrutinies which are generally made for the Detection of Contraband-goods, and, having found Means of landing, retook the Town of *Breda* from the *Spaniards*. As to the other Objection, which is indeed the principal one, that the Trojans should be so gross

as to receive the Engine within their Walls, he observes how finely the Poet has contrived Matters to make this not only plausible, but in a Manner necessary and unavoidable. He has loosed the Knot, by the seasonable Interposition of a Divinity. The Trojans having heard *Sinon's* artful Story, and seeing such a strong Confirmation of the Truth of it in the terrible Disaster that befel *Laocoon* and his Sons, had all the Reason in the World to believe the Machine was an Offering sacred to *Minerva*, and that all, who offered any Violation to it, should feel the severe Vengeance of Heaven, as *Laocoon* and his Sons had done; and therefore they could not act otherwise than the Poet supposes them to have done, consistently with their Religion and System of Belief.

16. *Costas.* The *Costæ* or *Ribs* of this wooden Engine are the inner Beams, or Props to which the outer Boards are fastened.

27. *Juvat ire.* The Verb *ire* is frequently used

Desertosque videre locos, litusque relictum.
 Hic Dolopum manus, hic sævus tendebat Achil-
 les;
 Classibus hic locus; hic acies certare solebant. 30
 Pars stupet innuptæ donum exitiale Minervæ,
 Et molem mirantur equi: primusque Thymoetes
 Duci intra muros hortatur, et arce locari;
 Sive dolo, seu jam Trojæ sic fata ferebant.
 At Capys, et quorum melior sententia menti, 35
 Aut pelago Danaûm insidias, suspectaque dona
 Præcipitare jubent, subjectisque urere flammis;
 Aut terebrare cavas uteri et tentare latebras.

locosque desertos, litusque relic-
 tum. Hic manus Dolopum ten-
 debat, hic tendebat sævus A. bil-
 les; hic erat locus classibus; hic
 acies solebant certare. Pars stu-
 pet exitiale donum innuptæ Mi-
 nervæ, et mirantur molem equi;
 Thymoetesque primus hortatur e-
 um ducti intra muros, et locari in
 arce; sive hortatur id dolo, seu
 fata Trojæ jam sic ferebant. At
 Capys, et hi quorum menti meli-
 or erat sententia, jubent aut præ-
 cipitare pelago insidias suspecta-
 que dona Danaûm, urere e ca-
 vasis subjectis; aut terebrare
 et tentare cavas latebras uteri.

TRANSLATION.

the Grecian Camp, the now deserted Plains, and the abandoned Shore. Here lay encamped the Dolopian Bands, there stern Achilles had pitched his Tent: Here were the Ships drawn up, there the Armies were wont to fight. Some view with Amazement that baleful Offering of the Virgin Goddess Minerva, and wonder at the stupendous Bulk of the Horse; and the venerable Thymoetes first advises it may be dragged within the Walls, and lodged in the Tower, whether it was with treacherous Design, or that the Destiny of Troy now would have it so. But Capys, and all whose Sentiments are the Result of sounder Judgment, strenuously urge either to throw into the Sea this insidious Engine of the Greeks, and their suspected Oblation; or, by applying Flames, consume it to Ashes; or, at least, to lay open, and ransack the Recesses of the hollow Womb. Mean While, the

NOTES.

used by Virgil to express a precipitant, impetuous, eager Motion, as it *naribus sanguis*, Geor. III. 507. *it mare proruptum*, Æn. I. 246. *juventus it portis*, Æn. IV. 130. And the Sense shews that it ought to be so translated here; for to be sure the Trojans, after their long Restraint, would be extremely keen and eager to pour forth at their Gates, and view the Grounds which the Enemy had covered. Dr. Trapp renders it, — *and pleasant it was to walk abroad*, as if the Trojans had been only going forth in a calm and sedate Manner, to enjoy the Pleasures of the Fields and fresh Air.

29. *Hic Dolopum manus*. Here the Poet makes Æneas speak in the Person of one of the Trojans, viewing the Ground where the Enemy had been encamped.

32. *Primusque Thymoetes*. This Thymoetes, we are told, had to Wife Gills, the Sister of Hecuba, Priam's Consort, by whom he had a Son born to him on the same Day with Paris. Priam, being warned by the Oracle that a Child was born that Day to the Ruin of his Country, chose ra-

ther, as was natural, to interpret the Oracle of Thymoetes's Son than his own, and put him to Death. On this Account Thymoetes still entertained a Grudge against Priam, and for that Reason was suspected of betraying his Country, which makes Virgil here say, — *sive dolo hortatur*.

33. *Arce locari*. *Arx* does not always signify a Fort or Citadel, but the Place of greatest Eminence in a City; as Virgil, speaking of the seven Hills on which Rome was built, calls them *septem arces*, Æn. VI. 783. The *arx* therefore here probably is to be understood of that Place which served for a Vestibule to Minerva's Temple.

34. *Sic fata ferebant*. Virgil all along gives us to understand that the Overthrow of Troy was ordained by Destiny, which adds the greater Air of Probability to this Episode of the wooden Horse.

37. *Subjectisque*. *Que* is here used, as it is elsewhere, for *ut*. Vid. Æn. X. 709. And indeed some Copies read *subjectis*.

Vulgus incertum scinditur in contraria studia. Ibi Laocoon primus ante omnes, magnâ cataractâ cum comitante, ardens decurrit ab summâ arce: et procul exclamat: O miseri cives, quæ tanta est vobis infamia? creditis hostes esse avectos? aut putatis ulla dona Danaum carere dolis? an Ulysses est sic notus vobis? aut Achivi occultantur inclusi hoc ligno; aut hæc machina fabricata est in nostros muros, inspectura nostras domos, venturaque ubi desuper; aut aliquis error latet: O Teucri, ne credite ego. Quicquid id est, timeo Danaos, et ferentes dona. Sic fatus, validis viribus contorfit ingentem hastam in latus, inque alvum feri curvam compagibus: illa stetit tremens, uterque recusso

Scinditur incertum studia in contraria vulgus.

Primus ibi ante omnes, magnâ comitante cataractâ,

40

Laocoon ardens summâ decurrit ab arce:

Et procul: O miseri, quæ tanta infamia, cives?

Creditis avectos hostes? aut ulla putatis

Dona carere dolis Danaum? sic notus Ulysses?

Aut hoc inclusi ligno occultantur Achivi;

45

Aut hæc in nostros fabricata est machina muros,

Inspectura domos, venturaque desuper urbi;

Aut aliquis latet error: equo ne credite, Teucri.

Quicquid id est, timeo Danaos, & dona ferentes.

Sic fatus, validis ingentem viribus hastam

50

In latus, inque feri curvam compagibus alvum

Contorfit. stetit illa tremens, uterque recusso

TRANSLATION.

fickle Populace is split into opposite Inclinations. Upon this Laocoon, accompanied with a numerous Gang, Ringleader to the rest, with Ardour hastens down from the Top of the Citadel; and while yet a great Way off cries out, O wretched Countrymen, what desperate Infatuation *this*? Do you believe the Enemy gone? Or think you any Gifts of the Greeks can be free from Deceit? Is it thus you are acquainted with Ulysses? Either the Greeks lie concealed within this Wood, or it is an Engine framed against our Walls; to overlook our Houses, and to come down upon our City; or some mischievous Design lurks under it. Trojans, put no Faith in this Horse. However it be, I dread the Greeks, even with all the Gifts they bring. This said, with vigorous Efforts he hurled his massy Spear against the Sides and Belly of the Monster, where it swelled out by the compacted Boards into an Arch; the Weapon stood quivering, and, by the Shock gi-

NOTES.

41. *Laocoon.* According to some he was Brother to *Anchises*; according to others, *Priam's* own Son, and Priest of *Apollo*, or rather of *Neptune*, as in *Petronius*,

*Namque Neptuno sacer
Crinem solutus, omne Laocoon replet
Clamore vulgus.*

43. *Aliquis error.* Error signifies whatever is opposite to Truth, and is taken in a very large Sense by the Roman Authors: Here it signifies Trick, Deceit, Artifice.

49. *Timeo Danaos, et dona ferentes.* There lies a particular Emphasis in the *et*, I am jealous of the Greeks even when they bring us Presents. Or perhaps *et dona ferentes* is to be understood in general, I dread the Greeks, and all who are thus forward to offer Gifts. It is a very just Observation that all rash and sudden Liberality is

to be suspected, but more especially when it comes from a Foe:

*Namque ita subita me jubet benignitas
Vigilare, facias ne meâ culpâ lucrum.*

As *Pbedrus* elegantly expresses it in the Fable; agreeable to which is that Reflection *Sophocles* puts in the Mouth of *Ajax*,

Ἐξ ἑμοῦ ἀδύνα δόπα, καὶ οὐκ ἀντίποινα.

The Gifts of an Enemy will never benefit a Man, or make him the richer.

51. *Feri.* *Ferus* does not always signify a Savage or Beast of Prey; as it is here applied to a Horse, so *Virgil* uses the same Word in speaking of a tame Stag, in the seventh *Æneid*, Verse 789.

——— Petebatque ferrum.

And in like Manner *Horace* applies it to an *Ass*, 1 Ep. XIII. 8.

Clicidas

Insonuere cavæ gemitumque dedere cavernæ.
Et, si fata Deum, si mens non læva fuisset,
Impulerat ferro Argolicas foedare latebras; 55
Trojaque nunc stares, Priamique arx alta ma-
neres!

Ecce, manus juvenem interea post terga revinc-
tum

Pastores magno ad Regem clamore trahebant
Dardanidæ, qui se ignotum venientibus ultro,
Hoc ipsum ut strueret, Trojamque aperiret A-
chivis, 60

Obtulerat: fidens animi, atque in utrumque pa-
ratus;

Seu versare dolos, seu certæ occumbere morti.

Undique visendi studio Trojana juvenus

cavæ cavernæ insensate dedere-
que gemitum. Et, si fata Deum
fuissent, si mens nostra non fuisset
læva, impulerat non foedare
Argolicas latebras ferro; tuque
O Troja nunc stares, altaque arx
Priami maneres! Ecce interea
pastores Dardanidæ magno cum
clamore ad regem trahebant juve-
nem revinctum manus post terga,
qui juvenis ultro obtulerat se ig-
notum venientibus, ut strueret
hoc ipsum, aperiretque Trojam
Achivis, fidens animi, atque pa-
ratus in utrumque; seu versare do-
los, seu occumbere certæ morti.
Trojana juvenus circumfusa ruit
undique studio visendi eum,

TRANSLATION.

ven to its Sides, the hollow Caverns rung, and sent forth a Groan. And, had the Decrees of Heaven permitted, or our Minds not been infatuated, he had prevailed on us to lay open with the Sword this dark Recess of the Greeks: And thou Troy should still have stood, and thou lofty Tower of Priam now remained! In the mean Time, behold Trojan Shepherds, with loud Acclamations, came dragging to the King a Youth, whose Hands were bound behind his Back; who, to them, a mere Stranger, had voluntarily thrown himself in their Way, to promote this same treacherous Design, and open Troy to the Greeks; a resolute Soul, and prepared for either Event, whether to execute his perfidious Purpose, or submit to inevitable Death. The Trojan Youth in circling Crouds pour in from every Quarter, from

NOTES.

*Clitellas ferus impingas, Affinæque paternum
Cognomen vertas in risum*—

53. *Gemitumque dedere.* This Groan arose from some one of the Greeks within, who was perhaps wounded with Laocoon's Spear, or at least affrighted thereby, as Petronius seems to insinuate in these Words,

—Fremit

*Captiva pubes intus, et dum murmurat,
Roborea moles spirat alieno metu.*

57. *Ecce, manus juvenem.* Shakespear has given us a fine Picture of Sinon, answering to the Character in which he is here drawn; it is in his Poem intituled *Tarquin and Lucrece*. The disconsolate Lady, after the Injury of her Rape, is supposed to fix her Eyes on a Painting, in which the Destruction of Troy is represented; and, amongst other Figures, she sees that of the dissembling Sinon:

*She throws her Eyes about the painted Round,
And whom she finds forlorn, she doth lament;
At last she sees a wretched Image bound,
That piteous Looks to Phrygian Shepherds lent;
His Face, tho' full of Care, yet shew'd Con-
tent.*

*Onward to Troy with these blunt Swains he
goes,*

*So mild, that Patience seem'd to scorn his
Woes.*

*In him the Painter labour'd with his Skill
To hide Deceit, and give the harmless Show;
An humble Gait, calm Looks, Eyes waiting still,
A Brow unbent, that seem'd to welcome Woe;
Cheeks, neither red, nor pale; but mingled so,
That blushing red no guilty Instance gave,
Nor ashy pale, the Fear that false Hearts
have.*

62. *Seu certæ occumbere morti.* To fall a Sa-
crifice

certantque illudere capto. Nunc accipe insidias Danaum, et disce omnes ab uno crimine. Namque, ut ille conficit in medio conspectu turbatus, inermis, atque oculis circumspexit Phrygia agmina, inquit: heu, quæ tellus, quæ aquora nunc possunt accipere me! aut quid jam denique restat mihi misero! cui neque usquam locus est apud Danaos; et super ipsi Dardanide infensi possunt poenas cum meo sanguine. Quo gemitu nostri animi sunt conversi, et omnis impetus compressus: hortamur eum fari, quo sanguine sit cretus; memoret quid ferat; quæve fiducia sit capto. Ille, formidine tandem deposita, fatur hæc: O Rex, ego equidem, inquit, fatebor tibi cuncta vera quæcunque id fuerint;

Circumfusa ruit, certantque illudere capto.
Accipe nunc Danaum insidias, et crimine ab uno
Disce omnes. 66
Namque, ut conspectu in medio turbatus, inermis,
Constitit, atque oculis Phrygia agmina circumspexit:
Heu, quæ nunc tellus, inquit, quæ me æquora possunt
Accipere? aut quid jam misero mihi denique restat? 70
Cui neque apud Danaos usquam locus; et super ipsi
Dardanide infensi poenas cum sanguine possunt.
Quo gemitu conversi animi, compressus et omnis
Impetus: hortamur fari, quo sanguine cretus,
Quidve ferat; memoret quæ sit fiducia capto. 75
Ille hæc, deposita tandem formidine, fatur:
Cuncta equidem tibi, Rex, fuerint quæcunque, fatebor

TRANSLATION.

Fagerness to see him, and they vie with one another in insulting the Captive. Now mark the Treachery of the Greeks, and from one Crime take a Specimen of the whole Nation.

For as he stood among the gazing Crouds perplexed, defenceless, and threw his Eyes around the Trojan Bands, Ah! says he, what Land, what Seas can now receive me? Or to what further Extremity can I, a forlorn Wretch, be reduced? For whom there is neither Shelter any where among the Greeks, and, to compleat my Misery, the Trojans too, incensed against me, sue for Satisfaction with my Blood. By which mournful Accents, our Affections at once were moved towards him, and all the Keeness of our Resentment suppressed: We exhort him to say from what Race he is sprung, to declare what Message he brings, what Confidence we may repose in him now that he is our Prisoner. Then he, having at length laid aside Fear, thus proceeds: I, indeed, O King, will confess to you the whole

NOTES.

crifice to Death, the sure Reward of Miscarriage in the Attempt.

65. *Crimine ab uno.* Catrou observes that some Copies in Servius's Time had read this Passage thus:

Accipe nunc Danaum insidias, et crimen; ab uno

Disce omnes.

68.—*Phrygia agmina circumspexit.* This is another Instance of Virgil's Art in Versifying,

and shews how much he studied to make the Sound an Echo to the Sense. Sinon's affected Confusion and Terror, which he discovers in the slow, languid Cast of his Eyes around the Trojan Bands, is represented to the Life in the tardy Progress of the Line, occasioned partly by the Clashing of the two Vowels in *Phrygia agmina*; but especially by uniting the two Spondees in *circumspexit* at the End.

71. *Et super.* Others read *insuper.*

81. *Fando*

Vera, inquit; neque me Argolicâ de gente negabo:

Hoc primum; nec, si miserum fortuna Sinonem Finxit, vanum etiam mendacemque improba finget.

Fando aliquid, si forte tuas pervenit ad aures 81
Belidæ nomen Palamedis, et inclyta famâ
Gloria; quem falsâ sub proditione Pelasgi
Infonem, infando indicio, quia bella vetabat,
Demisere neci; nunc cassum lumine lugent: 85
Illi me comitem, et consanguinitate propinquum,
Pauper in arma pater primis huc misit ab annis.

neque negabo me esse de Argolicâ gente: hoc est primum; nec, si improba fortuna finxit Sinonem miserum, finget eum vanum mendacemque. Si forte, fando aliquid, nomen Belidæ Palamedis, et gloria ejus inclyta famâ, pervenit ad tuas aures; quem Palamedem infonem Pelasgi, sub falsa proditione, demisere neci infando indicio, quia vetabat bella; nunc lugent eum cassum lumine: pater meus pauper misit me comitem illi Palamedi, et propinquum ei consanguinitate, huc in arma ab primis annis.

TRANSLATION.

Truth, says he, be the Event what will; nor will I disown that I am of Grecian Extraction, this I premise; nor shall it be in the Power of cruel Fortune, though she has made Sinon miserable, to make him also false and disingenuous. If accidentally, in the Course of common Report, the Name of Palamedes, the Descendant of Belus, and his illustrious Renown ever reached your Ears; who, though innocent, was delivered over to Death by the Greeks, under a false Accusation of Treason, upon a villainous Evidence, because he gave his Negative against the War; now they mourn him bereaved of Life: With him my Father, who was but poor, sent me in Company to the War, so soon as I was able to bear Arms, as I was his near Relation. While he remained safe in the Kingdom, and the

NOTES.

81. *Fando aliquid, &c.* The Artifice of this Speech, as *Segrais* justly remarks, consists in mingling Truth and Lies, whereby *Sinon* effectually imposes upon his Audience. What he here premises in Relation to *Palamedes* is mostly true; what he subjoins of himself is downright falsehood.

82. *Belidæ Palamedis.* *Palamedes* was the Son of *Nauplius*, King of *Eubœa*, descended from *Belus*, King of *Africa*, by his Grand-mother *Anymane*, the Daughter of *Danaus*. The Story here referred to is briefly thus: When *Ulysses*, to be exempt from going to the Trojan War, under Pretence of Madness, was ploughing up the Shore, and sowing it with Salt, *Palamedes* laid down his Son *Telemachus* in his Way, and observing him to turn the Plough aside, that he might not hurt the Boy, by this Stratagem discovered his Madness to be counterfeit. For this *Ulysses* never could forgive him, and at last wrought his Ruin, by accusing him of holding Intelligence with the Enemy; to support which Charge he forged Letters from *Priam* to *Palamedes*, which he pretended to have intercepted, and conveyed Gold into his Tent, alledging it

was the Bribe given him for his Treason. Upon this Presumption *Palamedes* was condemned by a Council of War, and stoned to Death. *Vid. Ovid. Met. XIII. 56.* That *Palamedes* was thus taken off through a Stratagem of *Ulysses*, was a Fact probably well known to the *Trojans*, though they might be ignorant of the Colour for his being taken off. *Sinon* therefore, to secure the Attention and Belief of his Hearers, very artfully pretends that *Palamedes* was murdered, because he had dissuaded the *Greeks* from continuing the War against *Troy*.

85.—*Nunc cassum lumine lugent.* This is agreeable to *Horace's* Observation:

Virtutem incolumem odimus,

Sublatam ex oculis querimus invidi.

86. *Consanguinitate propinquum.* In this he lies; for we read in the *Greek* Scholiasts, that *Sinon* was not related to *Palamedes*, but to *Ulysses*. *Anticlea*, the Mother of *Ulysses*, was Sister to *Æsimus*, *Sinon's* Father.

87.—*Primis ab annis.* *Virgil* frequently alludes to *Roman* Customs, even when he is speaking of what passed in other Nations. By *primis annis* therefore, it is probable he understands the military

*Dum ille stabat incolumis in regno, regnumque vige-
bat, et nos possumus aliquod no-
menque decusque: sed postquam
concessit ab superis oris invidia
pellacis Ulyssæi (haud loquor ig-
nita) ego afflictus trahendam vi-
tam in tenebris luctuque, et me-
tum indignabar casum infantis
mei amici. Nec tacui demens;
et promisi me fore ultorem, si qua
fors tulisset occasionem, si un-
quam remeassem victor ad patrios
Argos; et movi illius aspera o-
dia meis verbis. Hinc erat mi-
hi prima mali labe; hinc Ulysses
cepit semper terrere me no-
vis criminibus; hinc cepit spar-
gere voces ambiguas in vulgum,
et conscius querere arma. Nec
enim requievit, donec, Calchante
ministro—Sed autem quid ego ne-
quicquam revolvo hæc ingrata?
quidve moror? si habetis omnes
Achivos uno ordine,*

*Dum stabat regno incolumis, regnumque vige-
bat Confiliis; et nos aliquod nomenque decusque
Gessimus: invidia postquam pellacis Ulyssæi 90
(Haud ignota loquor) superis concessit ab oris;
Afflictus vitam in tenebris, luctuque trahebam,
Et casum infantis mecum indignabar amici.
Nec tacui demens; et me, fors siqua tulisset,
Si patrios unquam remeassem victor ad Argos, 95
Promisi ultorem; et verbis odia aspera movi.
Hinc mihi prima mali labe; hinc semper Ulysses
Criminibus terrere novis; hinc spargere voces
In vulgum ambiguas, et querere conscius arma.
Nec requievit enim, donec Calchante ministro—
Sed quid ego hæc autem nequicquam ingrata re-
volvo?*

101

Quidve moror? si omnes uno ordine habetis Achivos,

TRANSLATION.

Community of the Grecian Princes was strengthened by his Counsels. I too bore some Reputation and Honour: *But*, from the Time that he, by the Malice of the crafty Ulysses (they are well known Truths I speak) quitted the Stage of this World, I, sorely distressed, lengthened out my Life in Grief and Obscurity, secretly repining at the *hard* Fate of my innocent Friend. Nor could I hold my Peace, Fool that I was, but vowed Revenge, if Fortune should give me the Opportunity, if ever I returned victorious to my native Argos, and, by my *unguarded* Words, provoked his bitter Enmity. Hence arose the first Symptom of my Misery; henceforth Ulysses was always terrifying me with new Accusations; henceforth he began to spread ambiguous, *dark* Surmises among the Vulgar, and, conscious of his own Guilt, sought the Means of my Ruin. Nor did he give over, till, by making Calchas his Tool—But why do I thus in vain unfold these disagreeable Truths? Or why do I lose Time? If you place all the Greeks on the same Foot, and your having heard *that one Circumstance* be enough to undo me,

NOTES.

military Age, which among the Romans was about seventeen Years.

88. *Regno incolumis.* Either the Kingdom of *Eubœa*, of which *Nauplius*, *Palamedes's* Father, was possessed; or rather the confederate Council, made up of all the petty Kings of *Greece*.

90. *Invidia*—*Ulyssæi.* By *invidia* we may understand either a general Grudge and Ill-will, which often goes under the Name of *invidia*; or that particular Envy which *Ulysses* bore him for having outwitted him, and acquired so much Reputation for Prudence and Cunning.

97. *Prima mali labe.* The first Source of my Misery. As *labe* properly signifies a Stain or Blemish, I consider it here in Allusion to the first Appearance of a Plague or contagious Distemper breaking out on the Body in foul Spots and Blotches.

100. *Donec Calchante ministro.* Calchas was the Prophet or Soothsayer of the Grecian Army, and no Affairs were transacted in the Management of the War without his Counsel and Divination. This Pause, which *Sidon* makes just when he comes to a Point where he knew the Curiosity

Idque audire sat est; jamdudum sumite pœnas:
Hoc Ithacus velit, et magno mercentur Atridæ.

Tum verò ardemus scitari, et quærere causas,
Ignari scelerum tantorum, artisque Pelasgæ. 106
Prosequitur pavitans, et ficto pectore satur:
Sæpe fugam Danaï Trojâ cupiere relictâ
Moliri, et longo fessi discedere bello.
Fecissentque utinam! sæpe illos aspera ponti 110
Interclusit hyems, et terruit Ausfer euntes.
Præcipuè, cum jam hic trabibus contextus acernis
Staret equus, toto sonuerunt æthere nimbi.
Suspensi Eurypylum scitatum oracula Phœbi
Mittimus; isque adytis hæc tristia dicta repor-
tat: 115

estque vobis sat audire id, jam-
dudum, sumite pœnas: Ithacus
Rex velit hoc, et Atridæ mer-
centur hoc magno pretio.

Tum verò ardemus scitari, et quæ-
rere causas, ignari tantorum scelerum,
artisque Pelasgæ. Ille prosequitur
pavitans, et satur ex ficto pectore:
Danaï sæpe cupiere moliri fugam,
Trojâ relictâ, discedere fessi longo bello.
Utinamque fecissent! sæpe aspera
hyems ponti interclusit, et ausfer
terrui illos euntes. Præcipuè,
cum jam hic equus staret contextus
acernis trabibus, nimbi sonue-
runt in toto æthere. Nos sus-
pensi mittimus Eurypylum scitatum
oracula Phœbi; isque reportat
adytis hæc tristia dicta.

TRANSLATION.

delay not a Moment, strike the fatal Blow: This the Prince of Ithaca wants, and the two Sons of Atreus would give large Sums to purchase. Then, indeed, we grow impatiently inquisitive, and long to find out the *secret* Causes, unacquainted with such consummate Villany and Grecian Artifice. He proceeds with Palpitation, and speaks in the Falshood of his Heart. After quitting *the Siege of Troy*, the Greeks fought often to surmount the Difficulties of their Return, and, tired out with the Length of the War, *longed* to be gone. And would Heaven they had! But as often did the rough Tempest on the Ocean bar their Flight, and the *adverse* South wind deterred them in their Setting out. Especially when now this Horse, framed of Maple Planks, was reared, Storms roared through all the Regions of the Air. In deep Perplexity we send Eurypylus to consult the Oracle of Apollo; and from the sacred Shrine he brings back this dismal Response: Ye ap-

NOTES.

Curiosity of the *Trojans* would be the more inflamed, is very artful, and shews the great Judgment of the Poet in the Conduct of this Stratagem.

103. *Jamdudum sumite pœnas.* I have followed the common Pointing, because it seems more elegant than to join *jamdudum* with the former Part of the Sentence, as *Ruatus* has done. But, to make the Sense compleat, Dr. Trapp has well observed that something must be understood,—*sumite pœnas jamdudum debitas*, or the like. Those who like the other Reading better, I refer to the Note on the fourth Book, Verse 3. *Jamdudum saucia.*

104. *Ithacus.* Ulysses, so called from *Ithaca*, where he was born, and where his Father *Laertes* reigned; it was a pitiful, little, craggy Island in the *Ionian Sea*; Cicero calls it, *Ithacam illam, in asperis saxulis, tanquam nidu-*

lum, affixam. *Sidon* therefore in this Speech gives *Ulysses* all along the Appellation of *Ithacus* by Way of Contempt.

104. *Magno mercentur Atridæ.* Their Religion required that a devoted Victim, who had escaped from the Altar, should be put to Death wherever found; and, *Sidon* being destined a Sacrifice for the Return of his Countrymen, who could not therefore expect a safe Voyage, unless he was put to Death, nothing could be more grateful to the *Greeks* than to hear that the *Trojans* had taken his Life.

112. *Trabibus contextus acernis.* This is not inconsistent with what he says above, *intertext abiete costas*, and below, *pinæ—laxat claustra*; for some Parts of the Engine might be of Maple, others of Pine and Fir.

114. *Eurypylum.* Eurypylus, a noble Augur, was the Son of *Enacon* and *Asyoche*, Priam's Sister;

O Danaï, vos placastis ventos sanguine, et virgine cæsâ, cum primùm venistis ad Iliacas oras; reditus querendi sunt vobis sanguine, litandumque est Argolicâ animâ. Quæ vox ut venit ad aures vulgi, animi eorum obstupuere, gelidusque tremor cucurrit per ima ossa; cui fata parent mortem, quem Apollo poscat. Hic Ithacus rex in medios protrahit vatem Calchantia cum magno tumultu; flagitat quæ ea numina Divûm sint: et multi jam caneant mihi crudele scelus artificis, et taciti videbant ventura. Ille flet bis quinos dies, tectusque recusat prodere quenquam suâ voce, aut opponere quenquam morti. Tandem, viz actus magnis clamoribus Ithaci,

Sanguine placastis ventos, et virgine cæsâ,
Cum primùm Iliacas Danaï venistis ad oras;
Sanguine querendi reditus, animâque litandum
Argolicâ. vulgi quæ vox ut venit ad aures,
Obstupuere animi, gelidusque per ima cucurrit
Ossa tremor; cui fata parent, quem poscat A-
pollo. 121

Hic Ithacus vatem magno Calchanta tumultu
Protrahit in medios; quæ sint ea numina Divûm
Flagitat: et mihi jam multi crudele caneant
Artificis scelus, et taciti ventura videbant. 125
Bis quinos flet ille dies, tectusque recusat
Prodere voce suâ quenquam, aut opponere morti.
Vix tandem magnis Ithaci clamoribus actus,

TRANSLATION.

peased the Winds, ye Greeks, with the Blood of a Virgin slain, when first you arrived on the Trojan Coast; by Blood must your Return be purchased, and Attonement made by the Life of a Greek; which Intimation no sooner reached the Ears of the Multitude, than their Minds were stunned, and freezing Horror thrilled through their very Bones; anxious to know whom Heaven destined for the Sacrifice which Apollo demanded. Upon this, Ulysses drags forth Calchas, the Seer, with great Bustle and Stir, into the midst of the Croud; importunes him to say what those Orders of the Gods are: And, by this Time, many presaged to me the cruel Purpose of the Dissembler, and quietly foresaw the Event. He, for twice five Days, is mute, and, close shut up, obstinately refuses to give forth his Declaration against any Person, or doom him to Death. At length, with much ado, teased by the importunate Clamours of Ulysses, he breaks Silence by Con-

NOTES.

Sister; Homer says he brought with him forty Ships to assist in the Trojan War.

116. *Sanguine placastis ventos.* When the Grecian Army was arrived at Aulis, ready to sail over the Hellespont to the Siege of Troy, Diana, incensed against Agamemnon for killing one of her favourite Deers, withheld the Wind. Calchas, having consulted the Oracles, reported that Iphigenia, Agamemnon's Daughter, must fall a Victim to appease Diana's Wrath. Ulysses went and fetched the innocent Fair from the tender Embraces of her Mother, under Colour of her being to be married to Achilles. She was brought to the Altar, and on the Point of being sacrificed, when Calchas informed that Diana was satisfied with this Act of Submission, and consented to have a Deer substituted in Room of Iphigenia; but that she must be transported to Tauris, there to serve the Goddess for Life in Quality of Priestess.

116. *Virgine cæsâ.* She was intentionally slain, and only saved by the unforeseen Favour of the Goddess in mitigating the Sentence.

118. *Litandum.* Signifies more than *sacrificandum*, as Ruæus renders it, inconsistently with his own Note, for *litare* is to atone or make Expiation by Sacrifice, *Macrobi. Sat. Lib. III. 5.*

121. *Cui fata parent.* Cui fata parent mortem, or exitium, rather than to make *fata*, with Ruæus, in the Accusative.

123. *Numina Divûm.* Here *numina* is taken for the Decrees, Orders, or Dictates of the Gods, which Signification agrees better to the Etymology of the Word (from *nno* to signify one's Will by a Nod) than that which it commonly bears.

125. *Taciti ventura videbant.* Taciti here signifies not silent, else it would contradict the former Part of the Sentence, but in *Quietness* and *Secrecy*, not daring openly to publish what they foresaw.

Compositò rumpit vocem, et me destinat aræ.
 Assensere omnes; et, quæ sibi quisque timebat,
 Unius in miseri exitium conversa tulere. 131
 Jamque dies infanda aderat; mihi sacra parari,
 Et falsæ fruges, et circum tempora vittæ.
 Eripui, fateor, leto me, et vincula rupi;
 Limosoque lacu per noctem obscurus in ulvâ 135
 Delitui, dum vela darent, si forte dedissent.
 Nec mihi jam patriam antiquam spes ulla videndi,
 Nec dulces natos, exoptatumque parentem;
 Quos illi fors ad pœnas ob nostra reposcent
 Effugia, et culpam hanc miserorum morte pia-
 bunt.

rumpit vocem compositâ, et desti-
 nat me aræ. Omnes assensere, et
 tulere ea, quæ quisque timebat
 sibi, conversa esse in exitium q-
 uinus miseri. Jamque infanda dies
 aderat; sacra ceperunt parari
 mihi, et falsæ fruges, et vittæ
 circum tempora. Eripui me leto,
 fateor, et rupi vincula; obscu-
 rusque delitui per noctem limoso
 lacu in ulvâ, dum vela darent,
 si forte dedissent. Nec jam ulla
 spes fuit mihi videndi antiquam
 patriam, nec dulces natos paren-
 temque exoptatum; quos illi, fors,
 reposcent ad pœnas ob nostra effu-
 gia, et piabunt hanc culpam mor-
 te miserorum.

TRANSLATION.

cert, and destines me to the Altar. All assented, and were content to have the Blow, which they dreaded each for himself, turned off from them, to the Ruin of one poor Wretch. And now the ruelul Day approached; for me the sacred Rites were prepared, and the salted Cake and Fillets to bind about my Temples. From Death, I own, I made my Escape, and broke my Bonds; and, in a slimy Fen all Night I lurked obscure among the Weed, till they should set Sail, if I should be so happy to see that Hour. Nor have I now any Hope of being blessed with the Sight of my Country, the ancient Seat of my Ancestors, nor of my pleasant Children, and my much beloved Sire; whom they, perhaps, will sue to Ven- geance for my Escape, and expiate this Offence of mine by the Death of those un-

NOTES.

133. *Salsæ fruges.* A Sort of Cake made of Bran or Meal mixed with Salt, with which they sprinkled the Head of the Victim, the Fire of the Altar, and the sacrificing Knife; it was called *Mola*, the Ceremony itself *Immolatio*, and the Verb signifying to perform that Ceremony was *Immolare*, which thence signifies to sacrifice in general.

133. *Circum tempora vittæ.* The *Vittæ* were Fillets of white Wool, with which not only the Temples of the Victim, but the Priests, and Statues of the Gods, were bound. Hence *Virgil* says below, Verse 168.

Virgineas ausi Divæ contingere vittas.
 And, speaking of *Helenus*, in the third Book,
vittasque resolvit
Sacrati capitis.

134. *Et vincula rupi.* The Victims, as *Servius* tells us, were free, and always unbound when they were brought forward to the Altar; nor indeed is it probable that *Sidon* could have been able to make his Escape, though loose, from the Guards and Crouds of Spectators who would accompany him to the Altar. *Servius*

therefore explains *vincula*, the Bonds of Religion. But he, at the same Time, observes, that the Victims were bound and confined until they were brought up to the Altar; and therefore we may very well understand by *vincula rupi*, that he secretly broke those Bonds, or that Prison wherein he had been confined against the Day of Sacrifice.

137. *Patriam antiquam.* *Antiquam* may either signify *ancient* in the Sense we have translated it, or it may have the same Signification with *pristinam*, former, as *Tyre* is called *Dido's* ancient City, i. e. the City of her former Residence:

Namque suam patria antiqua cinis ater habebat.

139. *Quos illi, &c.* Here the Poet seems to have an Eye to the ancient Law among the Romans, which provided that the Children should expiate and suffer for some particular Crimes committed by the Parents against the State, *Liv. Lib. XXIV. 37. Præsidio decedere apud Romanos, capitale esse; et nec liberorum etiam suorum eam legem parentes sanxisse.*

Quid oro te per Superos et numina
conscia veri, per fidem, si
qua est intemerata fides quæ ad-
huc restat : si, nam mortalibus ;
miserere tantorum laborum, mise-
rere animi ferentis non digna.

Damus vitam his lacrymis, et
ultero miserissimus ejus. Priamus
ipse primus jubet manicas atque
pectus illius vincla levare, sati-
que ita amicia dictis : quisquis es,
dum jam obliviscere Graios amif-
sos ; eris noster ; edisserere hæc
vero mihi roganti : quid statuere
hanc molem immanis equi ? quis
fuit auctor ? quidve petunt ? quæ
relligio est ? aut quæ machina
belli ? dixerat Priamus. Ille, in-
structus dolis et Pelasgâ arte,
sustulit ad sidera palmas exutas
vinclis. Ait, testor vos, O ig-
nes æterni, et vestrum numen non
violabile ! testor vos, O aræ, en-
sesque nefandi,

Quod te, per Superos, et conscia numina veri, 141
Per, si qua est quæ restat adhuc mortalibus usquam
Intemerata fides, oro, miserere laborum
Tantium ; miserere animi non digna ferentis.

His lacrymis vitam damus, et miseresчимus
ultero. 145

Ipse viro primus manicas atque arcta levare
Vincla jubet Priamus, dictisque ita fatur amicis :
Quisquis es, amissos hinc jam obliviscere Graios ;
Noster eris ; mihi que hæc edisserere vera roganti :
Quod molem hanc immanis equi statuere ? quis
auctor ? 150

Quidve petunt ? quæ relligio ? aut quæ machina
belli ?

Dixerat. Ille, dolis instructus et arte Pelasgâ,
Sustulit exutas vinclis ad sidera palmas :

Vos, æterni ignes, et non violabile vestrum
Testor numen, ait ! vos aræ, ensesque nefandi,

TRANSLATION.

happy Innocents. But, by the Powers above, by the Gods who are conscious to Truth, by whatever Remains of inviolable Faith are any where to be found amongst Mortals, I obtest you compassionate such grievous Afflictions, compassionate a Soul suffering such unworthy Treatment.

At these Tears we gave him his Life, and pity him from our Hearts. Priam himself first gives Orders that his Manicles and strait Bonds be loosed, then thus addresses him in the Language of a Friend : Whoever you are, now henceforth forget the Greeks you have lost, ours you shall be : And now give me an ingenuous Reply to these Questions : To what Purpose raised they this stupendious Bulk of a Horse ? Who was the Contriver ? Or what do they intend by it ? What was the religious Motive ? Or what warlike Engine is it ? He said. The other, practised in Fraud and Grecian Artifice, lifted up to Heaven his Hands now loosed from the Bonds : To you, ye everlasting Orbs of Fire, he says, and your inviolable Divinity ; to you, ye Altars, and horrid Instruments of Death, which I es-

NOTES.

145. *Miserissimus ultro*. Ultro here I take to signify from mere Sympathy and Compassion, without Regard to any Motive but the pure Influence the Sight of his Sufferings had upon their Humanity : Tho' Sinon had supplicated their Pity, yet he needed not to have pleaded so hard for it ; we pity him ultro, frankly, voluntarily, from pure Inclination.

151. *Quæ relligio ? aut quæ machina belli ?* These are elliptic Sentences, as is usual in short Questions. To supply the whole Sentence, it would run thus : What do they intend by it ?

Is it to fulfil some Duty of Religion ? If so, *quæ relligio ?* What Duty or Motive of Religion induced them to it ? Or is it an Engine of War ? If so, *quæ machina belli ?* What warlike Engine is it ?

154. *Vos, æterni ignes, &c.* *Ye everlasting Orbs of Fire*. Some by *æterni ignes* understand the Fires of the Altar ; but the Epithet *æterni* agrees much better to the Stars and heavenly Luminaries, which were believed by the Ancients to be Globes of Fire, which shone for ever, and were inhabited by Divinities : And it is no new Thing

Quos fugi, vittæque Deum, quas hostia gessi ! 156
 Fas mihi Graiorum sacrata resolvere jura ;
 Fas odisse viros, atque omnia ferre sub auras,
 Si qua tegunt : teneor patriæ nec legibus ullis.
 Tu modò promissis maneat, servataque serves 160
 Troja fidem ; si vera feram, si magna rependam.
 Omnis spes Danaum, et cœpti fiducia belli,
 Palladis auxiliis semper stetit : impius ex quo
 Tydides sed enim, scelerumque inventor Ulysses,
 Fatale aggressi sacrato avellere templo 165
 Palladium, cæsis summæ custodibus arcis,

quos fugi, vittæque Deum, quas
 ego hostia gessi ! fas est mihi re-
 solvere sacrata jura Graiorum ;
 fas est odisse viros, atque ferre
 sub auras omnia, si qua tegunt :
 nec teneor ullis legibus patriæ.
 Tu, O Troja, maneat modò in
 promissis, tuque servata serves
 tuam fidem ; si ego feram vera,
 si rependam magna. Omnis spes
 Danaum et fiducia cœpti belli
 semper stetit auxiliis Palladis
 sed enim ex quo tempore impius
 Tydides, Ulysses, inventor scel-
 erum, aggressi avellere sacrato
 templo fatale Palladium, custodi-
 bus summæ arcis cæsis,

TRANSLATION.

caped ; and ye Fillets of the Gods, which I a Victim wore ; to you I appeal, that I am free to violate all the sacred Obligations I was under to the Greeks ; I am free to hold themselves in Abhorrence, and to bring forth to Light all their dark Designs : Nor am I bound by any of the Laws of my Country ; only do thou, O Troy, abide by thy Promises, and, by my Means preserved, preserve thy Faith now given ; provided I disclose the Truth, provided I make thee large Amends.

The whole Hope of the Greeks, and their Confidence in the Prosecution of the begun War, always depended on the Aid of Pallas : But from what Time the sacrilegious Diomed, and Ulysses the Projector of wicked Designs, in their Attempt to carry off by Force from her holy Temple the fatal Palladium, having slain the

NOTES.

Thing to hear them swearing by the Stars, as
 — *Cælum hoc et conscia sidera testor.*

Æn. IX. 429.

*Testatur moritura Deos et conscia fati
 Sidera.*

Æn. IV. 519.

Nor do I see how the Fire of the Altar could be called eternal, unless it referred to the Fire of Vesta.

156. *Quas hostia gessi.* In order to excite their Compassion the more, and to shew the horrid Apprehensions he had of the Thing, he speaks as if he had actually been brought a Sacrifice to the Altar, and as if that had been put in in Execution which was only intended against him.

157. *Fas mihi.* That is, *fas est mihi*, I am free, or it is lawful for me. *Ruent*, with *Servius*, and others, understand this to be a Prayer, *fas sit mihi*, or *liceat mihi*. But who can imagine he would pray the Gods to give him a License to commit the most horrid Wickedness, to violate the most sacred Ties in the World ? I gather take it to be an Appeal to the Gods, that

the barbarous Treatment he had met with from the Greeks had cancelled all his former Ties of Love and Good-will to them ; the *ara*, the Altars whereon he was to have been slain ; the *enses nefandi*, the cruel Sword by which he should have bled ; the *vittæ*, the Fillets with which he was to have been bound, were so many Witnesses for him, that he was now under no Obligation to mind the Interests of *Greece* that had withdrawn all Protection from him. That this is the Meaning appears from what follows,

— *teneor patriæ nec legibus ullis.*

He does not say *nec teneor*, nor let me be bound, as he ought to have done, had it been a Prayer ; but *nec teneor*, nor am I longer bound.

165. *Fatale — Palladium.* The Palladium was a Statue of Pallas, fabled by some to have been dropped from Heaven by Jupiter near *Ilius*'s Tent, when he was building the Citadel of *Ilium* ; or by others to have been made of *Pelops*'s Bones. All are agreed that this Palladium was a Pledge, on the Keeping whereof the Preservation of *Troy* depended ; for which *Renfon Virgil* calls it *Fatale*

curripuere sacram effigiem; ausque sunt contingere virginæ vittas Divæ cruentis monibus; ex illo tempore spes Danaûm sublapsa cepit fluere ac referri retro; vires eorum sunt fractæ, et mens Deæ aversa: Nec Tritonia dedit ea signa monstris dubiis: vix fuit simulacrum positum in castris, cum coruscæ flammæ arserit ab arrectis luminibus, salsusque sudor iit per artus ejus, ipsaque ter emicuit solo (mirabile dictu!) ferensque parmam suam hastamque trementem. Extemplo Calchas canit æquora esse tentanda fugâ, nec Pergamæ posse excindi Argolicis telis; ni repetant omina Argis, reducantque numen,

Corripuere sacram effigiem, manibusque cruentis
Virgineas ausi Divæ contingere vittas;
Ex illo fluere, ac retro sublapsa referri
Spes Danaûm; fractæ vires, aversa Deæ mens:
Nec dubiis ea signa dedit Tritonia monstris: 171
Vix positum castris simulacrum, arseret coruscæ
Luminibus flammæ arrectis, salsusque per artus
Sudor iit; terque ipsa solo, mirabile dictu,
Emicuit, parmamque ferens, hastamque trementem. 175

Extemplo tentanda fugâ canit æquora Calchas,
Nec posse Argolicis excindi Pergamæ telis,
Omina ni repetant Argis, numenque reducant,

TRANSLATION.

Guards of her high Tower; seized upon her sacred Image, and with bloody Hands durst profanely touch the Virgin Fillets of the Goddess: From that Day the Hope of the Greeks began to ebb, * and gradually decline; their Powers were weakened, the Mind of the Goddess alienated from them: Nor did Tritonia shew these Indications of her Wrath by dubious Prodigies: For scarce was the Statue set up in the Camp, when bright Flames flashed from her staring Eye-balls, and a briny Sweat flowed over her Limbs; and, what you will be amazed to hear, she herself sprung thrice from the Ground, armed as she was, with her Shield and quivering Spear. Forthwith Calchas declares it to be the Will of Heaven, that we attempt the Seas in our Way homeward, and that Troy can never be razed by the Grecian Sword, unless they repeat the Omens at Argos, and carry back the

* And decaying to be carried backward.

NOTES.

stat Palladium. Diomedes and Ulysses, entering the Citadel by Night, carried it off into the Grecian Camp.

168. *Virgineas—vittas.* The Fillets or Ribbands wore by Virgins were different from those used by Matrons, as appears from Propertius, Eleg. XII. Lib. 4.

Post ubi jam facibus cessit prætexta marito,
Vinnit et accipiens altera vitta comas.

So Val. Flaccus, Lib. VIII.

Ultima virginis tum sensu dedit oscula vittæ.

171. *Tritonia.* This is a Name given to Minerva from a Lake in Afric called Tritonis, where Ælnerua is said to have been born, or at least to have appeared first amongst Mortals.

175. *Parmamque—hastamque.* These were the Arms by which the Palladium was distinguished.

176. *Cepit.* This is a Word commonly ap-

plied to Oracles and Predictions; it signifies that Calchas spoke by Inspiration, and declared this to be the Mind of his God.

178. *Omina ni repetant.* This, says Servius, alludes to the Custom of the Romans, who, if they had had Success in a Siege or Expedition, were wont to return Home, and once more take the Omens. Or, if they were far from Rome, appropriated for that Purpose Part of the Lands they had taken in the Province which was the Seat of the War, and called it the Roman Territory.

178. *Numenque reducant:* It seems most natural and obvious to understand Numen here to be the Palladium, the Divinity, or Symbol of Minerva's Divinity, which Sinon insinuates to have been carried to Argos by the Greeks, and that they were obliged to fetch it back again from thence; and in the mean Time, as some At-

tonement

Quod pelago et curvis secum advexere carinis.
Et nunc, quod patrias vento petiere Mycenæ, 180
Arma Deosque parant comites; pelagoque re-
menso,

Improvisi aderunt: ita digerit omina Calchas.
Hanc pro Palladio moniti, pro numine læso,
Effigiem statuere, nefas quæ triste piaret:
Hanc tamen immensam Calchas attollere molem
Roboribus textis, cœloque educere, jussit; 186
Ne recipi portis, aut duci in mœnia possit:
Neu populum antiquâ sub religione tueri.
Nam si vestra manus violasset dona Minervæ;
Tum magnum exitium (quod Dî prius omen in
ipsum 190

Convertant) Priami imperio, Phrygibusque futu-
rum:

Sin manibus vestris vestram ascendisset in urbem,
Ultro Asiam magno Pelopeia ad mœnia bello
Venturam, et nostros ea fata manere nepotes.

quod advexere secum pelago et curvis carinis. Et nunc, quod petiere vento patrias Mycenæ, parant arma Deosque comites; advenitque improvisi, pelago remenso ita Calchas digerit omina. Illi moniti statuere hanc effigiem pro Palladio, pro numine læso, quæ effigies piaret triste illorum nefas Calchas tamen jussit eos attollere hanc molem immensam tentis roboribus, educereque eam caelo; ne possit recipi in portis, aut duci in mœnia; neu tueri populum sub antiquâ religione. Nam, dicebat, si vestra manus violasset dona Minervæ, tum magnum exitium futurum esse imperio Priami Phrygibusque, quod omen utinam Dî prius convertant in ipsum: sin ascendisset vestris manibus in vestram urbem, Asiam ultro venturam magno bello ad Pelopeia mœnia, et ea fata manere nostros nepotes.

TRANSLATION.

Goddeſs, whom they had conveyed over Sea in their winding Ships. And now, that they have failed for their native Mycenæ with the Wind, they are providing themselves in Arms, and the Gods to accompany *their Enterprize*; and, having measured back the Sea, they will be upon you in an unexpected Hour: So Calchas interprets the Omens. This Figure, warned by *Heaven*, they reared in Lieu of the Palladium, in Lieu of the Symbol of the offended Goddeſs, in order to atone for their direful Crime. But Calchas ordered to build the wooden Engine of this enormous Bulk, and raise it to the Skies, that it might not be admitted into the Gates, or dragged into the City, nor protect the People under the Patronage of their ancient Religion. For he declared that, if your Hands should offer Violence to this Offering sacred to Minerva, then signal Ruin (which Omen may the Gods rather turn on himself) awaited Priam's Empire and the Trojans. But, if by your Means it mounted into the City, that Asia, without farther Provocation given, would advance with a formidable War to the very Gates of Pelops's City Argos, and our Posterity be doomed to the same Fate. By such Treachery and

NOTES.

tonement to the offended Goddeſs, had consecrated to her the wooden Horse.

182. *Ita digerit omina.* Others read *omnia*.

186. *Roboribus textis*, i. e. Of jointed Boards; for *robora* not only signifies oaken Planks or Boards, but any hard Wood, as in the Georgics,
—*Cape saxa manu, cape robora, pastor.*

Geor. III. 420.

188. *Antiquâ sub religione.* i. e. Under the religious Patronage of their ancient Guardian Goddess Minerva.

190. *In ipsum*, i. e. On Calchas; but it will be more emphatic if we read *in ipsos*, on the Greeks themselves, as it is in some Copies.

193. *Ultro.* Here again Servius explains *ultro* to signify *more, statim*, without assigning any Authority but his own *ipse dixit*. But to take it in the common Sense of the Word is both easier and more elegant.

193. *Pelopeia mœnia.* The City Argos, where Pelops reigned, here put for Greece in general.

196. *Læry.*

Res credita est talibus insidiis, atque perjuri Sinon; nosque, quos neque Tydides, nec Larissæus Achilles, quos decem anni, mille carinæ, non domuere, capiti somus dolis, coactisque lacrymis.

Hic aliud majus monstrum multoque magis tremendum objicitur nobis miseris, atque turbat nostra improvida pectora. Laocoon, sacerdos sorte ductus Neptuno, mactabat ingentem taurum ad aras solennes. Ecce autem gemini angues à Tenedo venientes per alta tranquilla maria (horresco referens) incumbunt pelago immensis orbibus, pariterque tendunt ad littora: quorum pectora arrepta inter fluctus, jubæque sanguineæ exsuperant undas; cætera pars legit pontum pondè, sinuatque volumine immensa terga.

Talibus insidiis, perjurique arte Sinonis, 195
Credita res: captique dolis, lacrymisque coactis;
Quos neque Tydides, nec Larissæus Achilles,
Non anni domuere decem, non mille carinæ.

Hic aliud majus miseris multoque tremendum
Objicitur magis, atque improvida pectora turbat.
Laocoon, ductus Neptuno sorte sacerdos, 201
Solennes taurum ingentem mactabat ad aras.
Ecce autem gemini à Tenedo tranquilla per alta,
(Horresco referens) immensis orbibus angues
Incumbunt pelago, pariterque ad littora tendunt:
Pectora quorum inter fluctus arrepta, jubæque 206
Sanguineæ exsuperant undas; pars cætera pontum
Ponè legit, sinuatque immensa volumine terga.

TRANSLATION.

Artifice of perjured Sinon, the Story is believed, and we, whom neither Diomed, nor Larissæan Achilles, nor a ten Years Siege, nor a thousand Ships subdued, are insnared by Guile and constrained Tears. Here another more affecting Scene, and far more terrible, is presented to our wretched Sight, and fills our Breasts with Surprise and Confusion. Laocoon, ordained Neptune's Priest by Lot, was sacrificing a stately Bullock at the Altars set apart for that Solemnity; when lo! from Tenedos (I shudder even at the Relation) two Serpents, with Orbs immense, stretch their Length along the smooth Surface of the Sea, and with equal Motion shoot forward to the Shore; whose Breasts erect amidst the Waves, and Chests bedropped with Blood, tower above the Flood; their other Parts sweep the Sea behind, and wind their spacious Backs in rolling Spires. *Lashed by their Strokes,*

NOTES.

196. *Lacrymisque coactis.* By his constrained Tears. All the ancient Manuscripts read *coacti*; but Servius earnestly contends for *coactis*, which Reading Heinsius has embraced.

197. *Larissæus Achilles.* Achilles is stiled Larissæus from Larissa, a Town in Thessaly, not far from Phthia, where he was born.

198. *Non mille carinæ.* Homer, in the Catalogue of the Ships, enumerates eleven-hundred and eighty-six Sail in all.

201. *Laocoon, ductus Neptuno sorte sacerdos.* Euphorion writes that the Priest of Neptune had been stoned to Death by the Trojans, for not hindering, by his Prayers and Sacrifices, the Arrival of the Grecian Army before Troy; and that now, being to sacrifice to that God for delivering them from their Enemies, they had chosen Laocoon, the Priest of Apollo, to officiate in that Action. Hyginus, who relates this Story, says the Crime, for which Laocoon was thus se-

verely punished, was, that he had married a Wife, and got Children, contrary to the express Orders of Apollo, whose Priest he was; and that the Trojans had construed this Calamity which befel him as an Act of divine Vengeance for his having violated Minerva's sacred Offering. Virgil therefore judiciously introduces this Event, not only as it is a fine Embellishment of his Poem, but also as it gives the greatest Probability to the Episode of the wooden Horse, and accounts for the Credulity of the Trojans.

203. *Ecce autem.* When the Poet is going to introduce some surprising Incident, he frequently ushers it in with an *ecce*, or *ecce autem*. See Verses 57, 270, 318.

203. *À Tenedo.* To signify, says Servius, that the Ships were to come from thence to demolish Troy.

203. *Tranquilla per alta.* Along the smooth Surface of the Main. This Circumstance gives the

Fit sonitus, spumante salo: jamque arva tenebant,

Ardentesque oculos suffecti sanguine, et igni, 210
Sibila lambebant linguis vibrantibus ora.

Diffugimus visu exsangues: illi agmine certo
Laocoonta petunt; et primum parva duorum
Corpora natorum serpens amplexus uterque
Implicat, et miseros morfu depascitur artus. 215

Pōst ipsum auxilio subeuntem ac tela ferentem
Corripiunt, spirisque ligant ingentibus: et jam
Bis medium amplexi, bis collo squamea circum
Terga dati, superant capite et cervicibus altis.

Ille simul manibus tendit divellere nodos, 220

Perfusus sanie vittas atroque veneno:

Clamores simul horrendos ad sidera tollit:

Quales mugitus, fugit cum faucibus aram

Taurus, et incertam excussit cervice securim.

Sonitus fit, salo spumante: jamque tenebant arva, suffectique ardentes oculos sanguine et igni, lambebant sibila ora vibrantibus linguis. Nos diffugimus exsangues visu: illi petunt Laocoonta certo agmine; et primum uterque serpens amplexus implicat parva corpora duorum natorum, et depascitur eorum miseros artus morfu. Pōst, corripiunt ipsum Laocoonta subeuntem auxilio natorum ac ferentem tela, ligantque eum ingentibus spiris: et jam bis amplexi eum medium, bis circumdati squamea terga illius collo, superant eum capite et altis cervicibus. Ille simul tendit divellere eorum nodos manibus, perfusus sanie vittas atroque veneno; simul tollit horrendos clamores ad sidera; tales, quales mugitus tollit taurus, cum fugit aram faucibus, et excussit cervice incertam securim.

TRANSLATION.

the Flood's resound, the briny Ocean foaming; and now they were got to Land, and, darting Fire from their glaring Blood-red Eyes, with forked Tongues licked their hissing Mouths. Half dead with the horrid Sight we fly different Ways. They, with resolute Motion, advance towards Laocoon, and first either Serpent, with close Embraces, twines around the little Bodies of his two Sons, and with cruel Fangs mangles their wretched Limbs. Next they seize upon himself, as he is coming up with Weapons to their Relief, and bind him fast in their prodigious Folds; and now, grasping him twice about the Waist, twice winding their scaly Backs around his Neck, they overtop him by the Head and lofty Neck. He strains at once with both Hands to tear asunder their knotted Spires, while his body Fillets are distained with Gore and black Poison: At the same Time he raises hideous Shrieks to Heaven; such Bellowings, as when a Bull has fled wounded from the Altar, and has eluded with his Neck the erring Ax. Mean While, the two Serpents glide off to the high Temple, repair

NOTES.

the Trojans an Opportunity the better to view the whole Progress of the Serpents, to hear their dreadful Hissings, and every Lash they give to the Waves; and consequently adds considerably to the Terror of the hideous Spectacle.

210. *Ardentesque oculos suffecti sanguine, et igni.* Word for Word, *Having their glaring Eyes distained with Blood and Fire, i. e. with fiery, sparkling red.*

211. *Vibrantibus linguis.* i. e. *Voluble, vibrating*; because, as Naturalists observe, no Animal moves its Tongue with so much Velocity.

212. *Agmine certo.* *Agmen* signifies a moving Body, or the regular, orderly Motion of a

collected Body, as of an Army of Men advancing up one after another; therefore it admirably denotes the spiral Motion of a Serpent shooting forward Fold after Fold.

215. *Morsu depascitur artus.* There is no Necessity of translating this devour, as it is by Dr. Trapp, as if the Serpents had ate the Carcasses up. This is by no Means probable, nor is the Verb *depascitur* always taken in that strict Sense, but sometimes signifies only mangles, preys upon, wastes and consumes away, as Virgil himself, speaking of a consuming Fever, says,

Cum furit, atque artus depascitur arida febris.
Geor. III. 458.

L

Agreeably

At gemini dracones lapsu effu-
giunt ad summa delubra, petunt-
que arcem sævæ Tritonidis; te-
gunturque sub pedibus Deæ, sub-
que orbe clypei. Tum verò no-
vus pavor insinuat se cunctis
per pectora tremefacta; et ferunt
Laocoonta merentem expendisse
scelus; qui læserit sacrum robur
cuspide, et intorserit sceleratam
hastam tergo. Conclamant simu-
lacrum esse ducendum ad sedes,
numinaque Divæ esse oranda.
Dividimus muros, et pandimus
mœnia urbis. Omnes accingunt
se operi; subjiciuntque pedibus
equi lapsus rotarum, et intendunt
strepua vincula ejus collo. Fata-
lis machina, facta armis, scan-
dit muros;

At gemini lapsu delubra ad summa dracones 225
Effugiunt, sævæque petunt Tritonidis arcem;
Sed pedibusque Deæ, clypei que sub orbe teguntur.
Tum verò tremefacta novus per pectora cunctis
Insinuat pavor; et scelus expendisse merentem
Laocoonta ferunt; sacrum qui cuspide robur 230
Læserit, et tergo sceleratam intorserit hastam.
Ducendum ad sedes simulacrum, orandaque
Divæ

Numina conclamant.

Dividimus muros, et mœnia pandimus urbis.

Accingunt omnes operi; pedibusque rotarum 235

Subjiciunt lapsus, et stupea vincula collo

Intendunt: scandit fatalis machina muros,

TRANSLATION.

to the Fane of stern Tritonis, and are sheltered under the Feet of the Goddess, and the Orb of her Buckler. Then, indeed, uncommon Terror diffuses itself through the quaking Hearts of all; and they pronounce Laocoon to have deservedly suffered for his Crime, in having violated the sacred Wood with his pointed Weapon, and lanced his cursed Spear against its Sides. They urge with general Voice to convey the Statue to its proper Seat, and implore the Favour of the Goddess. We make a Breach in the Walls, and lay open the Bulwarks of the City. All keenly ply the Work; some under the Feet apply smooth-rolling Wheels; others fasten hempen Ropes to the Neck. The fatal Machine mounts our Walls, preg-

NOTES.

Agreeably to this Sense of the Word, that fine Statue, representing this Story, which Pliny saw in Vespasian's Palace, and which is still to be seen in the Vatican Gardens, shews Laocoon intertwined by the Folds of the Serpents, and his two Sons lying dead on the Ground; it is not improbable that Virgil took this Description from that Statue.

225. *Delubra*. Delubrum properly was a Place before the Chapel, or near the Altar, where they washed before they entered the Church, or performed Sacrifice. Therefore the most probable Etymology of the Word is from *deluo*, to wash away. Varro, however, assigns another Derivation, and alledges that the Delubrum was the Shrine or Place where the Statue or Image of the God was dedicated; and that as the Place where the Candle was fixed was called *Candelabrum*, so the Place where the God was set up got the Name of Delubrum. See Macrobius, Saturn. Lib. III. C. 4.

229. *Insinuat pavor*, i. e. *Insinuat se*. Virgil delights in using this and such like reciprocal Verbs absolutely, as *præcipitat jam non caelo*,

Æn. II. 9. *tum prora avertit*, I. 108. *accingunt omnes operi*, II. 235. *lateri agglomerant nostro*, II. 341. to all which *se* is understood.

230. *Sacrum—robur*. It is worth while to observe how Virgil diversifies his Style. To this same Horse he has found out no less than eleven different Names, all of them equally proper: *Lignum*, *machinam*, *monstrum*, *dolum*, *pinæ claustra*, *donum*, *molem*, *effigiem equi*, *equum*, *sacrum robur*, *simulacrum*.

234. *Muros et mœnia*. Though these two Words are often used promiscuously, yet they are properly of two distinct Significations; *muri* signifying the bare Walls that inclose a Town, and *mœnia* (from *munto*) the Bulwarks or Fortifications; as in *Cæsar 2. Bel. Civ. Cum pene ædificata in muris ab exercitu nostro mœnia videntur*.

235. *Rotarum—lapsus*. i. e. *Rotas quibus delaberetur vel devolveretur equus*. Wheels on which the Machine might roll along.

237. *Scandit—muros*. i. e. *Mounts over the Ruins of the Wall*.

241. *Divum*

Fœta armis. circum pueri innuptæque puellæ
Sacra canunt, funemque manu contingere gau-
dent.

Illa subit, mediæque minans illabitur urbi. 240
O patria, O Divûm domus Ilium, et inclyta
bello

Mœnia Dardanidum! quater ipso in limine
portæ

Substitit. atque utero sonitum quater arma de-
dere.

Instamus tamen immemores, cæcique furore,
Et monstrum infelix sacratâ sistimus arce. 245

Tunc etiam fatis aperit Cassandra futuris
Ora, Dei jussu non unquam credita Teucris.

pueri innuptæque puellæ circum
canunt sacra, gaudentque con-
tingere finem manu. Illa ma-
china subit, minansque illabitur
mediæ urbi. O patria, O I-
lium domus Divûm, et mania
Dardanidum inclyta bello! qua-
ter substitit in ipso limine por-
tæ, atque arma quater dedere
sonitum ex utero. Nos tamen
instamus immemores, cæcique fu-
rore, et sistimus infelix mon-
strum in sacratâ arce. Tunc
etiam Cassandra, non unquam
credita Teucris, aperit ora fu-
turis fatis, jussu Dei.

TRANSLATION.

nant with Arms: Boys and unmarried Virgins accompany it with sacred Hymns, and are fain to touch the Rope with their Hand. It advances, and with menacing Aspect slides into the Heart of the City. O my Country, ah Ilium, the Habitation of Gods, and ye Walls of Troy by War renowned! four Times it stopped in the very Threshold of the Gate, and four Times the Arms resounded in its Womb: Yet we, heedless of our own Ruin, and blind with frantic Zeal, urge on, and plant the baneful Monster in the sacred Tower. Then too Cassandra, by the Inspiration of her God, opens her Lips to foretel our approaching Doom, ill-fated Virgin, never believed by the Trojans. Unhappy we, to whom that Day

NOTES.

241. Divûm domus Ilium. Ilium, the Habitation of Gods, either because its Walls had been built by Neptune and Apollo; or rather on Account of the numerous Temples and consecrated Places with which it abounded.

242. Quater ipso in limine—substitit. In reference to this Seneca says in his *Agamemnon*:

Fatale munus Danaûm traximus nostra

Crudele dextra: tremitque sæpe

Limine in primo sonipes, cavernis

Conditor Reges, bellumque gestans, &c.

Some are of Opinion, that this Stumbling or Halting of the Horse in the Threshold alludes to a Notion that prevailed of its being a bad Omen for one to stumble in the Threshold, especially if he was going out to War, as is said to have happened to *Protesilaus*, the first of the Greeks who fell in the Plains of Troy. The Malignancy of this Omen was thought to proceed from the Furies, who had their Seats in the Threshold. At which *Virgil* hints in the fourth and sixth Books,

—*Ultricesque sedent in limine Diræ.*

—*Cernis custodia qualis*

Vestibulo sedeat? facies que limina servet?

244. Immemores, cæcique furore. Servius will have it, that *Virgil* here speaks in Allusion to the Rites of Devoting practised by the Romans towards their Enemies, and the Cities to which they laid Siege: In that Form of Words whereby they devoted the Cities of their Enemies, and called away from them their tutelar Gods, they poured out these Imprecations: *Eique populo, civitatique metum, formidinem, oblivionem injiciatis*. So that, according to him, *immemores* signifies that they were now abandoned by their Gods, and devoted to Stupidity and Infatuation.

245. Et monstrum infelix sacratâ sistimus arce. Here Calamity and Distress are marked in the tardy, languishing Progress of the Verse.

246. Cassandra—non unquam credita Teucris. Cassandra was *Priam's* Daughter, and endued with the Gift of Prediction, but with no Effect, for it was her Fate never to be believed; of

Nos miseri, quibus ille dies esset ultimus, velamus delubra Deum festa fronde per urbem.

Interea cælum vertitur, et nox ruit ab Oceano, involvens magna umbra terramque polumque dolosque Myrmidonum: Teucris fusi per moenia conticuere; sopor complexitur fessos artus. Et jam Argiva phalanx ibat à Tenedo instructis navibus, per amica silentia tacitæ Lunæ, petens nota littora; cum regia puppis extulerat flammam, Sinonque defensum iniquis satis Desin

Nos delubra Deum miseri, quibus ultimus esset Ille dies, festâ velamus fronde per urbem.

Vertitur interea cælum, et ruit Oceano nox, Involvens umbrâ magnâ terramque polumque, 251 Myrmidonumque dolos: fusi per moenia Teucris Conticuere; sopor fessos complectitur artus. Et jam Argiva phalanx instructis navibus ibat A Tenedo, tacitæ per amica silentia Lunæ, 255 Littora nota petens: flammam cum regia puppis Extulerat; fatisque Deum defensum iniquis,

TRANSLATION.

was to be our last, adorn the Temples of the Gods all over the City with festival Boughs and Garlands. Mean While the Heavens are rolled about, and Night advances apace from the Ocean, wrapping up in her extended Shade both Earth and Heaven, and the Wiles of the Greeks: The Trojans, dispersed around their Walls, were hush'd and still: Deep Sleep fast binds their weary Limbs in his Embraces. And now the Grecian Troops, in their equipped Vessels, set out from Tenedos, making towards the well known Shore, aided by the friendly Silence of the quiet Moon-shine Night, so soon as the royal Galley from her Stern had set up the signal Fire. And Sinon, preserved by the Will of the Gods adverse to Troy,

NOTES.

which this fabulous Account is given. *Apollo*, falling in Love with *Cassandra*, got a Promise of her Favour, on Condition he would endue her with the Gift of Prophecy; which, so soon as she obtained, she deceived the God; he, either not able, or deeming it below his Dignity, to withdraw a Boon he had once bestowed, rendered it however useless to her, by destroying her Credit, and making all her Predictions to be reputed false.

249. *Festâ velamus fronde.* It was their Custom, not only on Holy-days and solemn Festivals, but also on Times of public Rejoicing, to adorn the Temples of the Gods with Branches of Laurel, Olive, Ivy, and the like.

250. *Vertitur interea cælum.* Mean Time the Heavens are whirled about, i. e. The diurnal Hemisphere is sunk out of Sight with the Sun, and the other Hemisphere elevated above the Horizon, which is to be understood according to Appearance, the Succession of Day and Night seemingly being made by the Revolution of the Heavens about the Earth. Thus the Ancients often speak, *Cum ergo semper circa terram ab ortu in occasum cæli sphaera volvatur.* Macrob. Som. Scip. Lib. I. C. 16.

250. *Ruit Oceano nox.* As the Poets, imagin-

ing the Ocean to be at the Edge of our visible Horizon, represent the Sun setting into the western Ocean; so they describe the Night and Darkness as rising from thence in the opposite Quarter of the Heavens. As here *ruit Oceano nox*, and *Ovid*,

Lux præcipitatur aquis, et aquis nox exit ab insidem. Met. Lib. IV. 92.

Milton has the same Thought, P. L. B. IV. 353.

For the Sun

Declin'd, was hast'ning now with prone Career To th' Ocean Iles, and in th' ascending Scale Of Heav'n the Stars, which usher E'ning, rose.

251. — *Terramque polumque, Myrmidonumque dolos.* There is a great Beauty in thus singling out the Stratagems of the Greeks, as the Object of chief Attention among all the Things in Heaven and Earth which that Night concealed. It brings to my Remembrance *Sempronius's* dying Exclamation in *Cato*,

O for a Peal of Thunder that would make Earth, Sea, and Air, and Heaven, and Cato tremble!

255. *Tacitæ Lunæ.* This may signify of the Moon that did not shine, as *Luna silet*, in *Pliny*, signifies the Moon when she is new, and soon withdraws her Light.

256. *Flammam cum regia puppis extulerat.*

We

Inclusos utero Danaos, et pinea furtim
Laxat claustra Sinon: illos patefactus ad auras
Redditequus; lætique cavo se robore promunt 260
Theſſandrus Sthenelusque duces, et dirus Ulyſſes,
Demiffum lapſi per funem; Athamasque, Tho-
asque,

Pelideſque Neoptolemus; primuſque Machaon,
Et Menelaus, et ipſe doli fabricator Epeus.

Invadunt urbem ſomno vinoque ſepultam; 265
Cæduntur vigiles: portisque patentibus omnes
Accipiunt ſocios, atque agmina conſcia jungunt.

Tempus erat, quo prima quies mortalibus æ-
gris

Incipit, et dono Divum gratiſſima ſerpit: 269
In ſomnis, ecce, ante oculos mœſtiſſimus Hector
Viſus adeſſe mihi, largosque effundere ſletus;
Raptatus bigis, ut quondam, aterque cruento

*furtim laxat Danaos inclusos u-
tero, et pinea clauſtra: equos
patefactus reddit illos ad auras;
Theſſandrusque Sthenelusque du-
ces, et dirus Ulyſſes, læti pro-
munt ſe è cavo robore, lapſi per
funem demiffum; Athamasque,
Thoaſque, Neoptolemusque Peli-
des, Machaonque primus, et Me-
nelaus, et ipſe Epeus fabricator
doli. Invadunt urbem ſepultam
ſomno vinoque; vigiles cæduntur;
accipiuntque omnes ſocios paten-
tibus portis, atque jungunt con-
ſcia agmina.*

*Tempus erat, quo prima quies
incipit agris mortalibus, et ſerpit
gratiſſima dono Divum: ecce
Hector mœſtiſſimus viſus eſt ad-
eſſe mihi ante oculos in ſomnis,
effundereque largos ſletus; rap-
tatus bigis, ut quondam, aterque
cruento*

TRANSLATION.

in a ſtolen Hour unlocked the wooden Priſon to the Greeks ſhut up in that *dark* Womb: The Horſe, from his expanded Caverns, pours them forth to open Air; and with Joy iſſue from the hollow Wood Theſſandrus and Sthenelus the Chiefs, and curſed Ulyſſes, ſliding down by a ſuſpended Rope, with Athamas, and Thoas, Neoptolemus the Grandſon of Peleus, and Machaon who led the Way, with Menelaus, and Epeus, he who built the fraudulent Engine. They aſſault the City buried in Sleep and Wine. The Watches are knocked down; and they throw open the Gates to receive all their Friends, and join the conſcious Bands. It was the Time when the firſt Sleep invades languid Mortals, and ſteals upon them by the Indulgence of Heaven in ſweeteſt Slumbers. In that drowſy Hour, lo! Hector, extremely ſad, ſeemed to ſtand before my Eyes, and to ſhed Floods of Tears; dragged, as formerly *he had been*, by Achilles's Chariot, and all deformed

NOTES.

We are to underſtand that Helen or Sinon firſt gave the Signal to Agamemnon, by ſhewing a lighted Torch from the Citadel, and Agamemnon returned the Signal to them, by ſetting up a Light on his Stern, as the Manner was:

Dat clarum è puppi ſignum. Æn. III. 519.

258. *Inclusos utero, &c.* Word for Word, Unloofes, by Stealth, the Doors, or loofes the Bars of Pine, and ſets the Greeks at Liberty, who were ſhut up in this Womb. Where we may obſerve that Virgil uſes the ſame Verb to clauſtra and Danaos; he loofes the Bars, he re-leases the Greeks; this is a Beauty which our Language will not always admit of, but often occurs in the Latin and Greek Authors: The Examples of this Kind, in Virgil particularly, are very numerous.

261. *Theſſandrus.* Servius ſays he was the Son of that Polynices who was ſlain in the Conteſt with his Brother Eteocles for the Crown of Thebes: If ſo, his Name ought to be written Theſſandrus or Theſandrus, as in Heinſius's Edition, not Tiſandrus or Tiſſandrus.

265. *Somno vinoque ſepultam.* This is a ſtrong and very expreſſive Metaphor, repreſenting the whole Inhabitants of the City immerſed ſo deep in Sleep, and ſo ſilent and ſtill, as if their Beds had been their Graves; a Circumſtance which greatly moves our Pity towards the Trojans, and our Indignation againſt Sinon and the treacherous Greeks.

266. *Portisque patentibus, &c.* And by the Gates wide opened they admit all their Companions.

275. *Exuvias*

pulvere, trajectisque lora per tumentes pedes. Hei mihi, qualis erat. quantum mutatus ab illo Hectore, qui redit indutus exuvias Achillis, vel qui jaculatus est Phrygios ignes puppibus Danaum! gerens squalentem barbam, et crines concretos sanguine, illaque vulnera quæ accepit plurima circum patrios muros: ipse sum videbar ultro compellere virum, et expromere has mœstas voces: O lux Dardaniæ! O fidissima spes Teucrûm! quæ tantæ moræ tenere te? Hætor exspectate ab quibus oris venis? ut non defessi aspiciamus te post multa funera tuorum, post varios labores hominumque urbisque? quæ indigna causa fœdavit tuos furvus vultus? aut cur cerno hæc vulnera? Ille ad hæc respondit nihil: nec moratur me querentem vana; sed, graviter ducens gemitus de imo pectore, ait: nate Deâ, heu! fuge, eripoque te his flammis. Hostis habet muros; Troja ruit ab alto culmine;

Pulvere, perque pedes trajectus lora tumentes. Hei mihi, qualis erat! quantum mutatus ab illo Hectore, qui redit exuvias indutus Achillei, 275 Vel Danaum Phrygios jaculatus puppibus ignes! Squalentem barbam, et concretos sanguine crines, Vulneraque illa gerens, quæ circum plurima muros

Accepit patrios: ultro flens ipse videbar Compellare virum, et mœstas expromere voces: O lux Dardaniæ! spes ô fidissima Teucrûm! 281 Quæ tantæ tenuere moræ? quibus Hætor ab oris

Exspectate venis? ut te post multa tuorum Funera, post varios hominumque urbisque labores

Defessi aspiciamus? quæ causa indigna serenos 285 Fœdavit vultus? aut cur hæc vulnera cerno? Ille nihil: nec me querentem vana moratur: Sed, graviter gemitus imo de pectore ducens, Heu fuge, nate Deâ, teque his, ait, eripe flammis. Hostis habet muros; ruit alto à culmine Troja: 290

TRANSLATION.

with gory Dust, and his swollen Feet bored through with Thongs. Ah me, in what piteous Plight he was! how changed from that Hector who returned clad in the Armour of Achilles, or darting Phrygian Flames against the Ships of Greece! wearing a foul, grizzly Beard, Hair clotted with Blood, and those many Wounds which he had received under his native Walls. I, methought, in Tears addressed the Hero first, and poured forth these mournful Accents: Thou, Light of Troy, the Trojans firmest Hope! ah say what tedious Causes have detained you so long? Whence comes my longed, my looked for Hector? How it eases my Perplexity to see thee after the many Deaths of thy Friends, after the various Disasters of our Men and City! What unworthy Cause has deformed and marred the Serenity of thy Looks? Or why do I behold those Wounds? He—not a Word, nor regards me questioning of what nought availed; but heavily, from the Bottom of his Heart, fetching a Groan, ah fly, Goddess-born, he says, and snatch thee from these Flames: The Enemy is in Possession of the Walls: Troy tumbles down from

NOTES.

275. *Exuvias indutus Achillei.* i. e. The Arms of Achilles, of which he had stripped Patroclus slain.

283. *Hætor exspectate venis.* Servius will have this *exspectate* to be an Antiphrasis for ex-

spectatus, but I cannot understand his Reason for Thinking so.

285. *Ut—defessi aspiciamus.* How. i. e. With what Joy we see thee spent as we are with Toil!

293. *P:natez.*

Sat patriæ, Priamoque datum : si Pergama dextra

Defendi possent, etiam hac defensa fuissent.

Sacra suosque tibi commendat Troja Penates :

Hos cape fatorum comites : his mœnia quære,

Magna pererrato statues quæ denique ponto. 295

Sic ait, et manibus vittas, Vestamque potentem,

Æternumque adytis effert penetralibus ignem.

Diverſo interea miſcentur mœnia luctu ;

Et magis atque magis (quanquam ſecreta parentis

Anchiſæ domus, arboribusque obſecta receſſit) 300

Clareſcunt ſonitus, armorumque ingruit horror.

ſat datum eſt patriæ Priamoque : ſi Pergama poſſent defendi ullâ dextrâ, fuiſſent deſenſa etiam hac dextra. Troja commendat tibi ſacra, ſuosque Penates : cape hos comites tuorum fatorum ; quære mœnia his, quæ magna denique ſtatues, ponto pererrato. Sic ait, et effert manibus vittas, Veſtamque potentem, æternumque ignem ex penetralibus adytis.

Interea mœnia miſcentur diverſo luctu ; et ſonitus clareſcunt magis atque magis (quanquam domus parentis Anchiſæ fuit ſecreta, receſſitque obſecta arboribus) horrorque armorum ingruit.

TRANSLATION.

its towering Tops : To Priam, to my Country all Duty has been done. Could thoſe Walls have been ſaved by the Hand of Man, by this ſame Right-hand they had been ſaved. Troy recommends to thee her ſacred Things, her Gods ; theſe take, the Companions of thy Fate : For theſe go in queſt of a City, which in Proceſs of Time you ſhall raiſe to a great Extent after a tedious wandering Voyage. He ſaid, and with his own Hands brings forth from the inner Temple the holy Fillets, the Image of the powerful Goddeſs Veſta, and the Fire which always burned.

Mean while the City is filled with mingled Scenes of Woe, and tho' my Father's Houſe ſtood in a retired Corner, remote from Noiſe, and incloſed around with Trees, yet louder and louder the Sounds riſe on the Ear, and the horrid Din of Arms affails us. I ſtart from Sleep, and by haſty Steps mount to the higheſt Bat-

NOTES.

293. *Penates.* Macrobius, in his *Saturnalia*, Lib. III. Cap. 4, explains the *Penates* to be thoſe Gods, *Per quos penitus ſpiramus, per quos habemus corpus, per quos rationem animi poſſidemus* : By whom we breathe, to whom we owe our Faculties of Body and Mind, i. e. Jupiter, Juno, and Minerva ; to whom he joins *Veſta*, either as one of the Number, or at leaſt as their Attendant ; on which Account the Conſuls, and other Magiſtrates, when they entered on their Offices, uſed to pay divine Honours to the *Penates* and *Veſta*. This ſeems to be confirmed from the Paſſage before us, where *Veſta* is delivered to *Æneas*'s Care, together with the *Penates*. Thoſe Gods, he farther obſerves, were ſtilled *ἱεροὶ θεοὶ*, the great Gods ; whence *Virgil* gives Juno the ſame Appellation,

Junonis magnæ primum prece numen adora.

Æn. III. 437.

ἱεροὶ θεοὶ, *beneficent Gods*, to which he refers that Line in the firſt Book,

Adſit lætitiæ Bæchus dator, et bona Juno.

Laſtly, *ἱεροὶ θεοὶ*, powerful Deities ; on which Account *Virgil* here gives *Veſta* the Epithet of *potentem*, *Veſtamque potentem*. *Dionyſius Halicarnæſſus* writes, that the Symbols of theſe *Penates* at Rome were two wooden Statues of young Men in a fitting Poſture, with Javelins in their Hands.

297. *Æternumque—ignem.* The ſacred Fire, which was kept perpetually burning all the Year round. It was brought by *Æneas* into Italy, where *Numa Pompilius* re-eſta bliſhed the Order of Veſtal Virgins, whoſe Office was to preſerve this Fire in the Temple of *Veſta*. It was ſuffered to die away on the laſt Day of the Year, and re-kindled on the firſt of March, not from any common Fire, but at the Sun-beams. The Original of this religious Cuſtom ſeems to have been derived to the *Phrygians* from the *Perſians*, who were famous for worſhipping the Sun, and the Fire, as an Emblem of that Luminary. This everlaſting Fire was not only preſerved in *Veſta*'s Temple, but even in private Houſes, eſpecially in

*Excitior fumo, et ascensu supero
fugigia summi tecti, atque adfuso
arrectis auribus. Veluti cum
flamma incidit in segetem furentibus
Austriis; aut torrens rapidus
montano flumine sternit agros,
sternit lata fata, laboresque bo-
um, trahitque silvas præcipites;
pastor inscius stupet accipiens so-
nitum de alto vertice saxi. Tum
vero fides fuit manifesta, infidi-
ciæ Danaum patefcunt: jam
ampla domus Deiphobi dedit rui-
nam, Vulcano superante; jam
Ucalegon proximus ardet: freta
Sigæa lata relucent igni. Cla-
morque virum, clangorque tuba-
rum exoritur. Ego amens capio
arma, nec fat rationis erat in
armis: sed animi mei ardent glo-
merare manum bello, et concurrere
in arcem cum sociis: furor iraque
præcipitant mentem,*

*Excitior fomno, et summi fastigia tecti
Ascensu supero, atque arrectis auribus adfuso.
In segetem veluti cum flamma furentibus Austriis
Incidit; aut rapidus montano flumine torrens 305
Sternit agros, sternit fata læta, boumque labores,
Præcipitesque trahit silvas: stupet inscius alto
Accipiens sonitum saxi de vertice pastor.
Tum vero manifesta fides, Danaumque patefcunt
Infidiæ: jam Deiphobi dedit ampla ruinam, 310
Vulcano superante, domus: jam proximus ardet
Ucalegon: Sigæa igni freta lata relucent.
Exoritur clamorque virum, clangorque tubarum.
Arma amens capio; nec fat rationis in armis:
Sed glomerare manum bello, et concurrere in
arcem 315
Cum sociis ardent animi: furor iraque mentem*

TRANSLATION.

element of the Palace, and stand with listening Ears. As when a Flame is driven by the furious South-winds on standing Corn, or as a Torrent impetuously bursting from a Mountain-river desolates the Fields, desolates the rich Crops of Corn, and all the Labours of the Ox, and bears whole Woods headlong down; the Shepherd, struck with the Sound from the Top of a high Rock, stands amazed, not knowing whence it arises. Then indeed the Truth of *Hector's Words* is confirmed, and the Treachery of the Greeks disclosed. Now Deiphobus's spacious Roofs tumble down, overpowered by the Conflagration: Now, next to him, Ucalegon blazes; the Straits of Sigæum shine far and wide with the Flames. The mingled Shouts of Men, and Clangor of Trumpets, arise. My Arms I snatch with mad Haste; nor when in Arms have Reason enough to use them: But all my Soul impatient burns to collect a Body for the War, and rush into the Citadel with a chosen Band: Fury and Rage hurry on my Mind, and I reflect how glorious it is

NOTES.

in the Palaces of the Great, where was an Altar in the open Court to *Jupiter Hercules*, on which Fire was kept perpetually burning. Of which some eminent Critics understand that Fire which *Virgil* says *Priam* had consecrated on the Altar at which he was slain,

Sanguine fudentem, quos ipse sacraverat, ignes. 502.

See *Turneb. Advers.* and *Abbé Banier's Mythology.*

305. *Arrectis auribus.* With pricked up, or listening Ears, a Metaphor from the Brutes, that prick up their Ears at every Sound that gives them any Alarm.

304. *In segetem veluti.* This Simile is borrowed from *Homer*, *Iliad II.* Verse 455.

310. *Deiphobi.* Deiphobus was one of *Priam's* Sons, and, after *Paris* was slain by *Pyr- rhus*, married *Helen*, by whose Treachery he fell a Sacrifice to the Resentment of the *Greeks* among the first, as is described at large, *Æn.* VI. 490.

312. *Ucalegon.* One of *Priam's* Counsellors; the House is here called by the Name of the Owner. From this Verse *Juvenal* uses *Ucalegon* proverbially for any Neighbour,

—jam poscet aquam, jam frivola transfert
Ucalegon, tabulata tibi jam tertia fumant.
Juv. III. 199.

313. *Exoritur clamorque virum, clangorque tubarum.* This is one of the finest Lines that ever was made to image the Sense in the Sound.

The

Præcipitant; pulchrumque mori succurrit in armis.

Ecce autem, telis Pantheus elapsus Achivum, Pantheus Otriades, arcis Phœbique sacerdos, Sacra manu, victosque Deos, parvumque nepotem

Ipse trahit; cursumque amens ad littora tendit. Quo res summa loco, Pantheu? quam prendimus arcem?

Vix ea fatus eram, gemitu cum talia reddit: Venit summa dies, et ineluctabile tempus Dardaniæ: fuimus Troes, fuit Ilium, et ingens

succurritque mihi pulchrum esse mori in armis.

Ecce autem Pantheus, elapsus telis Achivum, Pantheus Otriades, sacerdos arcis Phœbique, ipse trahit sacra manu, Deosque victos, parvumque nepotem; amensque tendit cursu ad littora: Pantheu, in quo loco est summa res? quam arcem prendimus? Vix fatus eram ea, cum reddidit talia gemitu: summa dies venit, et ineluctabile tempus Dardaniæ: nos fuimus Troes, Ilium fuit, et ingens

TRANSLATION.

to die in the Bed of Honour. Lo! then Pantheus, escaped from the Sword of the Greeks, Pantheus the Son of Otreus, the Priest of Apollo and of Minerva's Tower, is hurrying away with him the holy Utensils, his conquered Gods; and little Grandchild, and with hasty Strides makes for the Shore * like one distracted. How is it, Pantheus, with our All? What Fortrefs do we seize? I scarce had said, when, with a Groan, he thus replies: Our last Day is come, and the inevitable Doom of Troy: Trojans we are no more: Adieu to Ilium, and the high Re-

* Some read *limina*, the Gates of Anchises's Palace.

NOTES.

The Words and Syllables are rough, hoarse, and sonorous, and so artfully put together, as to strike the Ear like the thrilling Notes of the Trumpet which they describe.

319. *Pantheus Otriades*. Servius informs us, that upon the Overthrow of Troy by Hercules, and the Death of Laomedon, Priam sent Antenor's Son to consult the Oracle of Delphos, whether he should raise Ilium again upon the same Foundations. At that Time Pantheus was the Priest of Delphic Apollo, a Youth of exquisite Beauty, and Antenor was so charmed with his Shape and Mien, that he carried him off by Force to Troy. Priam, to make him some Amends for this Injury, constituted him Priest of Apollo. Whatever be in that, it appears from Homer and other Authors, that he was a Person of great Note and Authority among the Trojans.

319. *Arcis Phœbique sacerdos*. i. e. The Priest of Apollo, who was worshipped in the Citadel or Tower, together with Pallas, to whom it was sacred.

320. *Parvumque nepotem trahibat*. This is another Instance of Virgil's applying one Verb to two Accusatives, where, in Strictness of Speech, it can only be applied to one of them. *Trahibat* is applicable enough to a young Boy, who can

hardly walk, but must be half dragged along, but cannot be so well said of Things carried in one's Hand.

322. *Quo res summa loco*. By the *res summa* here I understand, with Servius, the Commonwealth, the common Interest of his Country, which was Æneas's *summa res*, his chief, his highest Concern, and will always be nearest the Heart of every Patriot in such a Conjunction. Virgil, to shew the Haste and Impatience of Æneas, makes him throw out these short Questions abruptly, without any previous Introduction.

324. *Venit summa dies*, &c. Macrobius quotes this Passage as an Instance of Virgil's concise Style, and comprehensive Eloquence; and, indeed, it is hardly possible to express more in fewer or stronger Words. And therefore he breaks forth upon it into this Exclamation, *Quis fons, quis torrens, quod mare tot fluctibus, quæ hic verbis inundavit?*

325. — *Fuimus Troes, fuit Ilium*. This seems to be in Imitation of Euripides in the *Troades*, where *Andromache* and *Hecuba* thus alternately complain, *ἦν ποτ' ἡμεῖς*. ΕΞΕΩ. ΒΕΒΑΝΕΝ ΟΛΓΟΣ, ΒΕΒΑΝΕ ΤΡΟΙΑ. Once we were happy. Hecuba, Now our Happiness is gone, Troy is no more. It

gloria Teucrorum; ferus Jupiter transfudit omnia Argos; Danaï dominantur in incensâ urbe. Arduus equus adstans in mediis mœnibus fundit armatos viros; victorque Sinon insultans miscet incendia: alii adsunt portis bipatentibus, tot millia quot nunquam venere magnis Mycenis. Alii oppositi obsedere angusta viarum telis: acies ferri stat stricta corusco mucrone, parata neci; vigiles portarum primi vix tentant prælia, et resistunt cæco Marte.

Talibus dictis Otriadæ, et numine Divûm feror in flammâ et in arma; quò tristis Erinny, quò fremitus et clamor sublatus ad æthera vocat me. Ripheus, et Iphitus maximus annis, Hypanisque Dymasque, oblatis per Lunam, addunt se socios mihi, et adglomerant se nostro lateri; juvenisque Coræbus

Gloria Teucrorum; ferus omnia Jupiter Argos Transfudit; incensâ Danaï dominantur in urbe. Arduus armatos mediis in mœnibus adstans Fundit equus; victorque Sinon incendia miscet Insultans: portis alii bipatentibus adsunt, 330 Millia quot magnis nunquam venere Mycenis. Obsedere alii telis angusta viarum Oppositi; stat ferri acies mucrone corusco Stricta, parata neci; vix primi prælia tentant Portarum vigiles, et cæco Marte resistunt. 335

Talibus Otriadæ dictis, et numine Divûm In flammâ et in arma feror; quò tristis Erinny, Quò fremitus vocat, et sublatus ad æthera clamor.

Addunt se socios Ripheus, et maximus annis Iphitus, oblatis per Lunam, Hypanisque Dymasque, 340 Et lateri adglomerant nostro; juvenisque Coræbus

TRANSLATION.

known of Teucer's Race: Jupiter in the Fierceness of his Wrath hath made over all to Argos: The Greeks bear all before them in the City now on Fire: The towering Horse, planted in the Midst of our Streets, pours forth armed Troops; and Sinon, the victorious Traitor, with insolent Triumph scatters the Flames. Others are rushing in at our wide opened Gates, so many Thousands as never came from populous Mycenæ. Others with Arms have blocked up the Lanes to oppose our Passage; the edged Sword with glittering Point stands unsheathed, ready to drink our Blood: Hardly the foremost Wardens of the Gates make an Effort to fight, and feebly resist in the blind Encounter. By these Words of Pantheus, and by the Impulse of the Gods I hurry away into the Midst of Flames and Arms; whither the grim Fury, whither the tumultuous Din, and Shrieks that rend the Skies, urge me on. Ripheus and Iphitus, advanced in Years, join me; Hypanis and Dymas come up with us by the Help of the Moon, and closely adhere to my Side, and young Coræbus Mygdon's Son; who at that Time had chanced to

NOTES.

is well known, that, when the Romans would intimate that a Person was dead, they frequently used the Words *fuit* or *vixit*, to shew Sounds that were shocking, and therefore reckoned of bad Omen. Besides, there is a much greater Elegancy in expressing the Death of a Person, or the Overthrow of a City, thus indirectly, *fuit*, *fecit*, &c. than in plain, direct Terms; the one is the Language of Poetry, the other flat Prose. Who would then have imagined that Dr. Trapp, a Gentleman so well skilled in the Latin Idiom,

should so far overlook the Sense and Spirit of these Words, as to give them a mere literal Translation, which not only sounds wretchedly, but is hardly intelligible in English:

We Trojans have been, Ilium once has been.

331. *Nunquam venere.* Others read *unquam*; but the former is the stronger and more significant.

339. *Maximus annis.* Others read *maximus armis*; but the former seems the true Reading from Verse 435.

341. *Juvenisque Coræbus.* Virgil has applied

Mygdonides, illis qui ad Trojam forte diebus
Venerat, infano Cassandræ incensus amore,
Et gener auxilium Priamo Phrygibusque fere-
bat :

Infelix, qui non sponsæ præcepta furentis 345
Audierat !

Quos ubi confertos audere in prælia vidi,
Incipio super his : Juvenes, fortissima frustra
Pectora, si vobis audentem extrema cupido
Certa sequi ; quæ sit rebus fortuna, videtis. 350

Excessere omnes adytis arisque relictis
Dî, quibus imperium hoc steterat : succurritis
urbi

Incensæ : moriamur, et in media arma ruamus.
Una salus victis nullam sperare salutem.

Mygdonides, qui forte venerat ad Trojam, illis diebus, incensus infano amore Cassandræ, et gener faturus ferebat auxilium Priamo Phrygibusque : infelix, qui non audierat præcepta furentis sponsæ ! Quos confertos ubi vidi audere in prælia, his verbis super incipio : Juvenes, pectora fortissima frustra, si certa cupido est vobis sequi me audentem extrema, videtis quæ fortuna sit rebus nostris : omnes Dî, quibus hoc imperium steterat, excessere suis adytis arisque relictis : succurritis urbi incensæ : moriamur, et ruamus in media arma. Una salus est victis sperare nullam salutem.

TRANSLATION.

come to Troy, inflamed with a Passion for Cassandra to Madness ; and, in Prospect of being one Day Priam's Son in-law, brought Assistance to him and the Trojans. Ill-fated Youth, who heeded not the Admonitions of his inspired Spouse ! Whom, close united, soon as I saw resolute to engage, to animate them the more I thus begin : " Gallant Youths, Souls heroic and magnanimous, but ah in vain ! if it is your resolute Purpose to follow me in this last desperate Attempt, what is the Situation of our Affairs you see : All the Gods, by whom this Empire stood, have deserted their Shrines and Altars abandoned to the Enemy : You come to the Relief of the City in Flames : Let us meet Death, and rush into the thickest of our armed Foes. The only Safety for the Vanquished is to throw away all Hopes of

NOTES.

ed to *Coræbus* what *Homer* says of *Othryoneus*, in the thirteenth Book of the *Iliad*.

348. *Incipio super his*. I translate *super*, or *over* and *above*, or *the more*, viz. to animate them. This is the Sense in which *Servius* takes it, and of which it is very capable ; and it is certainly much more elegant than to understand it as *Ramus* has done, *incipio super*, i. e. *de his*, which is so flat, that one would not choose it, if any other was possible.

348. *Juvenes, fortissima frustra*. There is a great Confusion and Neglect of Method in this Speech, to mark the Hurry and Disorder of *Æneas's* Mind.

351. *Excessere omnes—Dî*. Before the Taking of any City, it was usual for the Besiegers to invite the tutelary Deities to leave the Place, that no Sacrilege might be committed ; or imagining the City could not be taken till they had

deserted it. For which Reason the Romans took Care to conceal the Latin Name of that God, under whose Patronage Rome was ; and the Priests were not allowed to call the Roman Gods by their Names, lest, if their Names had been known, an Enemy might solicit them away. See *Macrob.* on this Verse, *Saturn. Lib. III. Cap. 9.* *Turnebus* however rather thinks the Poet alludes to a Tradition preserved in *Æschylus*, and other ancient Poets, that, when Troy was near its Doom, the Gods were seen bearing away their Statues out of the Temples.

354. *Una salus victis, &c.* This is the Argument which the brave *Leonidas* made Use of to animate his Men to sell their Lives as dear as possible : *Ita suos firmaverat, ut ire se parato ad moriendum animo scirent : meminere, qualitercunque præliantibus, cadendum esse.* *Justin, Lib. II. Cap. 11.*

Sic furor est additus animis juvenum. Inde, seu lupi raptores in atra nebula, quos improba rabies ventris exegit cæcos, quosque catuli relictæ expectant ficcis faucibus, vadimus per tela, per hostes, in mortem haud dubiam, tenemusque iter mediæ urbis: atra nox circumvolat nos cava umbra. Quis explicet cladem illius noctis, quis fando explicet funera, aut possit æquare labores lacrymis? antiqua urbs, dominata per multos annos, ruit:

*Sic animis juvenum furor additus. Inde, lupi
ceu*

355

*Raptores, atra in nebula, quos improba ventris
Exegit cæcos rabies, catulique relictæ
Faucibus expectant ficcis, per tela, per hostes,
Vadimus haud dubiam in mortem, mediæque
tenemus*

*Urbis iter: nox atra cava circumvolat umbra. 360
Quis cladem illius noctis, quis funera, fando
Explicet? aut possit lacrymis æquare labores?
Urbs antiqua ruit, multos dominata per annos:*

TRANSLATION.

Safety." Thus the Courage of the Youths is kindled into Fury: Then, like ravenous Wolves in a gloomy Fog, whom the fell Rage of Hunger hath driven from their Dens, blind to Danger, and their Whelps left behind long for their Return with Jaws parched and thirsting for Blood; through Arms, through Enemies we march up to imminent Death, and advance through the Middle of the City; fable Night hovers around us with her deepening Shade, Who can describe the Havock, who the Deaths of that Night? Or who can furnish Tears equal to the Disasters? Our ancient City, the Seat of Dominion for many Years,

NOTES.

355. *Inde lupi ceu.* Dr. Trapp objects to this Simile, that it is quite foreign to the Purpose; nor can he imagine why Men of Courage and Virtue, endeavouring to defend their Country, though by Night, should be compared to Wolves ravening for their Prey: In a Word, he will have it, that there is nothing but the Darkeness of the Night common to both. But, if I am not much mistaken, there is another very material Circumstance wherein they agree, namely, the Rage and Fury with which both of them are impelled in the Pursuit of their respective Ends. The Comparison lies not at all in the Action itself, but in the Manner of Acting. This is particularly implied in the Expression *exegit cæcos*, as hungry, ravenous Wolves are driven from their safe Retreats blindfold, precipitantly, and without any Fear of Danger, so we rush desperately on our Foes, looking Death and every Danger in the Face with undaunted Boldness and Intrepidity. There is a vast Difference between the Manners in which even Men of Courage and Virtue may exert themselves in the Cause of their Country; some are prudent, rational, cool and sedate, while others are furious, impatient of Revenge, outrageous and desperate. Now in this last Manner the Poet shews us *Æneas* and his Party springing headlong on their Foes, and thirsting

after their Blood, like gaunt Wolves ravening for their Prey. This is further evident from the additional Circumstance in the Comparison (which another Commentator thinks superfluous) I mean that of their Whelps gaping for their Return; by which the Poet, doubtless, designed to represent those Animals in their fiercest and most ravenous State, and therefore the more proper to image the Fierceness of the Mind driven to Despair.

356. *Atra in nebula.* Because in the Night-time, or in dark, foggy Weather, they are most bold and adventurous, a Circumstance wherein the Simile agrees.

358. *Faucibus—ficcis.* Some are of Opinion, that *Virgil* here writes according to philosophical Experience and Observation: For those, who have undergone long Fasting, are observed to be more distressed with Thirst than Hunger; for which this Reason is assigned by *Plutarch*, that though the human Body is made up of the Qualities of all the four Elements, yet the strongest and most prevalent is Heat, which requires a constant Supply of Nourishment; but perhaps this is too refined.

359. *Mediæque tenemus urbis iter.* This Circumstance is mentioned to shew their Boldness and Intrepidity. On the other Hand we see *Æneas* afterwards, when he is afraid of the Enemy

Plurima perque vias sternuntur inertia passim
 Corpora, perque domos, et relligiosa Deorum 365
 Limina. nec soli pœnas dant sanguine Teucris :
 Quondam etiam victis redit in præcordia virtus,
 Victoresque cadunt Danaï : crudelis ubique
 Luctus, ubique pavor, et plurima mortis imago.
 Primus se Danaûm, magna comitante caterva,
 Androgeos offert nobis, socia agmina credens, 371
 Inscius : atque ultro verbis compellat amicis :
 Festinate viri, nam quæ tam fera moratur
 Segnities ? alii rapiunt incensa feruntque
 Pergama : vos celsis nunc primùm a navibus

itis ?

375

Dixit : et extemplo (neque enim responsa da-
 bantur

Fida satis) sensit medios delapsus in hostes.

inertiaque corpora plurima sternuntur passim per vias, perque domos, et relligiosa limina Deorum. Nec Teucris soli dant pœnas suo sanguine ; quondam virtus redit in præcordia etiam victis, Danaique victores cadunt : ubique est crudelis luctus, ubique pavor, et plurima imago mortis. Androgeos, magna caterva eum comitante, primus Danaûm offert se nobis, credens nostra agmina esse socia, inscius ; atque ultro compellat non amicis verbis : viri festinate, nam quæ tam fera segnities moratur vos ? alii rapiunt feruntque Pergama incensa : vosque nunc primum itis a celsis navibus ? Dixit, et extemplo sensit esse delapsus in medios hostes (neque enim satis fida responsa dabantur.)

TRANSLATION.

tumbles to the Ground : Great Numbers of sluggish Carcases are strowed up and down, both in the Streets, in private Houses, and the sacred Temples of the Gods. Nor is it the Blood of the Trojans alone that is spilt : The Vanquished too at Times resume their Courage ; and the victorious Grecians bleed : Every where appears cruel Sorrow, every where Terror, and Death in a thousand Shapes. The first of the Greeks who comes up with us is Androgeos, accompanied by a numerous Band, unadvisedly imagining that we were confederate Troops ; and he introduces himself to us with this friendly Address : Haste, brave Associates, what so tardy Sloth detains you ? Others tear and plunder the blazing Palaces of Troy : Are you but just come from your lofty Ships ? He said, and instantly perceived (for we returned him no very friendly Answer) that he had stumbled into the midst

NOTES.

Enemy on Account of his aged Father, his Wife and Son, tracing out all the By-paths and unfrequented Lanes :

Namque avia cursu

Dum sequor, et nota excedo regione viarum.

364. *Plurima—sternuntur inertia—corpora.* I have here followed the Current of Interpreters, and translated *inertia corpora*, with Dr. Trapp, *sluggish Carcases* ; but perhaps it may do better to translate *sternuntur*, *are knocked down*, as Æn. X. 429.

Sternitur Arcadia proles, sternuntur Etrusci. And then there will be a great Propriety in giving *corpora* the Epithet *inertia*, to denote the more feeble and helpless of the Inhabitants, even the infirm old Men and weak Women, who made no Resistance in the Streets, who

could not stir from their Houses, or who fled for Refuge to the Temples of the Gods :

Plurima perque vias sternuntur inertia passim Corpora, perque domos, et relligiosa Deorum Limina.

366. *Nec soli pœnas dant sanguine Teucris.* Word for Word, Nor do the Trojans only suffer by the Effusion of their Blood.

367. *Quondam etiam victis, &c. i. e. Sometimes even Valour returns into the Breasts of the vanquished Trojans.*

372. *Utro verbis compellat amicis.* Literally, First addresses us with friendly Words.

374. *Alii rapiunt, &c.* The Meaning is, that others have already gained the Victory, and are now reaping the Spoil ; whereas you have not so much as begun to fight.

379. Im-

Obstupuit, retroque repressit pedem cum voce. Veluti qui nitens humi preffat anguem improvissum ex aspris sentibus, trepidusque repente refugit eum attollentem iras, et tumentem cærule colla: haud secus abibat Androgeos tremefactus visu. Irruimus, et circumfundimur densis armis; passimque sternimus eos ignaros loci et captos formidine: fortuna aspirat primo nostro labori. Atque hic Coræbus, exultans successu animisque, inquit: O socii, qua fortuna prima monstrat nobis iter salutis, quaque dextra ostendit se, sequamur. Mutemus clypeos, aptemusque nobis insignia Danaum: quis requirat in hoste dolus sit an virtus?

Obstupuit, retroque pedem cum voce repressit: Improvisum aspris veluti qui sentibus anguem Preffat humi nitens, trepidusque repente refugit

380

Attollentem iras, et cærule colla tumentem; Haud secus Androgeos visu tremefactus abibat.

Irruimus, densis et circumfundimur armis:

Ignarosque loci passim et formidine captos

Sternimus: aspirat primo fortuna labori:

385

Atque hic exultans successu animisque Coræbus,

O socii, quæ prima, inquit, fortuna salutis

Monstrat iter, quaque ostendit se dextra, sequamur.

Mutemus clypeos, Danaumque insignia nobis

Aptemus: dolus, an virtus, quis in hoste requirat?

390

TRANSLATION.

of Foes: He was nonplussed, and with his Words recalled his *hasty* Step. As one who, in his *heedless* Walk, hath trod upon a Snake, *springing* unawares from rough Thorns, and in fearful Haste hath started back from him, while he is collecting all his Rage, and swelling his azure Crest; just so Androgeos, terrified at the Sight of us, began to withdraw. We rush in, and, with Arms to Arms close joined, inclose them round; and knock them down here and there, Strangers as they were to the Place, and arrested with Fear: Thus Fortune smiles upon our first Enterprize. Upon this Coræbus exulting with Success and Courage: My Associates, says he, where Fortune thus early points out our Way to Conquest and Safety, and where she shews herself propitious, let us follow her. Let us exchange Shields, and accommodate to ourselves the Badges of the Greeks: Whether Stratagem or Valour, who questions in an Enemy? They themselves will

NOTES.

379. *Improvissum aspris veluti.* This Simile is borrowed from Homer; but Virgil is most happy in the Application, and has improved upon his Original, by the Addition of several Circumstances, that heighten the Comparison, and give it more Force and Likeness, as the learned Reader will easily see, by comparing the one with the other. Vide Iliad III. Verse 33.

384. *Formidine captos.* Surely this Expression implies more than barely *terrified* or *metu percitos*, as Ruæus has it. *Captus formidine* signifies to be so under the Power of Fear, that they were not able to exert themselves, *enchained*, *arrested*, or *nonplussed* by Fear; to be so enslaved to this Passion, that they could obey nothing but its Impulses.

386. *Coræbus.* This Coræbus is said to have

been remarkable for nothing so much as his Stupidity; as an Instance of which Zenobius relates, that he used to amuse himself in counting the Waves of the Sea. Agreeably to this Character, Virgil tells us, he came to Troy when the War was almost finished, and that a mad Passion of Cassandra was the Motive that drew him thither; and, for the same Reason, he appears to be a very proper Person to contrive this Stratagem, so rash in itself, and so fatal in the Execution.

389. *Danaumque insignia.* This seems to refer to the Figures or Images engraved on their Bucklers; those of the Greeks bearing the Image of Neptune, and those of the Trojans that of Minerva, as we learn from Servius.

Arma dabunt ipsi. sic fatus, deinde comantem
Androgei galeam, clypeique insigne decorum,
Induitur; laterique Argivum accommodat en-
sem:

Hoc Ripheus, hoc ipse Dymas, omnisque juven-
tus

Læta, facit: spoliis se quisque recentibus ar-
mat.

Vadimus immixti Danaïs, haud numine nostro:
Multaque per cæcam congressi prœlia noctem
Conferimus; multos Danaûm demittimus Orco.

Diffugiunt alii ad naves, et littora cursu
Fida petunt: pars ingentem formidine turpi
Scandunt rursus equum, et nota conduntur in
alvo.

Heu, nihil invitis fas quenquam fidere Divis!

Ipsi dabunt nobis arma. Sic fatus, deinde induitur comantem galeam Androgei, decorumque insigne clypei, accommodatque lato lateri Argivum ensen. Ripheus, ipse Dymas, omnisque juventus læta facit hoc: quisque armat se recentibus spoliis. Vadimus immixti Danaïs, haud nostro numine: congressique conferimus multa prœlia per cæcam noctem; demittimus Orco multos Danaûm. Alii diffugiunt ad naves, et cursu petunt fida littora: pars præ turpi formidine rursus scandunt ingentem equum, et conduntur in nota ejus alvo. Heu, nihil fas est quenquam fidere, Divis invitis!

TRANSLATION.

supply us with Arms: This said, he puts on the crested Helmet of Androgeos, and the rich Ornament of his Shield, and buckles to his Side a Grecian Sword. The same does Ripheus, the same does Dymas too, and all the Youth well pleased: Each arms himself with the recent Spoils. We march on, mingling with the Greeks, but not with Heaven on our Side; and in many a Skirmish we engage during the dark Night; many of the Greeks we send down to Pluto's Kingdom. Some fly to the Ships, and make what Haste they can to the trusty Shore: Some, through dishonest Fear, scale once more the bulky Horse, and lurk within his well-known Womb. But alas! on nothing ought Man to presume, while the Gods are against him. Lo! Cassandra, Priam's Virgin Daughter,

NOTES.

391. *Comantem Androgei galeam.* The Helmet is called *comans*, waving with a hairy Crest, because the Crests were made of the Hair of Beasts, as *Æn. X. 369.*

Ære caput fulgens, cristâque hirsutus equinâ.

392. *Clypeique insigne decorum.* The rich or beautiful Ornament of his Shield, i. e. His Shield richly ornamented, as the Manner of the Ancients was. *Insigne* therefore is not here an Epithet, but a Substantive.

394. *Hoc ipse Dymas.* Some make a Comma at *ipse*, and refer it to *Æneas*: The same did Ripheus, the same did I, and Dymas, &c.

396. *Vadimus immixti.* This is often assigned as a Character of the Valorous, that they mingle with the Enemies Ranks. Therefore Homer says of *Diomed*, he was so mixed with the Trojan Troops, that a Spectator would have been sometimes at a Loss to know whether he

belonged to them or the Greeks:

Τυδίδην δ' αὖτε ἀν' ὀνόματι ποταμοῖσι μετῆν

Ἡς πάντα μιν τραπέσιν οὐλίδι, ἢ παρ' Ἀχαιῶν.

In every Quarter fierce Tydides rag'd.

*Amid the Greek, amid the Trojan Train,
Rapt thro' the Ranks he thunders o'er the Plain,*

Now here, now there, he darts from Place to Place,

Pours on the Rear, or lightens in their Face.

Pope's *Iliad*, V. 110.

396. *Haud numine nostro.* By *haud nostro* here Servius understands either *adverse*, not friendly to us; or he considers it in Allusion to the Images of the Gods on the Shields, mentioned in a preceding Note: The God represented on our Shields was not ours; we had thrown away our own Bucklers, with the Image of our Patroness *Minerva*, the Symbol of Protection.

405. *Frustra,*

Ecce Cassandra Priameia virgo trahabatur passis crinibus a templo adytisque Minervæ, frustra tendens ad cælum ardentia lumina : lumina inquam, nam vincula arcebant ejus teneras palmas. Coræbus, furiata mente, non tulit hanc speciem, et moriturus injecit sese in medium agmen. Cuncti consequimur eam, et incurrimus densis armis. Hic primum obruimur telis nostrorum ex alto culmine delubri, cædesque miserrima oritur ex facie nostrorum armorum, et errore Graiarum jubarum : tum Danaï undique collecti invadunt nos, commoti gemitu atque ira ereptæ virginis : acerrimus erat Ajax, et gemini Atridæ, omnisque exercitus Dolopum. Ceu venti adversi Zephyrusque, Notusque, et Euræ lætus Eois equis, quondam configunt, turbine rupto ; sylvæ stridunt, Nereusque spumeus sævit tridenti, atque ciet æquora ab imo fundo.

Ecce trahabatur passis Priameia virgo Crinibus a templo Cassandra adytisque Minervæ, Ad cælum tendens ardentia lumina frustra : 405 Lumina, nam teneras arcebant vincula palmas. Non tulit hanc speciem furiata mente Coræbus, Et sese medium injecit moriturus in agmen. Consequimur cuncti, et densis incurrimus armis. Hic primum ex alto delubri culmine telis 410 Nostrorum obruimur, oriturque miserrima cædes, Armorum facie, et Graiarum errore jubarum. Tum Danaï gemitu, atque ereptæ virginis ira, Undique collecti invadunt, acerrimus Ajax, Et gemini Atridæ, Dolopumque exercitus omnis. Adversi rupto ceu quondam turbine venti 416 Configunt, Zephyrusque, Notusque, et lætus Eois

Eurus equis ; stridunt sylvæ, sævitque tridenti Spumeus, atque imo Nereus ciet æquora fundo.

TRANSLATION.

with her Hair all dishevelled, was dragged along from the Temple and Shrine of Minerva, raising to Heaven her glaring Eyes in vain ; *I say* her Eyes, for Cords bound her tender Hands. Coræbus, in the Transports of his Soul, could not bear this Spectacle, and, resolute on Death, flung himself into the Midst of the Band. We all follow, and rush upon them in a Breast. Upon this we are first overpowered with the Darts of our Friends from the high Battlements of the Temple, and a most piteous Slaughter ensues, *occasioned* by the Appearance of our Arms, and the *fatal* Disguise of our Grecian Crests. Next the Greeks, through Anguish and Rage for the Rescue of the Virgin, fall upon us in Troops from every Quarter ; Ajax most fierce, both the Sons of Atreus, and the whole Bands of the Dolopes. As, at Times, in a bursting Hurricane, opposite Winds encounter the West and South, and Euræ, proud of his eastern Steeds ; the Woods roar, foamy Nereus rages with his Trident, and tosses up the Seas from the lowest Bottom. They too, whom, through the Shades, in the dusky Night,

NOTES.

405. *Frustra.* i. e. In vain she lifted them to Heaven, imploring Pity from the Gods, now inexorable : or in vain seeking to move the Compassion of the Greeks.

414. *Ajax.* This is *Ajax*, the Son of Oileus, by whom *Cassandra* was ravished in the Temple of *Minerva*. As for the other *Ajax*, the Son of *Telamon*, he had been cast some Time before in the Dispute for *Achilles's* Arms,

and killed himself for Grief at his Disappointment.

416. *Adversi rupto ceu quondam turbine venti.* This Simile is an Imitation of *Homer*, II. IX. *ad init.* *Scaliger*, in comparing the two, finds the Preference so much due to *Virgil*, that he reckons him the Master, and *Homer* only the Scholar.

Illi etiam, si quos obscura nocte per umbram
 Fudimus infidiis, totaque agitavimus urbe, 421
 Apparent; primi clypeos, mentitaque tela
 Agnoscunt, atque ora sono discordia signant.
 Illicet obruimur numero, primusque Corcebus
 Penelei dextra Divæ armipotentis ad aram 425
 Procumbit: cadit et Ripheus, justissimus unus
 Qui fuit in Teucris, et servantissimus æqui:
 Dis aliter visum. pereunt Hypanisque Dymasque,
 Confixi a sociis: nec te tua plurima, Pantheu,
 Labentem pietas, nec Apollinis insula, textit. 430
 Iliaci cineres, et flamma extrema meorum!
 Testor, in occasu vestro, nec tela, nec ullas
 Vitavisse vices Danaûm; et, si fata fuissent

Illi etiam apparent, si quos fudimus infidiis per umbram in obscura nocte, agitavimusque in tota urbe; hi primi agnoscunt clypeos telaque mentita, atque signant ora nostra sono discordia. Illicet obruimur numero, Corcebusque primus procumbit dextra Penelei, ad aram armipotentis Divæ; et Ripheus cadit, qui fuit unus justissimus et servantissimus æqui in Teucris: visum est aliter Dis. Hypanisque Dymasque confixi a sociis pereunt: nec tua plurima pietas, o Pantheu, nec insula Apollinis tonit te labentem. O cineres Iliaci, et extrema flamma meorum! testor vos, me vitavisse nec tela, nec ullas vices Danaûm, in vestro occasu; et, si fata fuissent

TRANSLATION.

we, by Stratagem, had routed, and persecuted all over the City, now make their Appearance; they are the first who discover our Shields and counterfeit Arms, and mark the Sound of our Voices to disagree with our Armour. In a Moment we are overpowered by Numbers, and first Corcebus sinks in Death by the Hand of Peneleus, at the Altar of the Warrior Goddess: Ripheus too falls, the most eminently virtuous among the Trojans, and a Man of the strictest Integrity. But, tho' we may think he deserved a better Fate, to the Gods it seemed otherwise. Hypanis and Dymas die by the cruel Darts of their own Friends: Nor did thy signal Piety, nor the holy Fillets of thy God Apollo, save thee, unhappy Pantheus, in thy dying Hour! Ye sacred Remains of Troy, ye expiring Flames of my Country! witness, that in your Fall I shunned nor Darts nor any deadly Weapon of the Greeks; and, had it been fated that I should fall, I deserved it by this Hand.

NOTES.

424. *Illicet*. i. e. *Fortwith*, in a Trice. This Word anciently signified the same with *actum est*, all is over. It was an Expression used by the Judge, who, when he thought fit to put an End to Business, ordered the Crier to pronounce the Word *ilicet*, i. e. *ire licet*, all Parties may be gone, the Business of the Court is over. Hence the Term is used by Terence in the same Sense with *actum est*, in *Adelph.* *En tibi rescivit omnem rem, id nunc clamat ilicet.* Again in *Eunuch.* *Actum est, ilicet, peristi.* Servius.

428. *Dis aliter visum*. I shall not trouble the Reader with all the Explications which Commentators have given of this Passage; it is obvious that the Poet could never mean to say, *He was the justest and most upright Man of all the Trojans, but the Gods thought him not so;* for this would be a Contradiction, since, if the

Gods thought him not so, he certainly was not the justest. Yet this is Mr. Dryden's Sense of the Words:

*Just of his Word, observant of the Right:
 Heav'n thought not so.*

There must therefore be somewhat understood to which the *Dis aliter visum* immediately refers; and that is, the Reflection which every attentive Reader naturally makes in contemplating the unhappy Fate of so virtuous a Man, *Al, what Pity so just a Man should have perished with the rest! surely he deserved a better Fate.* This Thought would naturally arise in Æneas's own Mind, but he checks it with the pious Reflection, *Dis aliter visum*. See Dr. Clarke's Note on Homer, *Iliad* V. 22, where he shews an Instance of the Ellipsis parallel to this.

433. *Vitavisse vices*. By *vices* here Servius understands

ut caderem, me meruisse hac
manu ut caderem. Iphitus et
Pelias mecum divellimur inde,
quorum Iphitus jam erat gravior
ævo, et Pelias tardus vulnere
Ulyssæi, protinus vocati clamore
ad sedes Priami. Hic vero cer-
nimus ingentem pugnam, ceu
cætera bella forent nusquam, ceu
nulli morentur in totâ urbe;
cernimus Martem sic indomitum,
Danaosque ruentes ad testâ, li-
menque obsessum actâ testudine.
Scalæ hærent parietibus; Danaï-
que nituntur ascendere gradibus.
earum sub ipsos postes portarum,
protectique sinistris obijciunt cly-
peos ad tela, prensant fastigia
dextris.

Ut caderem, meruisse manu. divellimur inde,
Iphitus et Pelias mecum; quorum Iphitus æ-
vo

Jam gravior, Pelias et vulnere tardus Ulyssæi;
Protinus ad sedes Priami clamore vocati.

Hic verò ingentem pugnam, ceu cætera nusquam
Bella forent, nulli totâ morentur in urbe,
Sic Martem indomitum, Danaosque ad testâ ru-
entes

Cernimus, obsessumque actâ testudine limen.
Hærent parietibus scalæ, postesque sub ipsos
Nituntur gradibus; clypeosque ad tela sinistris
Protecti obijciunt, prensant fastigia dextris.

TRANSLATION.

Thence we are forced away, Iphitus, Pelias, and I; of whom Iphitus was now unweildy through Age, and Pelias, disabled by a Wound from Ulysses; forthwith to Priam's Palace called by dismal Outcries. Here, indeed, a dreadful Fight rises to our View, as though this had been the only Seat of the War, as though none had been dying in all the City besides; with such ungoverned Fury we see Mars raging, the Greeks rushing forward to the Palace, and the Gates besieged by the Troops, advancing under the Shelter of their tortoiséd Bucklers. Scaling Ladders are fixed on the Walls, and by their Steps they mount at the very Doorposts, and, protecting themselves by their Left-arms, oppose their Bucklers to the Darts, while with their Right-hands they grasp the Battlements. On the other

NOTES.

understands Fights, quia per vicissitudinem pug-
nabatur, because they fought by Courses. Scaliger dislikes this Sense, and will have it to mean Wounds and deadly Blows, vulnera et cæ-
des, because Wounds in Fighting are mutually given and received. But the justest Idea of the Word vices is that given by Donatus, who considers it as an Allusion to Gladiators, vito, the Verb joined with it, being a Term used in Fencing, to parry off a Thrust, in Opposition to peto, to aim a Thrust.

434. Meruisse manu. I deserved it by this Hand, or by Fighting. There is something very noble in this Sentiment, which considers Death as a Prize or Reward which the Valiant won by their Merit. This agrees with his former Reflection, pulchrumque mori succurrit in armis; the same with Horace's

Dulce et decorum est pro patria mori.

434. Divellimur inde. We are torn away. He speaks of it as a great Affliction; and, as it were, accuses his Fate, that denied him the Honour of so glorious a Death.

441. Actâ testudine. By applying the Testudo or Tortoise. It was properly a Figure which the Soldiers cast themselves into, and is thus described by Livy, Lib. XLIV. 9. Scutis super capita densatis, stantibus primis, secundis submissis, tertiis magis, et quartis, postremis etiam genu nixis, fastigiatam, sicut testâ ædificiorum sunt, testudinem faciebant; i. e. Their Targets closed together above their Heads, to defend them from the missive Weapons of the Enemy; the first Rank stood upright, the rest stooped lower and lower by Degrees, till the last Rank kneeled down upon their Knees; so that, every Rank covering with their Targets the Heads of all in the Rank before them, they represented a Tortoise-shell, or a Sort of a Penthouse. The carrying on of an Attack against a Place, by this Sort of Engine, was called agere testudinem.

442. Postesque sub ipsos nituntur gradibus. By gradibus here we may either understand the Steps that led up to the Palace, as was common in the Houses of the Great, or rather the Steps of

Dardanidæ contra turres ac tecta domorum 445
Culmina convellunt : his se, quando ultima cernunt,

Extremâ jam in morte parant defendere telis :
Auratasque trabes, veterum decora alta parentum,
Devolvunt : alii strictis mucronibus imas
Obsedere fores, has servant agmine denso. 450
Instaurati animi, regis succurrere tectis,
Auxilioque levare viros, vimque addere victis.
Limen erat, cæcæque fores, et pervius usus
Tectorum inter se Priami, postesque relictî
A tergo, infelix quâ se, dum regna manebant, 455
Sæpius Andromache ferre incommitata solebat
Ad foceros, et avo puerum Astyanacta trahebat.

Contra Dardanidæ convellunt
turres ac tecta culmina domorum :
quando cernunt ultima, parant
defendere se his telis jam in ex-
tremâ morte ; devolvuntque au-
ratas trabes, alta decora vete-
rum parentum : alii obsedere imas
fores strictis mucronibus, servant
has denso agmine. Animi nostri
sunt instaurati succurrere tectis
regis, levareque viros auxilio,
addereque vim victis. Erat li-
men foresque cæcæ, et pervius
usus tectorum Priami inter se,
postesque relictî à tergo, quâ in-
felix Andromache incommitata sæ-
pius solebat ferre se ad foceros, & in
regna Priami manebant, et trabe-
bat puerum Astyanacta avo suo :

TRANSLATION.

Hand the Trojans tear down the Turrets and Roofs of their Houses ; with these Weapons, since they see the Extremity, they seek to defend themselves now in their final Catastrophe, and tumble on *their Foes* the gilded Rafter, those stately Ornaments of their Ancestors : Others with drawn Swords beset the Gates below : These they guard in a firm, compact Body. We resume all our Ardour to relieve the royal Palace, support our *labouring* Friends, and inspire their drooping Hearts with *new Life and Vigour*. There was a Passage and secret Entry that served for free Communication between the two Palaces of Priam, a neglected Postern-Gate, by which unfortunate Andromache, while the Kingdom stood, was often wont to resort to the royal Pair without Guard and Retinue, and to lead the Boy Astyanax to his Grand-fire. *By this* I mount up to the Roof of the highest

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of the Scaling-ladders. I have translated it according to this last Sense : They mount up, or press to get up, *viz.* to the Roof by the Ladders, which were placed under the very Door-posts.

445. *Tecta domorum culmina.* The covered Tops of Houses. Though *tecta* is mostly put by itself, yet it is an Adjective, and must have *culmina*, or some such Substantive, understood.

446. *Culmina convellunt—auratasque trabes devolvunt.* This single Circumstance gives us a very lively Image of Men in Despair.

448. *Decora alta.* Some ancient Copies read *decora illa parentum*, which has a peculiar Emphasis.

449. *Alii—imas obsedere fores.* These I take to be Trojan Guards mentioned below, Verse 485. Others however understand it of the Greeks.

452. *Victis.* i. e. Despairing, fighting with no Hope of Victory ; as in that Passage above, Verse 354.

Una salus victis nullam sperare salutem.

454. *Tectorum Priami.* Priam had two Palaces adjoining to each other, in the one resided Hector and Andromache.

455. *Infelix—Andromache.* The Mention of Andromache's using this secret Passage to the Palace gives a Dignity to this Circumstance, which is but low in itself.

457. *Ad foceros.* Her Fathers, or rather Parents in Law ; i. e. Priam and Hecuba. Perhaps in Imitation of Euripides, who in his *Andromache* comprehends them both under the single Word *πατρός*.

457. *Astyanacta.* Astyanax was Hector's Son by Andromache. Some say he was carried off by Ulysses, others by Menelaus, in the Absence of Pyrrhus, and thrown over a Precipice, to evade the Prophecy, which imported, that, if he lived, he would be the Avenger of his Parents and Country.

457. *Trabebat.* This Word is used before in the

Hæc evado ad fastigia summi cul-
minis, unde miseri Teucri jacta-
bant manu irrita tela. Nos cir-
cum aggressi ferro turrim stan-
tem in præcipiti, educamque
summis tectis sub astra, unde
omnis Troja solita est videri, et
naves Danaûm solitæ, et Achaïa castra)
aggressi inquam turrim quâ sum-
ma tabulata dabant juncturas
labantes, convellimus eam ex
altis sedibus impulimusque: Ea
repente lapsa trahit ruinam cum
sonitu, et latè incidit super ag-
mina Danaûm: ast alii subeunt;
nec saxa cessant, nec ullum ge-
nus telorum cessat interea. Ante
vestibulum ipsum, inque primo
limine exsultat Pyrrhus coruscus
telis et ahenâ luce.

Evado ad summi fastigia culminis, unde
Tela manu miseri jactabant irrita Teucri.
Turrim in præcipiti stantem, summisque sub af-
tra 460

Eductam tectis (unde omnis Troja videri,
Et Danaûm solitæ naves, et Achaïa castra)
Aggressi ferro circum, quâ summa labantes
Juncturas tabulata dabant, convellimus altis
Sedibus, impulimusque: ea lapsa repente rui-
nam 465

Cum sonitu trahit, et Danaûm super agmina
latè
Incidit: ast alii subeunt; nec saxa, nec ullum
Telorum interea cessat genus.
Vestibulum ante ipsum primoque in limine Pyr-
rhus

Exsultat, telis et luce coruscus ahenâ: 470

TRANSLATION.

Battlement, whence the distressed Trojans were hurling unavailing Darts. With our Swords assailing all around a Turret, situated on a Precipice, and shooting up its towering Top to the Stars (whence we were wont to survey all Troy, the Fleet of Greece, and the Grecian Camp) where the topmost Story made the Joins more apt to give Way, we tear from its steep Foundation, and push on our Foes. The huge Pile, on a sudden tumbling down, brings thundering Desolation with it, and falls with wide Havock on the Grecian Troops. But others soon succeed. Mean While, neither Stones, nor any Sort of missive Weapons, cease to fly. Just before the Vestible, and at the outer Gate, Pyrrhus exults, glittering in Arms and gleamy Brass: As when a Snake comes forth to Light, having fed on

NOTES.

the same Sense, when *Pantheus* is carrying away his Gods, and a little Boy his Grandchild, *parvumque nepotem ipse trahit*.

458. *Evado*. I escape to the Top; this points to the Danger there was of his being intercepted, as Verse 531.

460. *In præcipiti stantem*. If *Virgil* means no more by this, as *Dr. Trapp* and others contend, but to let us know the Tower was high, it is odd he should use so many Words for that End: First, *in præcipiti stantem*, and then, *eductam summis tectis sub astra*. The former is certainly capable of signifying its threatening or projecting Situation, that it stood on the outmost Verge of the high Wall, as on the Brink of a Precipice.

463. *Summa tabulata*. It is difficult to find out the Meaning of *Summa* in this Place, because *Virgil* speaks as if the whole Turret had

been pushed down, and not one Story only. I am therefore inclined to understand the *summa tabulata* of the highest Story of the Palace, on which the Turret stood. Or perhaps it means only, that the upper Part of the Tower was overthrown.

464. ——— *Convellimus altis*

Sedimus, impulimusque: ea lapsa repente ruinam
Cum sonitu trahit, et Danaûm super agmina latè
Incidit.

The Rumbling of these Verses, and the Rapidity with which they move (being all Dactyls but the last Foot, in which heroic Verse requires a Spondee) is another Instance of *Virgil's* admirable Talent in making the Sound express the Sense.

470. *Luce ahenâ*. Literally *brass Light*, i. e. The Gleam or Refulgence of his brass Armour. So *Homer*, II. VII.

Qualis ubi in lucem coluber, mala gramina pas-
tus,

Frigida sub terrâ tumidum quem bruma tegebat,
Nunc positis novus exuviis, nitidusque juventâ,
Lubrica convolvit sublato pectore terga

Arduus ad solem, et linguis micat ore triful-
cis.

Unâ ingens Periphas, et equorum agitator A-
chillis

Armiger Automedon, unâ omnis Scyria pubes
Succedunt testis, et flammæ ad culmina jactant.
Ipse inter primos, correptâ durâ bipenni,

Talis qualis ubi coluber, passus
mala gramina, prodit in lucem,
quem tumidum frigida bruma
tegebat sub terrâ; nunc novus,
exuviis positus, nitidusque ju-
ventâ, convolvit lubrica terga,
pectore sublato, arduus ad solem,
et micat linguis trifurcis in ore.
Unâ cum Pyrrho ingens Peri-
phas et armiger ejus Automedon,
quondam agitator equorum A-
chillis; unâ etiam omnis Scyria
pubes succedunt testis, et jactant
flammæ ad culmina. Pyrrhus
ipse inter primos, durâ bipenni
correpit.

TRANSLATION.

noxious Herbs, whom, bloated with Poison, the frozen Winter hid under the Earth, now renewed, and sleek with Youth, after casting his Skin, with Breast erect he rolls up his slippery Back, reared to the Sun, and brandishes a three-forked Tongue in his Mouth At the same Time bulky Periphas, and Automedon, formerly Charioteer to Achilles, now Pyrrhus's Armour-bearer; at the same Time all the Youth whom Pyrrhus brought from Scyros-Island advance to the Wall, and toss flaming Brands to the Roof. Pyrrhus himself in the Front, snatching up a Battle-

NOTES.

Αὐτὸς χαλκίῳ κορυφῶν ἀπὸ λαμπρομένηων.

The blazon Splendor of the shining Helms.

471. Qualis ubi in lucem. Prodit, or some such Word, is obviously understood. This Simile is an Improvement on that in Homer, II. XXII. 93, where Hector's fierce Manner of expecting the Approach of Achilles is compared to a Snake eyeing one whom he is going to attack:

Ὡς δὲ δακτυλῶν, &c.

So roll'd up in his Den, the swelling Snake
Beholds the Traveller approach the Brake;
When fed with noxious Herbs his turgid Veins
Have gather'd half the Poisons of the Plains.

Pope's Homer.

471. Mala gramina passus. This is a literal Translation of Homer's Βιόσποντος κατὰ φάρμακον, and agreeable to the Truth of History: Οἱ δράκοντες—καὶ οὗτοι τινὰ ἐλδοχαί, &c. When those Serpents lie in wait for either Man or Beast, they eat mortal Roots, &c. Ælian. Lib. VI. Cap. 4.

473. Positis novus exuviis. We learn from Aristotle, that those Animals cast their Sloughs in the Autumn, but especially in the Spring, when they come Abroad after their Winter Confinement. He tells us they begin to cast off from the Eyes, so as to appear at that Time quite blind to those who are unacquainted with

their Nature; then the Head is stripped, for that Part appears smooth before the rest of the Body; and thus, in the Space of about a Day and a Night, they are divested of the Skin of their old Age, and renewed in the Beauty of Youth. Arist. de Animal. Lib. VIII. Cap. 17.

475. Arduus ad solem. It rears itself up to receive the Heat of the Sun, especially in the Spring, when the warm Sun is most cherishing.

475. Linguis trifurcis. The same Author says Serpents have Tongues of a great Length, and cloven. The Poets represent them three-forked, probably on Account of the Volubility of their Tongues, wherein they are said to exceed all Animals whatsoever.

476. Ingens Periphas. Homer gives him the Epithet of πάλαιος; for which Reason Virgil calls him ingens, vast, gigantic.

477. Scyria pubes. Scyros was one of the Cyclades Islands, where Achilles, sent thither by his Mother Thetis, to the Care of Lycomedes, the King of the Island, debauched Deidamia, Lycomedes's Daughter, and had Pyrrhus by her. Others say Lycomedes gave him Deidamia in Marriage.

478. Succedunt testis. i. e. Sub testum cadunt, they advance up to the Wall, so as to be just under the Roof.

*perrumpit limina, vellitque æ-
vato postes à cardine: jamque
excavit firma robora, trabe
excisâ, et dedit ingentem fenestram
lato ore. Domus intus ap-
paret, et longa atria patefcunt:
penetralia Priami et veterum
regum apparent; videntque ar-
matæ stantes in primo limine.*

*At interior domus miscetur ge-
mitu miseroque tumultu; ædesque
cavæ penitus ululant feminæ
plangoribus: clamor ferit aurea
sidera. Tum pavidæ matres er-
rant in ingentibus tectis, amplex-
æque postes tenent eos, atque fi-
gunt oscula illis. Pyrrhus in-
stat patriâ vi; nec claustra,
neque ipsi custodes valent sufferre eum: janua labat crebro ariete,*

*Limina perrumpit, postesque à cardine vellit 480
Æratos: jamque excisâ trabe firma cavavit
Robora, et ingentem lato dedit ore fenestram.
Apparet domus intus, et atria longa patefcunt:
Apparent Priami et veterum penetralia regum;
Armatoſque vident stantes in limine primo. 485*

*At domus interior gemitu miseroque tumultu
Miscetur: penitusque cavæ plangoribus ædes
Femineis ululant: ferit aurea sidera clamor.
Tum pavidæ tectis matres ingentibus errant; 489
Amplexæque tenent postes, atque oscula figunt.
Instat vi patriâ Pyrrhus; nec claustra, neque ipsi
Custodes, sufferre valent: labat ariete crebro*

TRANSLATION.

ax, beats through the stubborn Gates, labours to tear the brazen Posts from the Hinges: And now, having hewn away the Bars, he dug through the firm Boards, and made a large, wide-mouthed Breach; *through which* the Palace within is exposed to View, and the long Galleries are discovered: The sacred Recesses of Priam and the ancient Kings are *prophanely* exposed to View, and they see the armed Guards standing at the Gate.

As for the inner Palace, it is filled with mingled Groans and doleful Uproar, and the hollow Rooms all throughout howl with female Yellings: Their Shrieks strike the golden Stars. Then the trembling Matrons roam through the spacious Halls, and in *fast* Embraces hug the Door-posts, and cling to them with their Lips. Pyrrhus presses on with *all* his Father's Violence: Nor Bars nor Bolts, nor armed Guards themselves are able to sustain *his* Fury. The Gate, by repeated,

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480. *Postesque à cardine vellit.* I translate this, *he tries to tear, or shove the Door-posts from the Hinges*; for it cost him a great deal of hard Labour and Struggle before he accomplished his Purpose. See Verse 493.

481. *Excisâ trabe.* By the *Trabes* or Beam, which is a general Word, we are to understand here what answers to the Rails, or those Pieces of Timber that stretch cross the Panels of a Door.

482. *Cavavit.* There is a particular Beauty here in the Change of the Tense: The *perrumpit limina, et vellit postes*, shews Pyrrhus beating down, and tearing the Gates: Then *cavavit robora, dedit fenestram*, shews the Breach, the wide Aperture he hath now made in the Door; in consequence of which *apparet domus intus*. All this is picturesque, and paints the Objects to the Life. I remember a similar Instance of the Change of Tense in *Milton*, where the Effect is the same; it is in the fifth Book of

Paradise Lost, Verse 291, where *Rapbael's* Arrival in *Paradise* is described:

Their glittering Guards he pass'd; and now is come

Into the blissful Field, through Groves of Myrrh,

*And flourishing Odours, Cassia, Nard, and Balm;
A Wilderness of Sweets.*

487. *Cavæ—ædes.* The Rooms with cieled or concave Roofs. Others understand by these Words the same with what was called in one Word *Cavadium*, a Gallery or Piazza.

490. *Amplexæque tenent postes.* This is agreeable to the Roman Superstition, which ascribed a Kind of Divinity to the Gates, Lintels, and Door-posts. The Trojan Matrons therefore embrace and kiss them, imagining these religious Rites would recommend them to the Favour and Protection of the Deities who presided over the Gates.

492. *Ariete crebro.* The *Aries* or battering Ram,

Janua, et emoti procumbunt cardine postes.
 Fit via vi: rumpunt aditus, primosque trucidant
 Immissi Danaï, et latè loca milite complent: 495
 Non sic, aggeribus ruptis cum spumeus amnis
 Exiit, oppositasque evicit gurgite moles,
 Fertur in arva furens cumulo, camposque per
 omnes
 Cum stabulis armenta trahit. Vidi ipse furen-
 tem
 Cæde Neoptolemum, geminosque in limine A-
 tridas: 500
 Vidi Hecubam, centumque nurus, Priamumque
 per aras
 Sanguine fœdantem, quos ipse sacraverat, ignes.
 Quinquaginta illi thalami, spes tanta nepotum,

et postes emeti cardine procum-
 bunt. Via fit vi: rumpunt a-
 ditus; Danaique immisi truci-
 dant primos, et latè complent
 loca milite. Amnis cum avit
 spumeus, aggeribus ruptis, evi-
 citque oppositas moles gurgite,
 non sic fertur in arva furens
 cumulo aquarum, trahitque ar-
 menta cum stabulis per omnes
 campos. Ego ipse vidi Neop-
 tolemum furem cæde, geminos-
 que Atridas in limine: vidi
 Hecubam, centumque ejus nurus,
 Priamumque per aras fœdantem
 sanguine ignes quos ipse sacrave-
 rat. Quinquaginta illi thala-
 mi, tanta spes nepotum,

TRANSLATION.

battering Blows, gives Way, and the Door-posts, torn from their Hinges, tumble to the Ground. Thus the Greeks make their Way by Force, burst a Passage, and, being admitted, butcher the first they meet, and fill the Places all about with their Troops. Not with such Fury a River pours on the Fields its heavy Torrent, and sweeps away whole Herds with their Stalls over all the Plains, when foaming it has burst away from its broken Banks, and borne down opposing Mounds with its whirling Current. These Eyes beheld Neoptolemus transported with bloody Rage, and the two Sons of Atreus in the Gate: I saw Hecuba, and her hundred Daughters-in-Law, and Priam at the Altar, defiling with his Blood the Fires which himself had consecrated. Those fifty Bed-chambers, whereon his great Hopes of a numerous Race were raised, those Doors, that proudly shone with

NOTES.

Ram, as Josephus describes it, was a vast long Beam, like the Mast of a Ship, strengthened at one End with a Head of Iron, something resembling that of a Ram, whence it took its Name. This is hung by the midst with Ropes to another Beam, which lies cross a Couple of Posts; and, hanging thus equally balanced, was by a great Number of Men violently thrust forward, and drawn backward, and so shook the Wall with its Iron Head.

501. Centumque nurus. It does not appear that Hecuba's Daughters-in-Law were a hundred in Number. On the Contrary, if Homer's Account be exact, they could be no more than fifty; for, in the sixth Iliad, he gives Priam only fifty Sons. And therefore we may either take centum for an indefinite Number, or nurus may signify her female Attendants in general, as the Word is used, Ovid. Met. II. 366.

Excipit, et viribus mittit gestanda Latinis.

Or lastly, those fifty Sons of Priam might have had at least a hundred Wives, taking their Concubines into the Number, after the Example of Priam their Father, who must have had several Concubines, since it does not appear that he had more than seventeen Children by his Queen.

502. Sacraverat ignes. In the open Court of his Palace, Priam had an Altar consecrated to Jupiter Hercules, or the Protector, Verse 512. and on this Altar we are told that hallowed Fire was kept perpetually burning. See Turneb. Lib. XIV. Cap. 15.

503. Quinquaginta illi thalami. Homer mentions the same Number of Bed-chambers in Priam's Palace for his fifty Sons, Iliad VI. Verse 244.

504. Barbaricus

et postes superbi Barbarico auro
spoliisque, procubere: Danaï
tenent locum quæ ignis deficit.

Forſitan et requiras quæ fu-
erint fata Priami. Ubi vidit
caſum captæ urbis, liminaque
teſtorum convulſa, et hoſtem me-
dium in penetralibus, ſenior ne-
quiquam circumdat arma diu
deſueta humeris ſuis trementibus
ævo; et inutile ferrum cingitur,
ac moriturus fertur in denſos
hoſtes. In mediis ædibus, ſub-
que nudo axe ætheris, ſuit in-
gens ara, juxtaque veterrima
laurus,

Barbarico poſtes auro ſpoliisque ſuperbi,
Procubere: tenent Danaï, quæ deficit ignis. 505

Forſitan et Priami fuerint quæ fata requiras.
Urbis ubi captæ caſum convulſaque vidit
Limina teſtorum, et medium in penetralibus
hoſtem,

Arma diu ſenior deſueta trementibus ævo
Circumdat nequiquam humeris, et inutile fer-
rum 510

Cingitur, ac denſos fertur moriturus in hoſtes.
Ædibus in mediis, nudoque ſub ætheris axe,
Ingens ara ſuit, juxtaque veterrima laurus,

TRANSLATION.

Barbaric Gold and Spoils of conquered Nations, were levelled with the Ground: Where the Flames relent, the Greeks take Place. Perhaps, too, you are curious to hear what was Priam's particular Fate. So ſoon as he beheld the Cataſtrophe of the taken City, and his Palace-gates broke down, and the Enemy planted in the Middle of his private Apartments; the aged Monarch, with unavailing Aim, buckles on his Shoulders, trembling with Years, Arms long diſuſed, girds himſelf with his uſeleſs Sword, and ruſhes into the thickeſt of the Foes, reſolute on Death. In the Center of the Court, and under the naked Canopy of Heaven, ſtood a large Altar, and an aged Laurel by, overhanging the Altar, and encircling the

NOTES.

504. *Barbarico auro.* Troy by the Romans was ſtilled *Barbary*, as in Horace,

Græcia Barbaricæ lento collifa duello.

And *Phrygian* and *Barbarian* by them were underſtood to mean the ſame thing:

Sonante miſſum tibiis carmen lyra,

Hæc Dorium, illis Barbarum?

Epod. IX.

Aurum Barbaricum then is *Phrygian Gold*, for the *Phrygians* were eſteemed a very rich and wealthy People like the *Perſians*, as has been already obſerved in the Note on Verſe fourth of this Book. That the Epithet *Barbarico* is to be ſo underſtood, appears farther from *Cic. Tuſcul. Quæſt. Lib. I. 35*, where he is examining whether *Priam* would not have been much happier, had he died in the flouriſhing State of the Kingdom,

Aſtante ope Barbarica

Teſtis culatis, laqueatis.

than to have prolonged his Life through that Train of Miſeries which afterwards beſel him. But, becauſe it is not ſo proper to make *Æneas* call his own Country barbarous, perhaps it may do better to underſtand, by *aurum Barbaricum*, the Gold and rich Trophies won from the foreign Nations with whom they had been at

War, eſpecially ſince *ſpoliis* immediately follows, which ſeems to refer to theſe Trophies with which they uſed to adorn their Door-poſts.

505. *Tenent Danaï, quæ deficit ignis.* The Greeks are here beautifully repreſented more cruel than the mercileſs Flames. The Fire abated, and fell from its Rage, but the more mercileſs Greeks obſtinately perſiſt till all was deſtroyed.

509. *Arma deſueta.* Juvenal thus ſets forth *Priam* as a lively Example of Men's Folly in wiſhing for long Life, ſince, beſides the perſonal Infirmities of old Age, the foreign and external Ills which Length of Years brings about are ſo heavy and numerous:

*Longa dies igitur quid contulit? omnia vidit
Everſa, et flammis Aſiam ferroque cadentem;
Tunc miles tremulus poſita tulit arma tiara.*

Juv. Sat. X. 265.

But mark what Age produc'd; he liv'd to ſee
His Town in Flames, his falling Monarchy:
In ſine, the feeble Sire, reduc'd by Fate,
To change his Scepter for a Sword too late.

Mr. Dryden.

515. *Ingens ara ſuit.* This is that Altar which, as we ſaid before, was conſecrated to
Jupiter

Incumbens aræ, atque umbrâ complexa Penates.
Hic Hecuba, et natæ nequicquam altaria circum,
Præcipites atrâ ceu tempestate columbæ, 516
Condensæ, et Divûm amplexæ simulacra tene-
bant :

Ipsam autem sumtis Priamum juvenilibus armis
Ut vidit, quæ mens tam dira, miserrime conjux,
Impulit his cingi telis? aut quo ruis? inquit. 520
Non tali auxilio, nec defensoribus istis,
Tempus eget : non, si ipse meus nunc afforet
Hector.

Huc tandem concede : hæc ara tuebitur omnes,
Aut moriere simul. Sic ore effata, recepit
Ad sese, et sacrâ longævum in sede locavit. 525
Ecce autem elapsus Pyrrhi de cæde Polites,
Unus natorum Priami, per tela, per hostes,
Porticibus longis fugit, et vacua atria lustrat
Saucius : illum ardens infesto vulnere Pyrrhus

incumbens aræ, atque complexa Penates umbrâ. Hic Hecuba, et natæ ejus nequicquam condensæ sunt circum altaria, ceu columbæ præcipites ab atrâ tempestate, et amplexæ tenebant simulacra Divûm. Hecuba, autem ut vidit ipsum Priamum, armis juvenilibus sumtis, inquit : O miserrime conjux, quæ tam dira mens impulit te cingi his telis? aut quâ ruis? Tempus non eget tali auxilio, nec istis defensoribus : non, si meus Hector ipse nunc afforet. Tandem concede huc ; hæc ara tuebitur omnes, aut moriere simul nobiscum. Illa effata sic, recepit ad sese, et locavit longævum in sacrâ sede. Ecce autem Polites, unus natorum Priami elapsus de cæde Pyrrhi, fugit in longis porticibus per tela, per hostes, et saucius lustrat vacua atria : Pyrrhus ardens insequitur illum infesto vulnere,

TRANSLATION.

Household-gods with its Shade. Here Hecuba, and her Daughters (like Pigeons flying precipitantly from a blackening Tempest) crowded together, and, embracing the Shrines of the Gods, sat round the Altars, hoping for Protection in vain. But, soon as she saw Priam clad in youthful Arms, My most unhappy Lord, she cries, what dire Purpose hath prompted thee to brace on these Arms? Or whither are you driving? The present Conjuncture hath no Need of such feeble Aid, nor Hands like these in our Defence: Though even my Hector himself were here, it would not avail. Hither repair, now that all Hope is lost; this Altar will protect us all, or here you and we shall die together. Having thus said, she took her aged Lord to her Embraces, and placed him on the sacred Seat. But lo! Polites, one of Priam's Sons, escaped from the Sword of Pyrrhus, through Darts, through Foes, shoots across the long Galleries, and, bleeding in his Wounds, traverses the waste Halls. Pyrrhus, all on Fire, pursues him with the hostile Weapon, is just grasp-

NOTES.

Jupiter Hercæus in the open Court of the Palace, to which *Ovid* refers,

*Nec tibi subsidio præsens sit numen, ut illi
Cui nihil Hercæi profuit ara Jovis.*

In *Ibim.* 283.

And *Seneca* in *Agam.*

Sparsum cruore Regis Hercæum Jovem.

Jupiter, to whom such Altars were consecrated, was called *Hercæus*, from the Greek Word *ἑρως*, *septum*, a Wall or Inclosure; either because he protected the Place, or because the Altar was erected within an Inclosure.

514. *Penates.* By *Penates* here, *La Cerda*

would have us understand the Palace, or House, as it sometimes signifies, because this was not the Place of the *Penates* or Household-gods. But others think the Statues of the *Penates* were placed on the same Altar with *Jupiter Hercæus*.

515. *Hic Hecuba.* It is well known that the Altars, and other sacred Places, were the Sanctuaries and Places of Refuge, to which it was usual for Persons to fly, to screen themselves from Danger.

529. *Infesto vulnere.* *Vulnus* is used here poetically for the wounding Weapon.

jam jamque tenet manu, et premit
cum hastâ. Tandem, ut
evasisse ante oculos et ora parentum,
concidit, ac fudit vitam
cum multo sanguine. Hic Priamus,
quanquam jam tenetur in
mediâ morte, tamen non absti-
nuit, nec pepercit voci iræque:
at exclamat, Dî persolvant dig-
nas grates, et reddant tibi de-
bita præmia pro tuo scelere, pro
talibus ausis, si qua pietas est
cuius quæ curet talia; tibi in-
quam qui fecisti me coram cer-
nere lethum mei nati, et fœdasti
patrios vultus sanguine. At ille
Achilles, quo mentiris te esse
satum, non fuit talis in Priamo
hoste; sed erubuit jura fidemque
supplicis, reddiditque sepulcro cor-
pus Hectorum exsanguis,

Insequitur, jam jamque manu tenet, et premit
hastâ. 530

Ut tandem ante oculos evasisse et ora parentum,
Concidit, ac multo vitam cum sanguine fudit.
Hic Priamus, quanquam in mediâ jam morte
tenetur,

Non tamen abstinuit, nec voci, iræque, peper-
cit: 534

At tibi pro scelere, exclamat, pro talibus ausis,
Dî (si qua est cœlo pietas, quæ talia curet)
Persolvant grates dignas, et præmia reddant
Debita, qui nati coram me cernere lethum
Fecisti, et patrios fœdasti funere vultus:

At non ille, satum quo te mentiris, Achilles 540
Talis in hoste fuit Priamo; sed jura fidemque
Supplicis erubuit; corpusque exsanguis sepulcro

TRANSLATION.

ing him with his Hand, and presses on him with the Spear. Soon as he at length got into the Sight and Presence of his Parents he dropped down, and poured out his Life with a Stream of Blood. Upon this Priam, though environed with Death on every Side, yet did not forbear, nor had Command of his Tongue and Passion: But may the Gods, he cries, if there be any Justice in Heaven, to regard such Events, give thee ample Retribution and due Reward for this thy Wickedness, for these thy audacious Crimes, who hast made me Witness to the Death of my own Son, and defiled a Father's Eyes with beholding filial Blood: Yet he, from whom you falsely claim your Birth, even Achilles, was not thus barbarous to Priam, for all he was his Enemy, but paid some Regard to the Laws of Nations and a Suppliant's Right, restored my Hector's lifeless Corpse to be buried, and

NOTES.

538. *Nati coram me cernere lethum fecisti.* He does not complain of him for putting his Son to Death, but for his Barbarity in making him to be the Witness of so shocking a Spectacle.

539. *Fœdasti funere vultus.* Funere, says Servius, is a Carcase, a dead Body, warm, and new slain. When carried out to receive Funeral Obsequies, it is called *Exsequia*. The Ashes of it, when burned, are *Reliquia*, and the Interment of it is *Sepulchrum*.

540. *Satum quo te mentiris.* Whom you but feign to be your Father, since your Actions disprove your Birth from him. A severe Sarcasm; as much as to say, No Man, who had any Humanity in his Nature, could ever beget such a Son. The Sentiment is the same with that which Dido throws out in her Outrage against Æneas;

Nec tibi Diva parens, generis nec Dardanius auctor,

Perfide, sed duris genuit te cautibus horrens Caucasus, Hyrcanæque admorunt ubera tigres.

Æn. IV. 365.

541. *In hoste Priamo.* When I was an active Enemy, capable of annoying him, and it would have been worth his While to put me to Death; whereas now I hardly exist, my Life is of no Avail either as a Friend or Foe.

541. *Jura fidemque supplicis erubuit.* In the twenty-fourth Book of the Iliad, Homer makes Priam repair to Achilles's Tent, and ransom from him the Body of Hector. Virgil judiciously makes Priam forbear mentioning the Gifts by which Achilles was induced to restore the Body of his Enemy, and attributes his Action only to Generosity, Justice, and Sense of Honour.

543. In

Reddidit Hectoreum, meque in mea regna remisit.
 Sic fatus senior, telumque imbelles sine ictu
 Conjecit; rauco quod protinus ære repulsum, 545
 Et fummo clypei nequicquam umbone pependit.
 Cui Pyrrhus, referes ergo hæc, et nuncius ibis
 Pelidæ genitori: illi mea tristia facta,
 Degeneremque Neoptolemum, narrare memen-
 to:

Nunc morere. Hæc dicens, altaria ad ipsa tre-
 mentem 550

Traxit, et in multo lapsantem sanguine nati:
 Implicuitque comam levâ; dextrâque coruscum
 Extulit, ac lateri capulo tenus addidit ensen.
 Hæc finis Priami fatorum: hic exitus illum 554

remisitque me in mea regna. Senior fatus est sic, conjectitque imbelles telum sine ictu; quod protinus repulsum est rauco ære, et pependit nequicquam in fummo umbone clypei. Cui Pyrrhus respondit: ergo referes hæc, et ibis nuncius Pelidæ meo genitori: memento narrare illi mea tristia facta, Neoptoleumque esse degenerem: Nunc morere. Dicens hæc, traxit eum tremantem ad ipsa altaria, et lapsantem in multo sanguine nati: levâque manu implicuit ejus comam; dextrâque extulit coruscum ensen, ac addidit eum lateri Priami tenus capulo. Hæc fuit finis fatorum Priami: Hic exitus tulit illum

TRANSLATION.

sent me back into my Kingdom. Thus spoke the aged Monarch, and without any Force threw a feeble Dart; which was instantly repelled by the hoarse resounding Brags, and hung on the highest Boss of the Buckler without any Execution. To whom Pyrrhus replies: These Tidings then yourself shall bear, and go with the Message to my Father: Forget not to inform him of my cruel Deeds, and of his degenerate Son Neoptolemus: Now die. With these Words he dragged him up to the very Altar, all trembling, and sliding in a Plash of his Son's Blood, and with his Left-hand grasped his twisted Hair, and with his Right unsheathed his glittering Sword, and plunged it into his Side up to the Hilt. Such is the End of Priam's Fate: This is the final Doom allotted to him, having be-

NOTES.

543. *In mea regna remisit.* He had it in his Power to have detained Priam, or put him to Death; but he blushed at the Thought of violating the Laws of Nations, which forbid to hurt the Person of a King, require the Dead to be allowed the Rights of Burial, and the Laws of Humanity to be observed even to an Enemy when disarmed; those Laws he observed, and that Faith which is due to a Suppliant, whose Persons have always been held sacred by the Laws of Hospitality.

545. *Repulsum—pendit.* i. e. It was so repelled, as to fall short of Wounding or Killing him, yet pierced the Boss of his Buckler, and hung there quite harmless: As for the Reading, which is in some Copies, *sepultum* instead of *repulsum*, it is not worth Confuting.

550. *Altaria ad ipsa tremantem, &c.* Every Word here aggravates the Cruelty of this Action; *traxit*, he dragged him, *tremantem*, trembling, not through Fear, but Age, and Decay of Nature; he dragged him *ad ipsa altaria*, to

that very Altar where he had fled for Refuge; *et lapsantem in multo sanguine nati*; this is a very moving Circumstance, that the reverend aged Monarch should be thus trailed through a slippery Deluge of his Son's Blood, the very Sight of which was worse to him than Death. What follows, is the strong Picture of a Heart quite lost to all Sense of Humanity, and capable of perpetrating the most shocking Cruelties with the greatest Unconcern and Indifference.

550. *Altaria ad ipsa.* Others, however, write, that Priam was not slain at the Altar, but that Pyrrhus, finding him there, dragged him away to Achilles's Tomb, which was near the Promontory of Sigeum, and thus sacrificed him to his Father's Manes. But, where there are different Traditions concerning the same Fact, the Poet is at Liberty to choose which ever of them suits his Purpose best.

554. *Hic exitus illum sorte tulit.* This is a pretty singular Idiom, *this Death carried him off by Heaven's Appointment*.

forte, videntem Trojam incensam
et Pergama prolapsa; illum
quondam regnatorem Asiæ su-
perbum tot populis terrisque: ille
jacet ingens truncus in littore,
caputque avulsum humeris, et
corpus sine nomine. At sævus
horror tum primum circumstetit
me: obstupui; imago chari ge-
nitoris subiit in mentem, ut vidi
regem æquævum exhalantem vi-
tam crudeli vulnere: Creüsa de-
serta subiit in mentem, et d.-
mus direpta, et casus parvi Iuli.
Respicio, et lustrum quæ copia sit
circum me. Omnes defessi dese-
ruere me, et saltu misere ægra
corpora ad terram, aut dedere va-
ignibus. Adeoque jam ego unus
super eram, cum aspicio Tynda-
rida servantem limina Vestæ,

Sorte tulit, Trojam incensam et prolapsa viden-
tem

Pergama, tot quondam populis terrisque super-
bum

Regnatorem Asiæ; jacet ingens littore truncus,
Avulsumque humeris caput, et sine nomine cor-
pus.

At me tum primum sævus circumstetit horror:

Obstupui; subiit cari genitoris imago, 560

Ut regem æquævum crudeli vulnere vidi

Vitam exhalantem: subiit deserta Creüsa,

Et direpta domus, et parvi casus Iuli.

Respicio, et, quæ sit me circum copia, lustrum.

Deseruere omnes defessi, et corpora saltu 565

Ad terram misere, aut ignibus ægra dedere.

Jamque adeo super unus eram, cum limina
Vestæ

TRANSLATION.

fore his Eyes Troy consumed, and its Towers laid in Ruins; once the proud Monarch of Asia, who reigned over so many Nations and Countries: Now he lies a Trunk at large extended on the Shore, a Head torn from the Shoulders, and a nameless Corpse. Then, and not till then, fierce Horror assailed me round: I stood aghast; the Image of my dear Father arose to my Mind, when I saw the King, of equal Age, breathing out his Soul by a cruel Wound: To my Mind arose forlorn Creusa, my rifled House, and the Fate of tender Iulus. I look about, and survey what Troops were to stand by me. *All had left me through Despair, and either flung their fainting Bodies to the Ground, or gave them to the Flames. And thus now I remained all alone, when I spy Helen keeping

NOTES.

557. *Jacet ingens littore truncus.* In this and the following Circumstances, *Virgil* is thought to have an Eye to the unhappy Fate of *Pompey*, of whom *Plutarch* gives the following Account: "The Assassins cut off his Head, then flung his naked Body on the Shore, and left it a Spectacle to every curious Eye."

558. *Sine nomine corpus.* The Head is, as it were, the Index, to distinguish the Person, and lead to the Knowledge of his Name. Or, without a Name, may signify despicable, dishonoured, as *Florus* calls a Man who has no Honour, *homo sine tribu, sine nomine.*

567. *Jamque adeo super unus eram.* There is some Doubt raised about the Genuineness of this Passage concerning *Helen*, from this to Verse 589. *Cum mihi se, &c.* Those who reject them

connect the Verses that go before with those that follow thus:

Deseruere omnes defessi, et corpora saltu

Ad terram misere, aut ignibus ægra dedere.

Tum mihi se, non ante oculis tam clara, vi-
dendam

Obtulit, &c.

Making *Venus's* Appearance to be in order to restrain *Aeneas*, who was going to kill himself. But, whatever may be alledged against these Verses, those, who are acquainted with *Virgil's* Style, will easily distinguish them to be his; nor are the Objections against them so strong, but that they admit of very satisfactory Answers. They are chiefly these three: 1. It is alledged, that what *Virgil* here says of *Helen's* dreading the Resentment of her Husband *Menelaus*,—desert: con-
jugis

Servantem, et tacitam secretâ in fede latentem,
Tyndarida aspicio : dant clara incendia lucem
Erranti, passimque oculos per cuncta ferenti. 570
Illa sibi infestos everfa ob Pergama Teucros,
Et pœnas Danaûm, et deserti conjugis iras,
Permetuens, Trojæ et patriæ communis Erin-
nys,
Abdiderat sese, atque aris invisa sedebat.

et tacitam latentem in secretâ
fede : clara incendia dant lucem
mihi erranti, ferentique oculos
passim per cuncta. Illa, com-
munis Erinny Trojæ et patriæ,
permetuens Teucros infestos sibi
ob Pergama everfa, et pœnas
Danaûm, et iras deserti conjugis,
abdiderat sese, atque invisa se-
debat in aris.

TRANSLATION.

Watch in the Temple of Vesta, and silently lurking in a secret Corner : The bright Flames give me Light as I am roving on, and throwing my Eyes around on every Object. She, the common Fury of Troy and her Country, drinking the Trojans, her deadly Foes upon account of their ruined Country, and the Vengeance due to her from the Greeks, together with the fierce Resentment of her deserted Lord, had hid herself, and was sitting by the Altars, an odious Sight.

NOTES.

jugis iras permetuens, contradicts what he tells us in the sixth Book, Verse 525, of having sought to make her Peace with *Menelaus* by betraying *Deiphobus*. But, though she endeavoured to ingratiate herself with *Menelaus* by that Piece of Treachery, it does not follow that he was actually reconciled to her, at least so fully as not to leave her guilty Mind under some Apprehensions of his Resentment. Accordingly we learn from *Euripides in Troad*. Verses 35, 376, 3056, that *Helen* was carried away a Captive by *Menelaus* with the Trojan Women, with a View to have her put to Death by the Greeks, whose Sons had fallen in that War. Another Objection is, that *Virgil* outrages the Character of his Hero, in making him entertain a Thought of killing a Woman, and that in the Temple. Perhaps there would have been some Force in this Objection, had *Æneas* actually put *Helen* to Death ; though even then I know not but he might have been justified on the Foot of those very Motives which he himself urges in Behalf of the Action :

— *Etsi nullum memorabile nomen
Fœminea in pœna est, nec habet victoria lau-
dem ;*

*Extinxisse nefas tamen, et sumfisse merentis
Laudabor pœnas ; animumque explesse juvabit
Ultricis flammæ, et cineres satiassè meorum.*

Who could have blamed him, if, in the Hurry and Confusion of mingled Passions, with which his Mind must then have been racked, he had revenged his own and his Country's Sufferings on that fair Traitress, who was chargeable with the Guilt of so many thousand Deaths, and of

the utter Desolation of a whole innocent People, and once flourishing Kingdom : But when, instead of giving Way to those first Emotions of a just Resentment, he checks his Desire of Revenge, deliberates on the Merits of the Action, and is at length withheld from perpetrating it by the Interposition of his Goddess-mother, or, in other Words, by the Force of superior Reason, what Shadow of Reason have even the severest Critics for censuring such a Conduct ? It is objected, in the last Place, that these Verses cannot be allowed to be *Virgil's*, because he cannot be supposed so unacquainted with the History of *Helen*, as not to know that she had left Troy long before it was taken. The History, of which it is alledged *Virgil* could not be ignorant, is that of *Herodotus*, who tells us, he had learned from some Egyptian Priests, who had it from *Menelaus's* own Mouth, that the Trojans had sent away *Helen* to Egypt before the Greeks re-demanded her : In Opinion of whose Truth *Herodotus* himself appears to have been so fully convinced, that he is at great Pains to prove it. But, whether *Virgil* was acquainted with *Herodotus's* Account or not, it is sufficient that he has poetical Tradition on his Side, and is supported by the Authority of *Homer* and *Euripides*.

567. *Limina Vestræ servantem.* *Servare domum* signifies to look after it with Anxiety, and a jealous Eye, full of Fears, and watchful of every Danger : So the Word is used by *Plautus Aulul.* 1, 2, 3. *Redi nunc jam intro, atque intus serva.* Where the Commentator says, *Servare est sollicite et suspiciose observare.*

576. *Scleratas*

*Ignis exarsere meo animo; ira
subiit ulcisci patriam cadentem,
et fumere pœnas sceleratas. Hæc
scilicet incolumis aspiciet Spar-
tam patriasque Mycenæ? ibit-
que regina, triumpho parto?
vidabitque conjugiumque, domum-
que, patres, natosque, comitata
turba Iliadum et Phrygiis mini-
stris? Priamus occiderit ferro?
Troja arserit igni? Dardanidum
littus toties sudarit sanguine?
Non ita erit: Namque etsi est
nullum memorabile nomen in fu-
minosa pœnâ, nec ista victoria
habet laudem; tamen laudabor
extinxisse nefas, et sumxisse pœ-
nas merentis; juvabitque me
expleffe animum ultricis flammæ,
et satiâsse cineres meorum. Jac-
tabam talia, et ferebar mente
furiatâ; cum alma Parent, non
visâ tam clara meis oculis ante,
obtulit se videndam mihi,*

Exarsere ignes animo; subit ira, cadentem 575
Ulcisci patriam, et sceleratas fumere pœnas.
Scilicet hæc Spartam incolumis patriasque My-
cenæ

Aspiciet? partoque ibit regina triumpho?
Conjugiumque, domumque, patres, natosque,
videbit,

Iliadum turba et Phrygiis comitata ministris? 580
Occiderit ferro Priamus? Troja arserit igni?

Dardanidum toties sudarit sanguine littus?
Non ita; namque etsi nullum memorabile no-
men

Femineâ in pœnâ est, nec habet victoria laudem,
Extinxisse nefas tamen, et sumxisse merentis 585

Laudabor pœnas; animumque expleffe juvabit
Ultricis flammæ, et cineres satiâsse meorum.

Talia jactabam, et furiatâ mente ferebar;
Cum mihi se, non ante oculis tam clara, viden-
dam

TRANSLATION.

Flames were kindled in my Soul: I burned with Rage to avenge my falling Country, and take Satisfaction on her guilty Head. Shall she then with Impunity again behold Sparta and her Country Mycenæ, and go off in the Pride of a Queen, after she has gained her Triumph? Shall she again see her Marriage-bed, her Home, her Fathers, her Sons, accompanied with a Retinue of Trojan Dames and Phrygian Women her Slaves? Shall Priam bleed? Shall Troy be consumed? Shall the Trojan Shore so often be drenched in Blood, and yet she go unpunished? It must not be: For though there be no Merit in punishing a Woman, nor any Honour in such a Victory; yet shall I be applauded for having extinguished a wicked Incendiary, and for inflicting on her the Punishment she deserves; besides, it will be a Pleasure to gratify my Desire of burning Revenge, and to give Satisfaction to the Manes of my Friends. Thus was I expostulating, and furiously agitated in my Soul, when my kind Parent presented herself to my View with such Brightness as I had never seen before, and amidst the Darkness of the

NOTES.

576. *Sceleratas fumere pœnas.* i. e. *Sumere pœnas de scelerata*, as in Verse 584. *Fœminea pœna* for *pœna de fœmina*.

577. *Patriasque Mycenæ.* Mycenæ was not the Place of her own Nativity, for she was born at Sparta, but of her Husband Menelaus.

585. *Extinxisse nefas.* Helen is justly stiled *nefas*, a Monster of Wickedness, who, by her Leudneis, had been the Occasion of kindling so

dreadful a War. She was first ravished by *The-sens*, then married *Menelaus*, whom she forsook for the adulterous *Paris*. To him too she was unfaithful, having committed Incest in Troy with her Son-in-Law *Orythus*, the Son of *Paris* and *Oenone*. *Philostratus* too, in his *Heroica*, has celebrated the Story of her Amour with *Achilles*.

590. *Obtulit*

Obtulit, et purâ per noctem in luce refulsit, 590
Alma parens, confessa Deam, qualisque videri
Cœlicolis et quanta solet; dextrâque prehensum
Continuit; roseoque hæc insuper addidit ore:
Nate, quis indomitas tantus dolor excitat iras?
Quid furis? aut quonam nostri tibi cura re-
cessit?

595

Non prius aspicias ubi fessum ætate parentem
Liqueris Anchisen? superet conjuxne Creûsa,
Ascaniusque puer? quos omnes undique Graiæ
Circum errant acies; et, ni mea cura resistat,
Jam flammæ tulerint, inimicus et hauserit ensis.
Non tibi Tyndaridis facies invisâ Lacænzæ, 601
Culpatufve Paris; Divûm inclementia, Divûm,
Has evertit opes, sternitque à culmine Trojam.
Aspice, namque omnem, quæ nunc obducta tu-
enti

et refulsit per noctem in pura
luce, confessa Deam, qualisque
et quanta solet videri Cœlicolis;
continuitque me prehensum dex-
trâ, insuperque addidit hæc roseo
ore: Nate, quis tantus dolor
excitat tuas indomitas iras? quid
furis? aut quonam cura
nostri recessit tibi? non prius
aspicies ubi liqueris parentem
tuum Anchisen fessum ætate?
superetne conjux tua Creûsa,
puerque Ascanius? quos omnes
Graiæ acies undique circum er-
rant; et quos flammæ jam tu-
lerint, et inimicus ensis hauserit,
ni mea cura resistat. Non in-
visa facies Lacænzæ Tyndaridis,
Parisiæ culpatus, sed inclemen-
tia Divûm, Divûm inquam,
evertit has opes, sternitque Tro-
jam à culmine. Aspice, namque
eripiam omnem nubem, quæ nunc
obducta tibi tuenti

TRANSLATION.

Night shone forth in pure radiant Light, displaying all the Goddesses, with such Dignity, such Grandeur and Majesty, as she shews to the Immortals; she restrained me fast held by the Right-hand, and besides let fall these Words from her rosy Lips: My Son, what high Provocation kindles your ungoverned Rage? Why so transported? Or whither are all thy Regards to me now fled? Will you not first see in what Situation you have left your Father Anchises, encumbered with Age? Whether your Spouse Creusa be still in Life, and the Boy Ascanius, around whom the Grecian Troops from every Quarter reel? And, had not my Guardian-power opposed, the Flames had already carried off, or the cruel Sword drunk their Blood. Not Lacedemonian Helen, thus odious in your Eyes, nor Paris, so often blamed; but the Gods, the unrelenting Gods, overthrow this powerful Realm, and level the towering Tops of Troy with the Ground. Turn your Eyes, for I will dissipate every Cloud which now intercepting the View bedims your mortal

NOTES.

590. *Obtulit alma parens.* Venus was the most proper Deity to interpose in Behalf of Helen, whom she had long protected, and first conferred on Paris, as a Reward for the Judgment he had given in her Favour against Juno and Minerva.

601. *Tyndaridis.* Helen was the Daughter of Jupiter and Leda, and is called Tyndaris, because Tyndareus, the King of Sparta, was married to Leda.

602. *Divûm inclementia, Divûm.* This Reading is much more emphatic than *verum*, or *sed enim inclementia Divûm*, and is supported by the Authority of several ancient and more cor-

rect Copies. Homer, in the third Iliad, makes Priam thus exculpate Helen in a warm Sally of Passion, and lay the Blame of Troy's Disaster on the Gods, II. III. 164.

604. *Aspice, namque, &c.* Macrobius, in *Som. Scip.* Lib. I. Cap. 3, applies this Passage to the State of the Soul, which, being immersed in Matter during its Union with the Body, is incapable of beholding Objects directly, but through a Veil, a thick Cloud, i. e. a gross, corporeal Medium. Milton seems to have had this Passage in his Eye in the eleventh Book of his *Paradise Lost*, where the Angel prepares Adam for beholding the future Vision of his Posterity

hebetat tuos mortales visus, et
humida circum caligat: ne tu
time qua jussa tui parentis, neu
recusa parere illius præceptis.
Hic, ubi videt moles disjectas,
saxaque avulsa saxis, fumumque
undantem mixto pulvere, Nep-
tunus quatit muros, fundamenta-
que emota magno tridenti, eruit-
que totam urbem à sedibus. Hic
sævissima Juno prima tenet
Scæas portas, furensque vocat
socium agmen à navibus, accin-
ta ferro.

Respice, jam Tritonia Pallas
insedit summas arces, effulgens
nimbo et sævâ Gorgone.

Mortales hebetat visus tibi, et humida circum 605
Caligat, nubem eripiam: tu ne qua parentis
Jussa time, neu præceptis parere recusa.
Hic, ubi disjectas moles, avulsaque saxis
Saxa vides, mixtoque undantem pulvere fu-
mum,

Neptunus muros magnoque emota tridenti 610
Fundamenta quatit, totamque à sedibus urbem
Eruit. Hic Juno Scæas sævissima portas
Prima tenet, sociumque furens à navibus agmen
Ferro accincta vocat.

Jam summas arces Tritonia, respice, Pallas
Insedit, nimbo effulgens et Gorgone sæva. 616

TRANSLATION.

Sight, and spreads a humid Veil of Mist around you: Fear not you the Com-
mands of a Parent, nor refuse to obey her Orders. Here, where you see *those*
Heaps of Ruins, and Piles from Piles of Building torn, and Smoke in Waves as-
cending with mingled Dust, Neptune shakes the Walls, and Foundations loosened
by his mighty Trident, and overturns the whole City from its *firm* Basis. Here
again Juno, extremely fierce, is posted in the Front to guard the Scæan Gate,
and, *clad* in martial Array, with furious Summons calls from the Ships her social
Band. See *where* Tritonian Pallas hath now planted herself on *that* lofty Turret,
refulgent with her *radiant* Cloud, and with her Gorgon terrible. Father *Jove*

NOTES.

city and their History, which he is going to set
before him:

But to nobler Sights
Michael from Adam's Eyes the Film remov'd,
Which that false Fruit that promis'd clearer
Sight
Had bred; then purg'd with Euphrasy and
Rue

The visual Nerve, for he had much to see, &c.
Book XI. 411.

610. Neptunus muros, &c. Virgil makes
Neptune an Enemy to Troy, on Account of the
Perjury of Laomedon, who cheated that God of
his promised Hire for Building the Walls of
Troy. Which Fable, according to Servius, sets
forth to us this historical Fact, that Laomedon
had applied the Money, which he had destined
for the Worship and Service of Neptune, to the
Building of the Walls of Troy.

612. Juno Scæas portas tenet. The Gates of
Troy, we are told, were six in Number; the
Gate of Antenor, the Gate of Dardanus, the
Ilian, the Catumbrian, Trojan, and Scæan. By
the Scæan Gate, the Trojan Horse is said to

have entered, which probably is the Reason why
Juno is posted at that Gate, rather than any o-
ther, she being all along represented as the most
implacable Foe to Troy.

616. Nimbo effulgens. By the Nimbus, Ser-
vius understands a lucid Circle, or divine Bright-
ness, which the Gods wore round their Heads,
and were thereby distinguished from Mortals.

616. Gorgone. The three Daughters of Phor-
cus, Medusa, Euryale, and Stenyo, were called
Gorgones, Gorgons, or the terrible Sisters. Me-
dusa having been violated by Neptune in Min-
erva's Temple, that Goddess transformed the
Hair of her Head into Serpents, the very Sight
of which turned Men into Stones. This Head
Perseus cut off, by the Assistance of Minerva,
who lent him her Buckler, which was of Brass, so
finely polished, that it reflected the Image of
the Gorgon's Head as in a Mirror, and thus se-
cured him from the fatal Influence of her Eyes,
and enabled him to destroy her. This Head Mi-
nerva wore upon her Buckler, to render her the
more awful and tremendous.

Ipse Pater Danaïs animos viresque secundas
Sufficit : ipse Deos in Dardana suscitât arma.
Eripe, nate, fugam, finemque impone labori.
Nusquam abero, et tutum patrio te limine sis-
tam.

620

Dixerat, et spissis noctis se condidit umbris.
Apparent diræ facies, inimicaque Trojæ
Numina magna Deûm.

Tum verò omne mihi visum confidere in ignes
Ilium, et ex imo verti Neptunia Troja 625
Ac veluti summis antiquam in montibus ornum,
Cum ferro accisam, crebrisque bipennibus in-
stant

Eruere agricolæ certatim ; illa usque minatur,
Et tremefacta comam concussio vertice nutat,
Vulneribus donec paulatim evicta, supremum
Congemuit, traxitque jugis avulsa ruinam : 631

Ipse pater Jupiter sufficit animos viresque secundas Danaïs : ipse suscitât Deos in Dardana arma. O nate, eripe fugam, imponeque finem tuo labori. Ego nusquam abero, et sistam te tutum in patrio limine. Dixerat, et condidit se in spissis umbris noctis. Diræ facies apparent, magna que numina Deûm inimica Trojæ. Tum verò omne Ilium visum est mihi confidere in ignes, et Neptunia Troja visa est verti ex imo. Ac veluti cum agricolæ certatim instant eruere antiquam ornum in summis montibus, accisam ferro crebrisque bipennibus ; illa ornus usque minatur ruinam, et tremefacta comam nutat, vertice concussio : donec paulatim evicta vulneribus, congemuit supremum, avulsaque jugis traxit ruinam.

TRANSLATION.

himself supplies them with Courage and Strength for Victory : Himself stirs up the Gods against the Arms of Troy. Speed thy Flight, my Son, and put a Period to thy Toils. In every Danger I will stand by you, and safe set you down in your Father's Palace. She said, and sunk out of Sight into the thick Shades of Night. Now direful Forms appear, and the great Gods, adverse to Troy, in their awful Majesty. Then indeed, all Ilium seemed at once to sink into the Flames, and Troy, built by Neptune, to be overturned from its lowest Foundation. And as when with emulous Keeness the Swains labour to fell an Ash that long hath stood on a high Mountain, hewing it about with Iron Tools and many an Ax, ever and anon it threatens a Fall, and, waving its Locks, nods with its convulsed Top, till gradually, by Wounds subdued, it hath groaned its last, and, torn from the Ridge of the Mountain, draws along with it Ruin and Desolation.

NOTES.

617. *Ipse pater.* Juno and Minerva opposed the Trojans from partial Motives, because they had been slighted by Paris ; but Jove was an Enemy to them, because their Cause was unrighteous, in detaining Helen, contrary to the Law of Nations.

622. *Apparent diræ facies.* All the horrid Images of War and Desolation.

623. *Numina magna.* The Gods were divided chiefly into two Classes, the *Dii majorum*, and the *Dii minorum gentium* ; the Gods here referred to are of the first Order, viz. Jupiter, Juno, Neptune, Minerva, and therefore are fitly denominated *magna numina Deûm*.

626. *Ac veluti, &c.* This Simile is imitated

from Homer, II. XVI. 431, who applies it to the Death of Sarpedon ; but Macrobis himself acknowledges that the Copy far excels the Original.

629. *Comam—nutat.* Virgil, considering a Tree in Analogy to the human Body, calls the extended Boughs its Arms, *brachia*, Geor. II. 296, 368, and here its Leaves, *comam*, Hair, or Locks. So also Milton, *Paradise Lost*, X. 1065.

—while the Winds
Blow moist and keen, shattering the graceful
Locks
Of those fair spreading Trees —

Descendo, ac expedior inter flammam et hostes, Deo me ducente: tela dant locum mihi, flammæque recedunt. Ast ubi jam perventum est ad limina patriæ sedis, domusque antiquas; Genitor, quem primum optabam tollere in altos montes, petebamque primum, abnegat producere vitam, Trojâ excisâ, patrique exilium. Ait, o vos, quibus est sanguis integer ævi, quibusque vires stant solide suo robore, vos agitate fugam.

Descendo, ac, ducente Deo, flammam inter et hostes

Expedior: dant tela locum, flammæque recedunt.

Ast ubi jam patriæ perventum ad limina sedis, Antiquasque domos; Genitor, quem tollere in altos

Optabam primum montes, primumque petebam, Abnegat excisâ vitam producere Trojâ,

Exiliumque pati. Vos o, quibus integer ævi Sanguis, ait, solidæque suo stant robore vires, Vos agitate fugam.

635

640

TRANSLATION.

Down I come, and, under the Conduct of the God, clear my Way amidst Flames and Foes: The Darts give Place, and the Flames retire. But now, when arrived at the Gates of my Paternal-seat, and ancient Mansion-house, my Father, whom I was desirous first to remove to the high Mountains, and whom I first besought, obstinately refuses to survive the Ruins of Troy, and to suffer Exile. You, says he, who are full of youthful Blood, and whose Powers remain firm in all their Strength, do you attempt your Flight. As for me, had the Powers of Heaven

NOTES.

632. *Ducente Deo, flammam inter et hostes.* Were we to allegorize this Passage, we might say, that *Venus* conducting *Aeneas* through Fire and Sword, signifies that the pious Love which burned in his Breast, first to his Country. and next to his dear Relations, rendered him insensible of every Danger that opposed the Bent of his Affection. This is the Light wherein *Spenser* has considered it in his Hymn in Honour of Love:

*Thou art his God, thou art his mighty Guide,
Thou, being blind, lest him not see his Fears,
But carriest him to that which he hateth'd,
Thro' Seas, thro' Flames, thro' thousand
Swords and Spears;*

Ne ought so strong that may his Force withstand,

*With which thou armest his resistless Hand.
Witness Leander in the Euxine Waves,
And stout Aeneas in the Trojan Fire.*

632. *Ducente Deo.* *Servius* will have it, that *Venus* here is called *God*, because the Deities partook of both Sexes. And we are particularly told, that *Venus* had a Statue in *Cyprus*, under the Name of *Venus barbata*, the male *Venus*, and was worshipped by the Men in the Garb of Females, and by the Women dressed like Men. But there is no Necessity of hav-

ing Recourse to that Conceit; *Deus*, a *God*, signifies Deity in general, and may be said either of Gods or Goddesses, as *homo*, *Man*, is the general Word for the human Species.

633. *Expedior.* Literally, I am disentangled or extricated, viz. from every Danger.

636. *Primum optabam.* We learn from *Varro*, that, the *Greeks* having given *Aeneas* Permission to carry off what was dearest to him, he was seen trudging through the Town with his Father upon his Shoulders; while others, to whom the same Permission was given, went off loaded with Gold and Silver. The *Greeks*, struck with this eminent Example of filial Love in *Aeneas*, gave him a second Option, which he made Use of in carrying off his Gods. Upon this they were induced to grant him full Liberty to take along with him his whole Family, and all his Effects. To this *Ovid* seems to allude, when he says of *Aeneas*,

— *Sacra, et sacra altera, Patrem
Fert humeris, venerabile onus, Cythereius Heros
De tantisque opibus prædam pius eligit illam
Ascaniumque suum.*

638. *Integer ævi sanguis.* i. e. Whose Blood is full, and not yet impaired, as in old Men; *integer ævi* is a *Greek* Construction, *causa*, or some such Word, being understood.

642. *Una*

Me si coëlicolæ voluissent ducere vitam,
Has mihi servassent sedes : satis una superque
Vidimus excidia, et captæ superavimus urbi.
Sic ô, sic positum affati discedite corpus.
Ipse manu mortem inveniam : miserebitur hos-
tis,
Exuviasque petet : facilis jactura sepulchri.
Jampridem invisus Divis, et inutilis, annos
Demoror, ex quo me Divûm pater atque homi-
num rex
Fulminis afflavit ventis, et contigit igni.

Si coëlicolæ voluissent me ducere
vitam, servassent mihi has sedes :
satis superque vidimus una ex-
cidia, et superavimus captæ ur-
bi. O vos, affati meum cor-
pus sic positum, discedite. Ego
ipse inveniam mortem hac manu :
hostis miserebitur mei, petetque
meas exuvias : jactura sepul-
chri est mihi facilis. Ego jam-
pridem invisus Divis, et inuti-
lis, demoror annos, ex quo tem-
pore pater Divûm atque rex ho-
minum afflavit me ventis fulmi-
nis, et contigit me igni.

TRANSLATION.

designed I should prolong my Life, they had preserved to me this Mansion : E-
nough it is, and more than enough, that I have seen one Catastrophe of Troy,
and outlived the Taking of this City. Thus, oh leave me thus with the last Fare-
wel to my Body laid in its dying Posture. With this Hand shall I find Death my-
self: Or the Enemy will pity me, and give it, and lust for my Spoils. The Rites
of Sepulture I can easily forego. Long have I lingered out a Length of Years,
hated by the Gods, and useless to the World; from what Time the Father of Gods,
and Sovereign of Men, blasted me with the Winds of his Thunder, and struck me

NOTES.

642. *Una vidimus excidia.* Because he had
seen the City taken before by Hercules, under
the Reign of Lomedon; a Fact not only men-
tioned by the Poets, but by Historians of good
Authority. See Dionys. Halic. Antiq. Lib. I.
and Aristides in Rhodiaca. The latter, speak-
ing of Troy, says in so many Words, Troy was
twice taken, once by Hercules, and a second Time
by the Greeks. And Virgil expressly says else-
where, that Anchises had been twice saved from
the Ruins of Troy. Æn. III. 476.

— *Bis Pergameis erepta ruinis.*

644. *Sic ô, sic positum.* Anchises considers
himself as already dead, and therefore desires
them to take the last Farewel of him, as of a
corpus positum, a dead Corpse laid out for Burial,
or for the funeral Pile, of which the Friends
used to take a solemn Farewel, by repeating
vale, vale, vale. We may observe farther,
that there is a vast Force and Emphasis in these
Particles *sic ô, sic*, insomuch that, if we take
them away, we destroy the chief Beauty and
Energy of the whole Line. The Repetition of
the *sic* shews Anchises's obstinate Purpose of dy-
ing, and his earnest Desire of being left to pur-
sue that Resolution. It is used the same Way
in the fourth Book, when Dido, bent on Death,
is just going to plunge the Dagger into her Bo-

som, she breaks forth into that abrupt Excla-
mation,

Sic se juvat ire sub umbras.

645. *Ipse manu mortem inveniam.* Servius
understands *manu* of the Enemy, but that seems
forced. The Sentence is explained by a parallel
one in Tacitus: *Primum ubi vulnus Vero adoc-
tum, ubi infelici dextra et suo ictu mortem in-ve-
nerit.*

645. *Miserebitur hostis.* This strongly marks
the Anguish of his Soul; he was so weary of
Life, that he would reckon it an Act of Pity in
the Enemy to put an End to it. It is the same
Sentiment with that of Euryalus's Mother,
who, in the Bitterness of her Grief for the Loss
of her Son, thus addresses Jupiter:

*Aut tu, magne pater Divûm, miserere, tuoque
Invisum huc detrude caput sub Tartara telo :
Quando aliter nequos crudelem abruptura vitam.*

Æn. IX. 495.

649. *Fulminis afflavit ventis.* The Winds by
some of the Ancients were reckoned the efficient
Causes of Thunder:

Jupiter, an venti, discussa nube tonare.

Ovid. Met. XV. 70.

Anchises, according to Tradition, was blasted
with Lightning, for having divulged his Intrigue
with Venus; and some say he was thereby struck

*Perstabat memorans talia,
manebatque fixus. Contra, nec
effusi lacrymis, conjuxque Creüsa,
Ascaniusque, omnisque domus ob-
testatur, ne pater vellet ver-
tere cuncta secum, incumbereque
fato urgenti. Ille abnegat, et
hæret in incepto, et in iisdem
sedibus. Rursus feror in arma,
miserrimusque opto mortem. Nam
quod consilium, aut quæ fortuna
jam dabatur? O genitor, spe-
rassine me posse efferre pedem, te
relictö? tantumque nefas excidit
patrio ore? si placet Superis
nihil relinqui ex tantâ urbe; et
si hoc sedet tuo animo, juvatque
te addere teque tuosque Trojæ
perituræ; janua patet isti letho.*

*Talia perstabat memorans, fixusque mane-
bat.*

650

*Nos contra effusi lacrymis, Conjuxque Creüsa,
Ascaniusque, omnisque domus, ne vertere secum
Cuncta pater, fatoque urgenti incumbere, vellet.
Abnegat, inceptoque, et sedibus hæret in iisdem.
Rursus in arma feror, mortemque miserrimus
opto:*

655

*Nam quod consilium, aut quæ jam fortuna, da-
batur?*

*Mene efferre pedem, Genitor, te posse relictö
Sperâsti? tantumque nefas patrio excidit ore?
Si nihil ex tantâ Superis placet urbe relinqui,
Et sedet hoc animo, perituræque addere Trojæ
Teque tuosque juvat, patet isti janua letho: 661*

TRANSLATION.

with Lightning. Such Purpose declaring he persisted, and remained unalterable. On the other hand I, my Wife Creusa, Ascanius, and the whole Family, bursting forth into Tears, *obtested* my Father not to involve all with himself in *Ruin*, nor hasten our impending Fate. He still is obstinate, and perseveres in his Purpose, and in the same settled Resolution. *Thus* once more I fly to my Arms, and in Extremity of Distress long for Death: For what *other* Expedient had I left, or what Prospect now of retrieving my Condition! Could you hope, *my dearest* Sire, that I could stir one Foot while you was left behind? Could such Impiety drop from a Parent's Lips? If it is the Will of the Gods that nothing of this great City be preserved; if this be your settled Purpose, and you are pleased to involve you and yours in the Wreck of Troy; the Way lies open to that Death of which

NOTES.

blind: But, whatever others alledge, *Virgil*, at least, supposes him to have had the Use of his Eyes, as Verse 687.

*Et pater Anchises oculos ad sidera lætus
Extulit*—

And again, Verse 732.

*Genitorque per umbram
Prospiciens: Nate, exclamat, fuge —
Arduos clypeos atque æra micantia cerno.*

And therefore it is more probable, what others advance, that he was blasted and disabled in his Limbs.

653. *Fatoque urgenti incumbere vellet.* It is not very easy to fix the precise Meaning of the Word *incumbere* in this Place. Dr. Trapp would gladly read *occumbere*, or rather *succumbere*, would the Verse and Authority permit. As it stands, he thinks it is a Metaphor taken from *Falling on a Sword*. I rather take it to be a Metaphor taken from one's Leaning or Lying

with all his Weight upon a Load which presses another down, so as to add to the Pressure, and render it more insupportable. *Æneas* and his Followers were already grievously oppressed and weighed down by the public Calamity, *fato urgenti*, the Fate that lay so heavy upon them; and therefore pray *Anchises* not to increase the Burden by the additional Weight of his personal Sufferings and Death.

661. *Isti janua letho.* Servius sees no Noun preceding to which *isti* can refer, and therefore will not allow it to be a Pronoun, but an Apocope for *istic*. But, if we examine *Anchises*'s Speech, we will soon find what *isti letho* refers to: *Anchises* had said he would find Death with his own Hand, or the Enemy would have the Pity to give him Death: In Answer to which, *Æneas* says, *patet isti janua letho*, the Door is open, you may easily come at that Death of yours, or that Death of which you appear so fond

Jamque aderit multo Priami de sanguine Pyrrhus,
Natum ante ora patris, patrem qui obtruncat ad aras.

Hoc erat, alma parens, quod me per tela, per ignes,
Eripis, ut mediis hostem in penetralibus, utque Ascaniumque, patremque meum, juxtaque Creüs-
sam,

Alterum in alterius mactatos sanguine cernam?
Arma, viri, ferte arma: vocat lux ultima victos.
Reddite me Danaïs, finite instaurata revivam
Prælia: nunquam omnes hodie moriemur in-
ulti.

Hic ferro accingor rursus; clypeoque sinistram
Infertabam aptans, meque extra tecta ferebam.
Ecce autem complexa pedes in limine conjux
Hærebat, parvumque patri tendebat Iulium:
Si periturus abis, et nos rape in omnia tecum:
Sin aliquam expertus sumtis spem ponis in ar-
mis,

Jamque Pyrrhus aderit de mul-
to sanguine Priami, qui Pyrrhus
obtruncat natum ante ora patris,
et patrem ad aras. Alma pa-
rens, ad hoc erat, quod eripis
me per tela, per ignes, ut cer-
nam hostem in mediis penetrali-
bus, utque cernam Ascaniumque,
meumque patrem, juxtaque Creü-
sam, mactatos, alterum macta-
tum in sanguine alterius? viri,
ferre mihi arma, arma; lux
ultima vocat victos. Reddite
me Danaïs, finite ut revivam
prælia instaurata: nos omnes
nunquam moriemur hodie inulti.

Hic rursus accingor ferro; in-
fertabamque sinistram clypeo ap-
tans eum, ferebamque me extra
tecta. Ecce autem conjux com-
plexa meos pedes hærebat in li-
mine, tendebatque parvum Iulium
patri. Si, inquit, abis peri-
turus, rape et nos tecum in om-
nia: sin expertus ponis aliquam
spem in armis sumtis,

TRANSLATION.

you are so fond. Forthwith Pyrrhus, reeking from the Effusion of Priam's Blood, will be here, who butchers the Son before the Father's Eyes, and then the Father himself at his own Altar. Was it for this, my indulgent Mother, you saved me through Darts, through Flames, to see the Enemy in the Midst of these Recesses, and to see Ascanius, my Father, and Creusa by his Side, butchered in one another's Blood? Arms, my Men, bring Arms; this Day, which is our last, calls us to exert ourselves, vanquished as we are. Give me back to the Greeks; let me visit once more the Fight renewed: Never shall we all die unrevenge'd this Day. Thus I again gird on my Sword, and thrust my Left-hand into my Buckler, bracing it fitly on, and flung out of the Palace. But lo! my Wife clung to me in the Threshold, grasping my Feet, and reached to his Father the tender Boy Iulus: If, says she, you go with a Resolution to perish, snatch us too with you to share all your Fortune: But if, from Experience, you repose any Confidence in those

NOTES.

fond (for *ipse* is that Thing of yours, as *hic* is *his* of mine) and then he goes on to tell him how he might obtain his Wish:

Jamque aderit—Pyrrhus, &c.

674. Parvumque patri tendebat Iulium. Here Virgil appears to have had in his Eye that tender affecting Scene between Hector and Andromache, in the sixth Book of the Iliad, where the Circumstances are pretty much the same.

Andromache expostulates with Hector, as Creüsa does with Æneas, and in like Manner pleads her future forlorn Condition, and that of her Child, in Case he should abandon them; and seeks to move him from returning to Battle by the same innocent and natural Artifice which Creüsa here uses, putting Ascanius into his Arms, as she does Iulus into the Arms of Æneas.

tutare hanc domum primum : cui parvus Iulus, cui pater tuus relinquitur, et cui ego, quondam dicta tua conjux, relinquer ? Illa vociferans talia, replebat omne tectum gemitu : cum monstrum subitum, mirabileque dictu, oritur ; namque, inter manus utraque mortuorum parentum, ecce levis apex visus est fundere lumen de summo vertice Iuli, flammamque innoxia visu est lambere comas ejus molli tactu, et pasci circum ejus tempora. Nos pavidi capimus trepidare metu, excutereque crinem flagrantem, et restinguere sanctos ignes fontibus. At pater meus Anchises lætus extulit oculos ad sidera, et tetendit palmas cæli cum voce : O omnipotens Jupiter, aspice nos, si flecteris ullis precibus ; petimus hoc tantum : et, o pater, si mereamur pietate, da nobis auxilium deinde, atque firma hæc omina.

Hanc primum tutare domum : cui parvus Iulus, Cui pater, et conjux quondam tua dicta relinquer ?

Talia vociferans, gemitu tectum omne replebat : Cum subitum dictaque oritur mirabile monstrum ;

680

Namque manus inter mortuorumque ora parentum,

Ecce levis summo de vertice visus Iuli Fundere lumen apex, tactuque innoxia molli Lambere flamma comas, et circum tempora pasci. Nos pavidi trepidare metu, crinemque flagrantem

685

Excutere, et sanctos restinguere fontibus ignes.

At pater Anchises oculos ad sidera lætus

Extulit, et cælo palmas cum voce tetendit :

Jupiter omnipotens, precibus si flecteris ullis, Aspice nos ; hoc tantum : et, si pietate mere-

690

mur, Da deinde auxilium, pater, atque hæc omina firma.

TRANSLATION.

Arms you have assumed, let this House have your first Protection : To whom are you abandoning the tender Iulus, your aged Sire, and me once called your Wife ? Thus expostulating loud she filled the whole Palace with her Groans, when a sudden and wondrous Prodigy rises to my Sight : For, while the Boy is in the Arms and Embraces of his mourning Parents, lo the fluttering Tuft from the Top of Iulus's Head was seen to emit a Stream of Light, and with gentle Touch * the lambent Flame glides harmless along his Hair, and feeds around his Temples. We, all quaking for Fear, run bustling to his Relief, brush the blazing Locks, and quench the holy Fire with Fountain-water. But my Father Anchises joyful raised his Eyes to the Stars, and stretched his Hands to Heaven with his Voice : Almighty Jove, if thou art moved by any Supplications, vouchsafe but to regard us ; we ask no more : And, O heavenly Father, if by our Piety we deserve it, grant us then thy Aid, and ratify these Omens. Scarce had my aged Sire thus said,

* *Tactu*, others read *tractu*, a soft or gentle Train.

NOTES.

680. *Mirabile monstrum*. This Miracle is exceedingly well timed ; and, if there ever was a dignus vindice nodus, it is here. Had Anchises finally persisted in his Resolution, it must have put an End to the Poem, by involving Æneas and all his Followers in one common Ruin. He had been plied with all human Arguments

in the strongest Manner, but with no Success : What then remained for the Poet, but to have Recourse to the seasonable Interposition of the Gods, to save his Hero in this Extremity ?

691. *Hæc omina firma*. According to the Manner of the Romans, who deemed one Omen not sufficient, unless it was confirmed by a second,

Vix ea fatus erat senior, subitoque fragore
Intonuit lævum, et de coelo lapsa per umbras
Stella facem ducens multâ cum luce cucurrit.
Illam, summa super labentem culmina tecti 695
Cernimus Idæâ claram se condere sylvâ,
Signantemque vias; tum longo limite sulcus
Dat lucem, et latè circum loca sulfure fumant.
Hic verò victus genitor se tollit ad auras,
Affaturque Deos, et sanctum fidus adorat: 700
Jam jam nulla mora est; sequor, et, quâ ducitis,
adsum.
Dî patrii, servate domum, servate nepotem:
Vestrum hoc augurium, vestroque in numine
Troja est.

Senior vix fatus erat ea, læ-
vumque coelum intonuit subito
fragore, et stella lapsa de coelo
cucurrit per umbras, ducens fa-
cem cum multâ luce. Cernimus
illam labentem super summa cul-
mina tecti, condere se claram in
Idæâ sylvâ, signantemque vias:
tum sulcus dat lucem in longo
limite, et loca circum latè fu-
mant sulfure. Hic verò genitor
victus tollit se ad auras, affa-
turque Deos, et adorat sanctum
fidus: ait jam jam est nulla mo-
ra; sequor, et adsum, quâ du-
citis. O Dî patrii, servate do-
mum, servate meum nepotem:
Hoc augurium est vestrum, Tro-
jaque est in vestro numine.

TRANSLATION.

when with a sudden Peal it thundered on the Left, and a Star, that fell from the Skies, drawing a fiery Train, shot through the Shades with a Profusion of Light. We see it, gliding over the high Tops of the Palace, lose itself in the Woods of Mount Ida, full in our View, and marking out our Way: Then all along its Tract an indented Path shines, and all the Space, a great Way round, smokes with sulphureous Steams. And now my Father, forced to give Way, raises him- self to Heaven, addresses the Gods, and pays Adoration to the holy Star: Now, now, in me is no Delay: I am all Submission, and where you lead the Way I am with you. Ye Gods of my Fathers, save our Family, save my Grandson. From you this Omen came, and Troy is in your divine Disposal. Now, Son, I

NOTES.

cond, whence secundus and secundo came to sig- nify prosperous, and to prosper. See Cicero de Divinatione.

693. Intonuit lævum. Both the Greeks and Romans agreed in their Opinion, that those O- mens that presented themselves in the eastern Quarter of the Heavens were prosperous; but the Greeks, in taking the Auspices, turned their Faces towards the North, and consequently had the East on the right, as is plain from Homer, II. XII. 239, where Hector, expressing his Dis- regard of all Omens, says,

— τὸν οὐκ ἀντιπαύωμαι, οὐδ' ἀλγίζω,
Εἴτ' ἐπὶ δεξιῇ ἴσσι πρὸς ἡὺ τ' ἡλίου τι,

Εἴτ' ἐπ' ἀριστερᾷ τοιγάρ, ποτὶ ζοφὸν ἤσαντα.
I heed no Omens nor Prognostics of Birds, whether they fly on the Right towards the Sun-rising, or on the Left towards his Setting; i. e. whether the lucky Omens on the right, or the unlucky ones on the left. The Romans, on the other Hand, in observing the Auspices, directed their Faces southward, as appears from Varro, Epif. Quæst. Lib. V. Hence they, contrary to the

Manner of the Greeks, reckoned the Omens on the Left-hand lucky, and those on the Right unlucky; because the East, the Source of Light and Day, was on the Left to the Romans, but on the Right to the Greeks.

694. Stella, &c. Servius applies the several Circumstances of this Prodigy as figurative of the particular Events that were to happen to Æneas and his Followers. The Star is said con- dere se Idæâ sylvâ, to signify that the Trojans were to resort to Mount Ida multa cum luce, to figure their future Glory and Lustre: signantem vias, the Sparkles of Fire, it left behind, are figurative of the Dispersion of his Followers, and that they were to fix their Residence in differ- ent Parts: longo limite sulcus marks his many Wanderings, and the Length of his Voyage: Lastly, by the Smoke and sulphureous Streams in which the Meteor expires, he understands the Death of Anchises.

702. Dî patrii. By these I understand the Guardian-gods of Anchises's Family, those whom his Ancestors worshipped, who presided over pa- rental

O nate, ego equidem cedo, nec
recuso ire comes tibi.

Ille dixerat: et ignis jam au-
ditur clarior per mœnia, incen-
diæque volvunt æstus propius.
Age ergo, o care pater, impo-
nere iustæ cervici: ego ipse
subibo te humeris meis; nec iste
labor gravabit me. Quocunque
res cadent, periculum erit unum
et commune, salus una erit am-
bobus: parvus Iulus sit comes
mibi, et conjux servet mea ves-
tigia longè. Vos famuli adver-
tite vestris animis ad ea que di-
cam. Tumulus est egressis urbe,
vetustumque templum desertæ Ce-
reris; juxtaque est antiqua cu-
pressus servata religionè patrum
per multos annos.

Cedo equidem, nec, nate, tibi comes ire recuso.

Dixerat ille: et jam per mœnia clarior ignis
Auditur, propiusque æstus incendia volvunt. 706
Ergo age, care pater, cervici imponere nostræ:
Ipse subibo humeris; nec me labor iste gravabit.
Quo res cunque cadent, unum et commune pe-
riculum,

Una salus ambobus erit: mihi parvus Iulus 710
Sit comes, et longè servet vestigia conjux.

Vos, famuli, quæ dicam, animis advertite ves-
tris.

Est urbe egressis tumulus, templumque vetustum
Desertæ Cereris; juxtaque antiqua cupressus,
Religionè patrum multos servata per annos. 715

TRANSLATION.

resign myself indeed, nor refuse to accompany you in your Expedition. He said:
And now throughout the City the crackling Flames are more distinctly heard, and
the Conflagration rolls the Torrents of Fire nearer to us. Come then, dearest
Father, place yourself on my Neck: With these Shoulders will I support you,
nor shall that Burden oppress me. However Things fall out, we both shall share
either one common Danger, or one Salvation: The Boy Iulus be my Companion,
and my Spouse trace my Steps at some Distance. Ye Servants heedfully attend to
what I say. In your Way from the City is a rising Ground, and an ancient
Temple of Ceres, now neglected; and hard by an aged Cypress-tree, preserved
for many Years by the religious Veneration of our Forefathers. To this one

NOTES.

rental and filial Affection. These are they of
whom Cicero makes mention in his third *Actio*
against Verres: *Rapiunt eum ad supplicium Dii
patrui, quod iste inventus est, qui de complexu pa-
ventum abreptos filios ad necem duceret.*

710. *Mibi parvus Iulus.* Donatus reads,
*mibi solus Iulus sit comes, let Iulus only accompa-
ny me;* which both avoids the too frequent Re-
petition of *parvus Iulus*, and at the same Time
shews *Æneas's* prudent Precaution to secure their
Flight, since, the fewer went together, they
would be the less liable to be discovered.

711. *Longè servet.* i. e. To stay behind, yet
so as still to have him in View, that she might
neither lose her Way, nor be far from him to
help her, in case of an Attack. The Reason
why he directed her not to come up close with
him, has been already assigned in the former
Note; it was a proper Precaution for their com-
mon Safety, that they might be the less exposed
to the View of the Enemy; and pass along more

quietly, by being divided into Parties. This
Reason justifies *Æneas*, and there is another
which made it proper for the Poet to mention
that Circumstance, namely, to give Probability
to his Relation of her being lost. On these Ac-
counts, I chose rather to keep to the common
Signification of *longè*, than to follow *Servius*,
who explains it *valdè*, i. e. *Let my Wife carefully
mark my Steps.*

712. *Quæ dicam, animis advertite:* Equiva-
lent to *advertite animos his quæ dicam*, which
is the more common Way of Speaking, as in
Ovid,

——— *monitis animos advertite nostris.*

Met. XV. 140.

714. *Desertæ Cereris.* This Epithet, *deserted*,
is applied to *Ceres*, either on Account of her
being bereaved of *Proserpine*, or in regard to the
particular State of her Worship, which was now
neglected in the public Calamity: Or because
she was now without a Priest, who is mention-

Hanc ex diverso sedem veniemus in unam.
Tu, genitor, cape sacra manu, patriosque Penates.

Me, bello è tanto digressum et cæde recenti,
Attrectare nefas ; donec me flumine vivo
Abluero.

Hæc fatus, latos humeros, subjectaque colla
Veste super, fulvique insternor pelle leonis ;
Succedoque oneri : dextræ se parvus Iulus
Implicuit, sequiturque patrem non passibus æ-
quis.

Pone subit conjux. Ferimur per opaca locorum :
Et me, quem dudum non ulla injecta movebant
Tela, neque adverso glomerati ex agmine Graii,
Nunc omnes terrent auræ, sonus excitat omnis
Suspensum, et pariter comitique onerique timen-
tem.

Nos omnes veniemus in hanc u-
nam sedem ex diverso tramite. O
genitor, tu cape sacra, patrios-
que Penates in tuâ manu. Ne-
fas esset me digressum è tanto
bello, et recenti cæde, attrectare
ea sacra ; donec abluero me vivo
flumine.

Ego fatus hæc, super infer-
nor latos humeros, collaque sub-
jecta veste pelleque fulvi leonis ;
succedoque oneri : parvus Iulus
implicuit se meæ dextræ, sequi-
turque patrem passibus non æquis.
Conjux subit pone. Ferimur per
opaca spacia locorum : et nunc
omnes auræ terrent, omnis sonus
excitat me, quem dudum non ul-
la injecta tela, neque Graii glo-
merati ex agmine adverso, mo-
vebant, me inquam suspensum
et pariter timentem comitibus
onerique.

TRANSLATION.

Seat by several Ways we will repair. Do you, Father, take in thy Hand the sacred Symbols, and the Gods of our Country. For me, just come from War, so fierce and recent Bloodshed, to touch *them* would be Profanation, till I have purified myself in the living Stream. This said, I spread a Garment and a tawny Lion's Hide over my broad Shoulders and submissive Neck ; and stoop to the Burden : The tender Boy is linked in my Right-hand, and trips after his Father with unequal Steps : My Spouse comes up behind : We haste away through the gloomy Paths. And I, whom lately not Showers of Darts could move, nor Greeks inclosing me round in a hostile Band, am now terrified with every Breath of Wind ; every Sound alarms me anxious, and equally in Dread for my Companion and

NOTES.

ed among those Trojans who died in the War,
Æn. VI. 481.

*Hic multum fletu ad Superos, belloque caduci
Dardanidae—Glaucumque—
Cererique sacrum Polyætæn.*

719. *Attrectare nefas, donec me flumine vi-
vo.* In like Manner Homer makes Hector say,
he was afraid of performing religious Worship
to Jupiter, while his Hands were polluted with
Blood :

Χειρὶ δ' ἀμύρτοις, &c.

*By me that holy Office were profan'd ;
Ill fits it me, with human Gore distain'd,
To the pure Skies these horrid Hands to raise,
Or offer Heav'n's great Sire polluted Praise.*

Pope's Iliad, VI. 334.

It was the Custom of the Greeks and Romans,
and most other Nations, to wash their Hands,

and sometimes their whole Bodies in Water, be-
fore they performed Acts of Religion, especially
if they were polluted with Bloodshed. On such
Occasions they were not allowed to use foul,
muddy, or stagnant Water, but such as was
pure and limpid, as is that of living Fountains
and running Rivers ; which is the Reason why
Æneas here says, *me flumine vivo abluero.*

726. *Et me—nunc omnes terrent auræ.* This
is a very beautiful Image of Æneas's pious and
tender Affection, which we have taken Notice
of elsewhere. With unshaken Fortitude he
faced the greatest Dangers, when only his own
Person was exposed ; now every Appearance of
Danger strikes him with Terror on Account of
his dear Charge. And here we may observe Vir-
gil's exact Judgment in making Æneas speak in
Commendation of his own Valour so seasonably,
that

*Jamque propinquabam portis,
videbarque evasisse cunctam viam,
cum creber sonitus pedum subito
visus est adesse mihi ad aures;
genitorque prospiciens per umbram
exclamat: nate, nate fuge; hos-
tes propinquant; cerno ardentem
clypeos atque micantia æra. Hic
numen, nescio quid, male ami-
cum eripuit confusam mentem mi-
hi trepido: Namque, dum cur-
sa sequor avia loca, et excedo
notâ regione viarum, heu! mea
conjux Creûsa substitit, incertum
est, ereptane sit fato mihi mise-
ro, erravitne è via, seu refedit
lassa: nec reddita est nostris ocu-
lis post. Nec respexi, reflexique
animum eam esse amissam, pri-
usquam venimus ad tumulum, sa-
cratamque sedem antiquæ Cere-
ris: hic, omnibus demum col-
lectis, Creûsa una defuit, et se-
fellit comites, natumque, virum-
que.*

Jamque propinquabam portis, omnemque vide-
bar

730

Evasisse viam, subito cum creber ad aures

Visus adesse pedum sonitus; genitorque, per
umbram

Prospiciens, nate, exclamat, fuge, nate: pro-
pinquant;

Ardentes clypeos atque æra micantia cerno.

Hic mihi nescio quod trepido male numen ami-
cum

735

Confusam eripuit mentem: namque avia cursu

Dum sequor, et nota excedo regione viarum,

Heu! misero conjux fatone erepta Creûsa

Substitit, erravitne viâ, seu lassâ refedit,

Incertum: nec post oculis est reddita nostris. 740

Nec prius amissam respexi, animumque reflexi,

Quàm tumulum antiquæ Cereris, sedemque sa-
cratam,

Venimus: hic demum, collectis omnibus, una
Defuit, et comites, natumque, virumque sefellit.

TRANSLATION.

my dear Load. By this Time I was got near the Gates, and thought I had over-
passed all the Danger of the Way, when suddenly a thick Sound of trampling
Feet seemed to invade my Ears just at Hand: And my Father, stretching his
Eyes through the Gloom, calls aloud, Fly, fly, my Son, they are upon you. I
see their burnished Shields and glittering Helms of Brass. Here, in my Hurry and
Consternation, some unfriendly Deity, or other, confounded and bereaved me of
my Reason: For while in my Journey I trace the By-paths, and forsake the
known beaten Tracks, I was so unfortunate, alas! to drop my Wife Creûsa;
whether she was snatched from me by cruel Fate, or lost her Way, or through
Fatigue stopped short, is uncertain; nor did these Eyes ever see her more: Nor
did I observe that she was lost, nor reflect with myself, till we were come to the
rising Ground, and sacred Seat of ancient Ceres: Here, at length, when all were
convened, she alone was wanting, and gave sad Disappointment to all our Re-
tinue, especially to her Son and Husband. Frantic, with Grief, whom did I not

NOTES.

that he is clear of all Imputation of Vani-
ty. He magnifies his Courage in one Situati-
on, only to make the tender Fears of his Hu-
manity and natural Affection the more conspi-
cuous in another.

740. Nec post oculis est reddita nostris. This
Episode of Creûsa's Death is introduced not mere-
ly for the Importance of the Event, but, as it
suberves several Purposes of the Poet. It gives

him an Opportunity farther to illustrate Æneas's
Piety, by shewing him once more exposed to all
the Dangers of the War in quest of his Wife;
and, in Consequence of that, leads us back with
the Hero to visit Troy smoking in its Ruins,
and brings us acquainted with several affecting
Circumstances, without which the Narration
would not have been compleat. And then,
which seems to be the chief Thing that Virgil
had

Quem non incusavi amens hominumque Deorumque ! 745

Aut quid in eversâ vidi crudelius urbe !

Ascanium, Anchisenque patrem, Teucrosque Penates,

Commendo sociis, et curvâ valle recondo.

Ipse urbem repeto, et cingor fulgentibus armis.

Stat casus renovare omnes, omnemque reverti 750

Per Trojam, et rursus caput objectare periclis.

Principiò muros, obscuraque limina portæ,

Qua gressum extuleram, repeto ; et vestigia retro

Observata sequor per noctem, et lumine lustrò.

Horror ubique animos, simul ipsa silentia terrent. 755

Inde domum, si forte pedem, si forte tulisset,

Me refero : irruerant Danaï, et tectum omne tenebant.

Illicet ignis edax summa ad fastigia vento

Volvitur ; exsuperant flammæ ; furit æstus ad aras.

Quem hominumque Deorumque non incusavi amens ! aut quid vidi crudelius in urbe eversâ ! Commendo sociis meis, et recondo in curvâ valle, Ascanium, patremque Anchisen, Teucrosque Penates. Ego ipse repeto urbem, et cingor fulgentibus armis. Stat sententia renovare omnes casus, revertique per omnem Trojam, et rursus objectare meum caput periclis. Principiò repeto muros obscuraque limina portæ, qua extuleram gressum : et retro sequor vestigia observata per noctem, et lustrò ea lumine. Horror est ubique, simul ipsa silentia terrent animos meos. Inde refero me domum, si forte, si forte tulisset pedem eo : Danaï irruerant, et tenebant omne tectum. Illicet ignis edax voluitur vento ad summa fastigia ; flammæ exsuperant ; æstus furit ad aras.

TRANSLATION.

accuse of Gods or Men ! Or of what more cruel affecting Scene was I Spectator in all the Desolation of Troy ! To my Friends I recommend Ascanius, my Father Anchises, with the Gods of Troy, and lodge them secretly in a winding Valley. Myself repair back to the City, and brace on my shining Armour. I am resolved to renew every Adventure, revisit all the Quarters of the Town, and expose my Life once more to all Dangers. First of all I return to the Walls, and the dark Entry of the Gate by which I had set out, and backward unravel all my former Steps with Care amidst the Darknefs, and run them over with my Eye. Horror stalks around ; at the same Time the very Silence of the Night affrights my Soul. Thence homeward I bent my Way, if by Chance, by any Chance, she had moved thither : The Greeks had now rushed in, and were Masters of the whole House. In a Moment the devouring Conflagration in Sheets is rolled up by the Wind to the lofty Roof ; the Flames soon mount above ; the fiery Whirlwind rages to the Skies. I advance to Priam's royal Seat, and re-visit

NOTES.

had in his Eye, it makes Way for the Appearance of Creüsa's Ghost, who both affords seasonable Comfort to Æneas in the Height of his Distress, by predicting his future Felicity, and relieves the Mind of the Reader from the Horrors of War and Bloodshed, by turning him to the Prospect of that Peace and Tranquillity which Æneas was to enjoy in Italy, and of that undisturbed Rest and happy Liberty whereof

Creüsa herself was now possessed in the other World. See Verse 775, &c.

750. Stat. My Purpose is fixed, sententia being understood. While the Mind is in Doubt and Deliberation, it reels and varies from one Thing to another, fluctuat, vacillat ; but, when it is determined and resolved, then it stands still, and is at rest, consistit consilium, stat sententia.

Q 3

760. Priami

Procedo ad sedes Priami, revis-
soque arcem. Et jam Phœnix
et dirus Ulysses, lecti custodes,
asservabant prædam in vacuis
porticibus, in asylo Junonis:
Troia gaza erepta incensi ady-
tis, mensæque Deorum, crate-
resque solidi ex auro, captivæque
vestis congeritur huc undique:
pueri et pavidæ matres stant
circum in longo ordine: Quin-
etiam, ausus jactare voces per
umbram, implevi vias meo cla-
more, mœstusque ingeminans Creü-
sam nequicquam vocavi eam i-
terum iterumque. Infelix simu-
lacrum atque umbra ipsius Creü-
sæ, et imago major notâ visa est
ante oculos mihi querenti, et fu-
genti in tectis urbis sine fine.
Obstupui, comæque steterunt, et
vox hæsit meis faucibus. Tum
cepit sic affari me, et demere
meas curas his dictis:

Procedo ad Priami sedes, arcemque reviso. 760

Et jam porticibus vacuis, Junonis asylo,

Custodes lecti Phœnix et dirus Ulysses

Prædam asservabant: huc undique Troia gaza

Incensis erepta adytis, mensæque Deorum,

Crateresque auro solidi, captivæque vestis 765

Congeritur: pueri et pavidæ longo ordine matres

Stant circum.

Ausus quinetiam voces jactare per umbram,

Implevi clamore vias, mœstusque Creüsam

Nequicquam ingeminans, iterumque iterumque
vocavi. 770

Querenti, et tectis urbis sine fine furenti,

Infelix simulacrum, atque ipsius umbra Creüsæ

Visa mihi ante oculos, et notâ major imago.

Obstupui, steteruntque comæ, et vox faucibus
hæsit.

Tum sic affari, et curas his demere dictis: 775

TRANSLATION.

the Citadel. And now in the desolate Cloisters, Juno's Sanctuary, Phœnix, and cursed Ulysses, a chosen Guard, were watching the Booty: Hither, from all Quarters, the precious Trojan Moveables, saved from the Conflagration of the Temples, the Tables of the Gods, the massy golden Goblets, and plundered Vestments, are amassed together: *Captive Boys*, and timorous Matrons, stand all around in a long Train. Nay, more, adventuring even to dart my Voice through the Shades, I filled the Streets with Outcry, and in the Anguish of my Soul, with vain Repetition again and again, invoked Creüsa. While I am in this *fruitless* Search, and with incessant Fury ranging through all Quarters of the Town, the mournful Ghost and Shade of my Creüsa's Self appeared before my Eyes, and her Figure larger than the Life. I stood aghast! my Hair rose on End, and my Voice clung to my Jaws. Then thus she bespeaks me, and relieves my Cares with these Words: My darling Spouse, what Pleasure have you thus

NOTES.

760. *Priami sedes—reviso.* Creüsa was Priam's Daughter, which is the Reason why Æneas goes to the Palace in quest of her.

764. *Mensæque Deorum.* The Tripods of the Gods, which served either for delivering the Oracles, or for bearing the sacred Vases.

765. *Captivæque vestis.* i. e. Either Pieces of Tapestry, or of fine Needle-work, in which the Phrygian Women excelled, and as the Word signifies, *Æn.* I. 643.

Arte laboratæ vestes, ostroque superbo.

772. *Infelix simulacrum.* Unhappy, not on

her own Account, for she declares herself blessed and happy. Verse 785; but the Cause of so much Misery to Æneas.

773. *Et notâ major imago.* Spectres and Apparitions are commonly represented of an enormous Stature, Fear having Effect to swell Objects to the Imagination. Thus Livy informs us, that, when Decius devoted himself for his Country, he appeared to the Spectators more grand and august than ordinary: *Aliquanto augustior humano visus.*

782. *Lydiæ*

Quid tantum infano juvat indulgere dolori,
O dulcis conjux? non hæc sine numine Divûm
Eveniunt: nec te hinc comitem asportare Creû-
fam

Fas, aut ille finit superi regnator Olympi.
Longa tibi exilia, et vastum maris æquor aran-
dum. 780

Ad terram Hesperiam venies, ubi Lydius arva
Inter opima virûm leni fluit agmine Tybris.
Illic res lætæ, regnumque, et regia conjux,
Parta tibi: lacrymas dilectæ pelle Creûsæ.
Non ego Myrmidonum sedes Dolopumve super-
bas 785

Aspiciam, aut Graiis servitum matribus ibo,
Dardanis, et Divæ Veneris nurus:
Sed me magna Deûm genetrix his detinet oris.
Jamque vale, et nati serva communis amorem.
Hæc ubi dicta dedit, lacrymantem et multa vo-
lentem 790

Dicere deseruit, tenuesque recessit in auras:

O dulcis conjux! quid tantum ju-
vat te indulgere infano dolori?
hæc non eveniunt sine numina
Divûm: nec fas est, aut ille
regnator superi Olympi finit, te
asportare Creûsam comitem. Lon-
ga exilia futura sunt tibi, et
vastum æquor maris est arandum
tibi. Venies ad Hesperiam ter-
ram, ubi Lydius Tybris fluit
leni agmine inter arva opima
virûm. Res lætæ partæ sunt,
regnumque partum, et regia con-
jux parta est tibi illie: pelle
lacrymas dilectæ Creûsæ. Ego
non aspiciam superbas sedes Myr-
midonum Dolopumve, aut ibo
servitum Graiis matribus, ego
quæ sum Dardanis, et nurus
Divæ Veneris: Sed magna ge-
netrix Deûm detinet me in his
oris. Jamque vale, et serva
amorem communis nati. Ubi do-
dit hæc dicta, deseruit me lacry-
mantem, et volentem dicere mul-
ta, recessitque in tenues auras.

TRANSLATION.

to indulge a Grief which is but Madness? These Events fall out not without the Will of the Gods: 'Tis not decreed you carry Creûsa hence to accompany you, nor is it permitted by the great Ruler of Heaven supreme. In long Banishment you must roam, and plough the vast Expansion of the Ocean: To the Land of Hesperia you shall come *at length*, where the Lydian Tyber, with his gentle Current, glides through a rich Land of Heroes. There prosperous Days, a Crown, and royal Spouse await you: Dry up your Tears for your beloved Creûsa, *who is now happy, and at rest*. I, of Dardanus's noble Line, and the Daughter-in-Law of divine Venus, shall not *be cursed* to see the proud Seats of the Myrmidons and Dolopes, nor go to serve the Grecian Dames; but the great Mother of the Gods detains me *in her Service* in these Coasts. Now farewell, and preserve your Affection to our common Son.

With these Words she left me in Tears, and ready to say a thousand Things, and vanished into thin Air. There thrice I attempted to throw my Arms around

NOTES.

782. *Lydius Tybris*. The River *Tyber* divides the *Tuscans* from *Latium*, and is therefore denominated *Lydian*; for the *Tuscans* were a Colony from *Lydia*, planted in *Etruria* or *Tuscany*, by *Tyrrhenus* the Son of *Atys*, King of *Lydia*; which *Tyrrhenus* was sent out by his Father in Time of a Famine to seek a Settlement in some other Country, and after long

Wanderings at length fixed his Residence, and planted a Colony in *Italy* upon the upper Banks of the *Tyber*, and called the *Tuscans* after his own Name. This is what *Virgil* himself tells us, *Æn. VIII. 479*.

——— *Ubi Lydia quondam
Gens bello præclara, jugis infedit Etruscis.*

*Ibi ter conatus sum circumdare
brachia mea illius collo; imago
frustra comprehensa ter effugit ma-
nus mea, par levibus ventis,
simillimaque volucris somno. Noc-
te sic consumpta, demum reviso
factos. Atque hic admirans in-
venio ingentem numerum nova-
rum comitum affluxisse; ma-
trefque virosque, pubem collectam
exilio, miserabile vulgus! hi
convenere undique, parati animis
opibusque sequi in quasunque
terras velim deducere eos pelago.
Jamque Lucifer surgebat in jugis
summæ Idæ, ducebatque diem;
Danaïque tenebant limina porta-
rum obfessa, nec ulla spes opis
dabatur mihi. Cessi, et petivi
montem, genitore sublato.*

Ter conatus ibi collo dare brachia circum;
Ter frustra comprehensa manus effugit imago,
Par levibus ventis, volucrique simillima somno.
Sic demum socios consumptâ nocte reviso. 795
Atque hic ingentem comitum affluxisse novorum
Invenio, admirans, numerum; matresque, viros-
que,

Collectam exilio pubem, miserabile vulgus!
Undique convenere, animis opibusque parati,
In quasunque velim pelago deducere terras. 800
Jamque jugis summæ surgebat Lucifer Idæ,
Ducebatque diem: Danaïque obfessa tenebant
Limina portarum: nec spes opis ulla dabatur.
Cessi, et sublato montem genitore petivi.

TRANSLATION.

her Neck; thrice the Phantom grasped in vain, escaped my Hold, swift as the winged Winds, and resembling most a fleeting Dream. Thus having spent the Night, I at length re-visit my Associates. And here, to my Surprise, I find a vast Confluence of new Companions had joined us; Matrons and Men, and Youths drawn together to share our Exile, a piteous Throng! From all Hands they convened, resolute to follow me with their Souls and Fortunes, into whatever Country I inclined to conduct them over Sea. By this Time, the bright Morning-star was rising on the craggy Tops of lofty Ida, and ushered in the Day: The Greeks held the Entrance of the Gates blocked up, nor had we any Prospect of Relief. I gave Way to Fate, and, bearing up my Father, made towards the Mountain.

NOTES.

796. *Ingentem affluxisse numerum.* It appears that this Multitude, either by this very Act of resorting to *Æneas*, and putting themselves under his Protection, or by some more explicit Declaration of their Mind, made Choice of him for their King; which Appellation is still given him afterwards throughout the *Æneid*.

801. *Jugis surgebat Lucifer Idæ.* Because Mount *Idæ* lay on the East of *Troy*, and conse-

quently *Lucifer*, *Venus*, or the *Morning-star*, the Forerunner of the Sun, appeared to those at *Troy* to rise as from Mount *Idæ*.

804. *Cessi.* Dr. Trapp renders it, *I retired*; but it appears much more elegant to understand it, with others, as an Expression of *Æneas's* Piety and Resignation, especially considering what goes before, *nec spes opis ulla dabatur*.

P. VIRGILII MARONIS
 Æ N E I D O S
 LIBER TERTIUS.

Postquam res Asiæ Priamique evertere gentem
 Immeritam visum Superis, ceciditque superbum

O R D O.

*Postquam visum est Superis
 evertere res Asiæ, gentemque
 Priami immeritam, illumque su-
 perbum cecidit,*

T R A N S L A T I O N.

AFTER it had seemed good to the Gods to overthrow the Power of Asia, and Priam's Race, not for any Fault of theirs, and stately Ilium fell, and Troy, now built by Neptune, smokes in Ruin ; we are de-

N O T E S.

This third Book of the *Æneid* contains more Matter than any of the rest : In it we have the Substance of the whole *Odyssey*, and the Annals of no less than seven Years ; whereas none of the other Books, except the fourth, which includes the Events of that Summer *Æneas* spent at *Carthage*, extends beyond some few Days. *Virgil* has likewise given us here a Specimen of his Knowledge of Geography, and the Manners of People. The several Nations whom he makes his Hero visit, the Adventure of the *Harpies*, by whom we may understand either bad Women, or, according to others, the Stings of a guilty Conscience ; the Story of the *Cyclops*, by whom are imaged Men sunk into a brutal Nature by Cruelty and Intemperance, shew us how a wise Man ought to conduct himself amidst the various Snares and Temptations to which human Life is exposed. It is observed, however, that this Book, notwithstanding the Copiousness of the Subject, the Eloquence of the Style, and the many sublime Passages it contains, which are as numerous in this as in any of the rest, is yet, of all others, the least read, which seems more to be owing to its Situation, than any other Reason ; for the preceding second Book, which contains the History of the Sack of *Troy*, exhibits to us somewhat so grand, that in Comparison of it we think meanly of this. The fourth again has so many Charms from the

Tenderness of the Subject, that we are impatient to get at it. Thus, it being sufficient for the Thread of the History to know that *Æneas* after the Destruction of *Troy* arrived at *Carthage*, Numbers of Readers either wholly overlook this third Book, or, having given it a superficial Reading, disdain to study it like the rest : Nevertheless we may say, that, next to the sixth, there is none of them from which more may be learned, whether with regard to the ancient Geography, in which it is so exact, or those several Portraitsures that relate to civil Life ; or, lastly, the fine Monuments of ancient Religion, which are hardly to be met with any where else.

2. *Immeritam*. Because their Ruin was owing to the Crimes of *Paris* and *Laomedon*, not their own Demerit :

————— sanguine nostro
Laomedontæc lumen perjuræ Trojæ.

Geor. l. 502.

————— Ilion, Ilion
*Fatalis incestusque iudex,
 Et mulier peregrina vertit
 In pulverem. ex quo destituit Deos
 Mercede pacta Laomedon, mibi
 Castæque damnatum Minervæ,
 Cum populo et duce fraudulento.*

Hor. III. Carm. III. r3.

3. *Ilion*—

et Neptunia Troja omnis fumat humo; agimur auguriis Divum querere diversa exilia, et desertas terras, molimurque classem sub ipsa Antandro, et montibus Phrygiæ Idæ, contrahimusque viros incerti quò fata ferant nos, ubi detur nobis sistere. Prima æstas vix inceperat,

Ilium, et omnis humo fumat Neptunia Troja; Diversa exilia, et desertas querere terras, Auguriis agimur Divum: classemque sub ipsa Antandro et Phrygiæ molimur montibus Idæ; Incerti quò fata ferant, ubi sistere detur, Contrahimusque viros. Vix prima inceperat æstas,

TRANSLATION.

terminated, by Revelations from the Gods, to go in quest of distant Retreats in Exile, and unpeopled Lands: We fit out a Fleet just under the Walls of Antandros, and the Mountains of Phrygian Ida; and draw our Forces together, not knowing whither the Fates point our Way, where it shall be given us to settle. Scarce had the first Summer begun, when my Father Anchises gave Command to

NOTES.

3. *Ilium*—*Neptunia Troja*. Ruzius would have *Ilium* here to mean the Citadel, and *Troy* the whole Town, to save a Tautology. But every one may see that *omnis Troja fumat humo*, is much fuller and stronger than *Ilium cecidit*, and the Thought is quite different, as well as the Expression. *Virgil* uses *Ilium* only in the Neuter Gender; *Horace* has *Ilios*, and *Ovid* *Ilion* in the Feminine, like other Names of Cities.

3. *Fumat*. There is a much greater Force and Propriety in using the present Tense here, than if it had been the Preterite, which we have endeavoured to express in the Translation.

3. *Neptunia Troja*. The Mythologists make both *Neptune* and *Apollo* the Builders of the Walls of *Troy*; but *Homer* and *Virgil*, if I rightly remember, ascribe that Work to *Neptune* alone. See the Note on *Æneid* II. Verse 610.

4. *Diversa exilia*. I take *diversa* here in the Sense of *longinqua*, as it is used by *Ovid*:

Arva Phaon celebrat diversa Typhoidas Ætnæ.

Epist. Saph. to Phaon, Verse 11.

Though the *Trojans*, under several Leaders, as *Æneas*, *Helenus*, *Antenor*, settled in different Regions; the *diversa exilia* here, it is plain, refers only to *Æneas* and his Followers, who were all appointed by the Gods to go in quest of one and the same Settlement. For the *agimur auguriis Divum querere diversa exilia*, and *molimur classem sub Antandro*, must both belong to one and the same Nominative, viz. *I and my Followers*.

4. *Desertas terras*. By *desertas terras* we may either understand the Country which *Dardanus* had left; or rather, *Æneas* speaks the Language of his Heart at that Time. Having then the dismal Idea of the Destruction of his Country awakened fresh in his Mind, and the uncertain Prospect before him of a Settlement in some unknown Land, as it immediately follows, in-

certi quò fata ferant, ubi sistere detur, it was natural for him to have uncomfortable Apprehensions of the Country he was going to, to call it a Place of Banishment, a Land of Solitude and Desertion; especially if we add, that it was the Design of *Æneas* to move *Dido's* Compassion, and therefore to paint every Circumstance of his Story in Colours of Suffering and Distress. There are some, however, who read *diversas terras*, instead of *desertas*.

5. *Auguriis Divum*. This refers to all the prophetic Intimations he had given him of his future Fate by the Apparition of *Hector*, *Æn.* II. 295, by the lambent Flame that played about *Ascanius's* Temples, Verse 681, by the Course of the falling Star, and the Thunder on the Left, Verse 694; and, lastly, by the Interview he had with *Creüsa's* Ghost, Verse 781.

6. *Antandro*. *Antandros*, now *S. Dimitri*, was a City in the *Lesser Phrygia*, at the Foot of Mount *Ida*, where was Plenty of Trees for building a Navy, and at the same Time a convenient Bay, where the Ships could be concealed from the View of the *Greeks*.

7. *Incerti quò fata ferant*. *Æneas* had been plainly told by *Creüsa's* Ghost that his Settlement was to be in *Italy*, and the Place had been so distinctly marked out, that one is surprized to find him in any Uncertainty about it. Perhaps he did not firmly believe that Vision, or the Impression was begun to wear off from his Mind; the Apprehension of the Danger, and Difficulty of the Voyage, concurring with the then dejected State of his Mind, filled him with anxious and distrustful Thoughts, notwithstanding all the Assurances he had given him of getting safe to *Italy* at length.

8. *Prima æstas*. *Scaliger* computes the Time in which *Troy* was taken to have been towards the

Et pater Anchises dare fatis vela jubebat.

Litora tum patriæ lacrymans portusque relinquo,
Et campos ubi Troja fuit: feror exsul in al-
tum,

Cum sociis, natoque, Penatibus, et Magnis Dis.

Terra procul vastis colitur Mavortia campis,
Thracæ arant, acri quondam regnata Lycurgo,

et pater Anchises jubebat nos
dare vela fatis. Tum ego la-
crymans relinquo litora patriæ,
portusque, et campos ubi Troja
fuit: exsul feror in altum, cum
sociis, natoque, Penatibus, et
Magnis Dis.

Procul, terra Mavortia in
vastis campis colitur (Thracæ a-
rant eam) quondam regnata ab
acri Lycurgo,

TRANSLATION.

hoist the Sails, in Pursuance of Heaven's Decree. Then, with Sorrow, I leave the Shores and Ports of my native Country, and the Plains where Troy once stood: An Exile *forlorn* I launch into the Deep with my Associates, my Son, my Household-gods, and the Great Gods of my Country. At a Distance lies a martial Land, well peopled throughout its wide extended Plains (the Thracians cultivate the Soil) over which in former Times fierce Lycurgus reigned, an ancient hospitable Re-

NOTES.

the End of the Spring, so that *Æneas* set out in the Beginning of the Summer immediately following. *Catrou*, however, insists that *Æneas* could not have got his Fleet ready in so short a Time, and therefore will have *prima æstas* to signify the Beginning of the Spring, viz. of the next Year; for he observes that the Ancients divided the Year only into two Seasons, Summer and Winter, which he confirms from *Geor.* III. 296.

— *Dum mox frondosa reducitur æstas.*

where it is agreed that *æstas* signifies the Spring of the Year. What makes this the more probable, continues he, is that this long Stay of *Æneas* at *Antandros* is taken from History. *Dionysius of Halicarnassus* informs us, that he drew together a new Army at that Place (he should have added, and fortified himself on Mount *Ida*) but, not thinking it prudent to engage his harassed Troops, he capitulated on honourable Terms; one of which was, that he should be allowed to depart from *Troas* with his Followers without Molestation, after a certain Time, which he employs in equipping a Fleet.

10. *Lacrymans.* It has been observed already, on the softer Part of *Æneas's* Character, that the Shedding of Tears is a natural Indication of Humanity and Compassion; I may add, often involuntary and constitutional, and nowise unbecoming a Hero, nor inconsistent with true Fortitude and Greatness of Mind. But there is no Necessity of understanding this Word in its mere literal Sense, as if *Æneas* actually shed Tears upon every Occasion where this Word is applied to him; the Expression, I think, often

implies no more than *lugens*, as *Ruens* justly renders it in this Place; *Æneas* went away mourning, and with a sorrowful Heart, not for his own private and personal Sufferings, his Banishment into distant Climes, but because his Country was now in Ruin and Desolation; he sorrowed at bidding Farewel to those once delightful Plains where *Troy* had stood, but was now no more. *Et campos ubi Troja fuit.*

12. *Et Magnis Dis.* By the Great Gods, *Virgil* probably would have us understand the Images of the *Dii majorum gentium*, viz. *Jupiter*, *Pallas*, *Mercury*, *Apollo*, &c. whose Worship the *Roman* Historians and Poets alledge to have been introduced by *Æneas* into *Latium*. Some, however, take the *Magni Di* to be the same with the *Penates*, who, as *Macrobius* tells us, were denominated *ἱεροὶ μύητορες*, *Dii Magni*, the Great Gods. See the Note above on *Æn.* II. 293.

13. *Procul.* It is observed that *procul* signifies sometimes *in View*, as it were *pro oculis*; as in the sixth Eclogue, Verse 16.

Serta procul tantum capiti delapsa jacebant. And so it may be understood here, for *Thrace* was but at a small Distance from the Port whence *Æneas* set out, only on the other Side of the *Hellepont*. But, because *Æneas* is describing the Country to *Dido*, I am inclined to think that *procul* refers to *Carthage*, where he then was, and therefore to be understood in the common Acceptation.

14. *Lycurgo.* The Son of *Dryas*. This is that King of *Thrace*, who is fabled to have banished *Bacchus* and his Votaries out of his Kingdom;

fuit antiquum hospitium Trojæ, Penatesque ejus socii fuerunt nobis, dum fortuna fuit nobis. Feror huc, et loco prima mœnia in curvo litore, ingressus iniquis factis: Fingoque Æneadas nomen de meo nomine. Ferebam sacra Dioneæ matri meæ, Divisque auspiciis captorum operum, mactabamque nitentem taurum in litore supero Regi Cœlicolũm. Tumulus forte fuit juxta, in quo summo erant virgulta cornea, et myrtus horrida densis hastilibus. Accessi, conatusque convellere viridem sylvam ab humo, ut tegerem aras frondentibus ramis, video monstrum horrendum, et mirabile dictu. Nam guttæ ex atro sanguine liquuntur huic arbori, quæ arbor prima vellitur è solo, radicibus ejus ruptis, et maculant terram tabo. Frigidus horror quatit membra mihi,

Hospitium antiquum Trojæ, sociique Penates, 15
Dum fortuna fuit. Feror huc, et litore curvo
Mœnia prima loco, fatis ingressus iniquis;
Æneadasque meo nomen de nomine fingo.
Sacra Dionææ matri, Divisque, ferebam
Auspiciis cœptorum operum; superoque ni-
tentem 20

Cœlicolũm regi mactabam in litore taurum.
Forte fuit juxta tumulus, quo cornea summo
Virgulta, et densis hastilibus horrida myrtus.
Accessi, viridemque ab humo convellere sylvam
Conatus, ramis tegerem ut frondentibus aras, 25
Horrendum, et dictu video mirabile monstrum.
Nam, quæ prima solo ruptis radicibus arbor
Vellitur, huic atro liquuntur sanguine guttæ,
Et terram tabo maculant: mihi frigidus horror

TRANSLATION.

treat for Troy, and whose Gods were leagued with ours, while Fortune was with us. Hither I am carried, and found my first Walls along the winding Shore, entering on that Enterprize with Fates unkind, and from my own Name I call the Citizens Æneades. I was performing sacred Rites to my Mother Venus, and the Gods, the Patrons of my Works begun, and to the exalted King of the Immortals I was sacrificing a shining Bull on the Shore. Hard by there chanced to be a rising Ground, on whose Top young Cornel Trees shot up their tender Twigs, and a Myrtle rough and overgrown with thick Spear-like Branches. I came up to it, and attempting to tear from the Earth the verdant Wood, to cover the Altars with the leafy Boughs, I see a dreadful Prodigy, and wonderous to relate. For from that Tree which first is torn from the Soil, its rooted Fibres being burst asunder, Drops of black Blood distil, and stain the Ground with Gore:

NOTES.

dom; for which Impiety, the God revenged himself upon him, by depriving him of Sight, as it is in Iliad VI. Verse 130.

15. *Hospitium antiquum.* That is to say, there had been a long continued League of Friendship and Hospitality between the two Nations, by Virtue of which the Thracians gave hospitable Reception to all Strangers from Troy, and the Trojans in their Turn repaid the Kindness and Civilities to the Thracians. This Hospitality was sometimes between whole Nations, sometimes from one City to another, and sometimes between particular Families.

15. *Sociique Penates.* There was so strict an Alliance between the two Nations, that Servius tells us, Polynestor, King of Thrace, married Ilione, Priam's Daughter.

18. *Æneadas.* The City is called *Ænos* by *Mela* and *Pliny*, and the latter tells us that the Tomb of *Polydore* is near that City.

19. *Dionææ matri.* Venus, so called from her Mother *Dione*.

21. *Taurum.* Servius and *Macrobius* will have it, that a Bull was one of those Animals that were prohibited to be offered to *Jove* in Sacrifice, and that *Virgil* designedly makes *Æneas* to have offered here an unwarranted Sacrifice to *Jupiter*, to make Way for the inauspicious Omen that followed it. But *La Cerda* proves, from the best Authority, that nothing was more common than to sacrifice Bulls to *Jupiter*, as well as to the other Gods.

23. *Hastilibus.* The long tapering Branches of the Tree are properly termed *Hastilia*, Spears; but

Membra quatit, gelidusque coit formidine sanguis.

30

Rursus et alterius lentum convellere vimen
Insequor, et causas penitus tentare latentes:

Ater et alterius sequitur de cortice sanguis.

Multa movens animo, Nymphas venerabar agrestes,

Gradivumque patrem, Geticis qui præsidet arvis;

Rite secundarent visus, omenque levarent.

36

Tertia sed postquam majore hastilia nisu

Aggredior, genibusque adversæ obluكتور arenae;

(Eloquar, an fileam?) gemitus lacrymabilis imo

Auditur tumulo, et vox reddita fertur ad aures:

Quid miserum, Ænea, laceras? jam parce sepulto,

41

gelidusque sanguis coit præ formidine. Rursus insequor et convellere lentum vimen alterius, et penitus tentare causas latentes; et ater sanguis sequitur de cortice alterius. Ego movens multa in animo, venerabar Nymphas agrestes, potremque Gradivum qui præsidet Geticis arvis, ut rite secundarent visus, leventque omen. Sed postquam aggredior tertia hastilia majore nisu, genibusque obluكتور adversæ arenae (eloquarve an fileam?) lacrymabilis gemitus auditur ex imo tumulo, et vox reddita fertur ad meas aures: O Ænea, quid laceras me miserum? parce mihi jam sepulto,

TRANSLATION.

Shivering Horror shakes my Limbs, and my chill Blood is congealed with Fear. I again assay to tear off a limber Bough from another, and thoroughly explore the latent Cause: And from the Rind of that other the purple Blood descends. Raising in my Mind many an anxious Thought, I with Reverence besought the rural Nymphs, and Father Mars, who presides over the Thracian Territories, to second the Vision in due Form, and give a favourable Turn to the Omen. But after that I attempt the Boughs a third Time with a more vigorous Effort, and on my Knees struggle against the opposing Mold, shall I speak, or shall I forbear? A piteous Groan is heard from the Bottom of the rising Ground, and a Voice sent forth reaches my Ears: Æneas, why dost thou tear an unhappy Wretch?

NOTES.

but the Word has a peculiar Propriety here, as it alludes to the Spears and Darts with which Polydore had been transixed, which grew up into those Trees.

35. *Gradivum patrem*. Gradivus, we are told, is a Name that expressed Mars in Time of War, as Quirinus did in Time of Peace. Critics are not agreed as to the Derivation of the Word; some giving it a Greek Etymology, from *ἄραδος*, to brandish; while others bring it from the Latin, *gradus*, or *gradiar*, an advance, to advance, or take the Field.

35. *Geticis arvis*. The Getes were a People inhabiting that Part of Dacia which is now called Moldavia; their Neighbourhood to Thrace is the Reason why that Country is here called *arva Getica*, the Lands of the Getes.

35. *Nymphas venerabar*—*Gradivumque patrem*. The Reason, why Æneas addressed his Worship on this Occasion to Mars, the Poet himself gives us, because it was he *Geticis qui*

præsidet arvis, who presided over the Country: He was the God whom the Thracians and those other warlike Nations chiefly worshipped in ancient Times. By the Nymphs again, whom he prays to in Conjunction with Mars, we are probably to understand the *Hamadryads*, a Sort of rural Goddesses, whose Destiny was connected with that of some particular Trees, with which they lived and died. So that Æneas might consider this horrid Omen, as an Indication of their Displeasure, for his offering to violate those Pledges of their Existence.

36. *Secundarent visus*. In the ancient Rights of Divination, two Omens were required for Confirmation; and though the first had been unlucky, yet, if the second was prosperous, it destroyed the first, and was termed *omen secundum*; if otherwise, *alterum*: And hence *secundus* came to signify prosperous, and *secundo*, to prosper.

41. *Jam parce sepulto*. It was a Law of the twelve Tables, and, indeed, is the common

R 2

Voice

parce scelerare tuas pias manus : Troja tulit me, non externum tibi : hic cruor non manat de stipite. Heu fuge terras crudeles, fuge littus avarum. Nam ego sum Polydorus; ferrea seges telorum texit me confixum hic, et increvit acutis jaculis. Tum verò, pressus quoad mentem ancipiti formidine, obstupui, comæque pæterunt, et vox hæsit faucibus. Quondam infelix Priamus furtim mandarat hunc Polydorum alendum Threicio Regi, cum magno pondere auri; cum jam diffideret armis Dardaniæ, videretque urbem cingi obsidione. Ille rex, ut opes Teucrum sunt fractæ, et fortuna recessit, secutus res Agamemnonias, armaque victricia, abruptit omne fas, obruncat Polydorum, et potitur auro vi.

Parce pias scelerare manus : non me tibi Troja Externum tulit ; aut cruor hic de stipite manat. Heu fuge crudeles terras, fuge littus avarum : Nam Polydorus ego : hic confixum ferrea textit Telorum seges, et jaculis increvit acutis. 46 Tum verò, ancipiti mentem formidine pressus, Obstupui ; steteruntque comæ, et vox faucibus hæsit.

Hunc Polydorum auri quondam cum pondere magno

Infelix Priamus furtim mandarât alendum 50 Threicio regi ; cum jam diffideret armis Dardaniæ, cingique urbem obsidione videret. Ille, ut opes fractæ Teucrum, et fortuna recessit, Res Agamemnonias, victriciaque arma secutus, Fas omne abruptit, Polydorum obruncat, et auro 55

TRANSLATION.

Spare me now that I am in my Grave ; forbear to pollute with Guilt thy pious Hands : Troy brought me forth no Stranger to you : Nor is it from the dead Trunk this Blood distils. Ah fly this barbarous Land, fly the avaricious Shore ! For the unhappy Polydorus am I : Here an Iron Crop of Darts hath overwhelmed me, transfix'd, and over me shot up in pointed Javelins. Then, indeed, inly depressed with perplexing Fear, I was stunned, my Hair stood on End, and my Voice clung to my Jaws. This Polydorus unhappy Priam had formerly sent in Secrecy with large Sums of Money to be brought up by the King of Thrace, what Time he began to be diffident of the Arms of Troy, and saw the City with close Siege blocked up. He (*the King of Thrace*) so soon as the Power of the Trojans was crush'd, and their Fortune gone, espousing Agamemnon's Interest and victorious Arms, breaks every sacred Bond, assassinates Polydorus, and by

NOTES.

Voice of Humanity, *Defuncti injuria ne afficiantur*, Let no Injury be offered to the Dead. Therefore Polydore's Ghost calls out to Æneas, *Parce jam sepulto*, as if he had said, Let it suffice that I suffered so much while alive ; leave me now at least to enjoy Rest in my Grave.

42. *Non Troja externum tulit.* Polydore was the Son of Priam, and Creüsa's Brother, and consequently allied to Æneas, his Fellow-citizen, and not an Alien or Foreigner, which is the Meaning of *externus*. Cicero makes Polydore not Priam's Son, but his Grandchild by his Daughter Hione, who was married to Polymnestor, King of Thrace.

54. *Agamemnonias.* Agamemnon, the Son

of Atreus, King of Mycenæ, and Brother to Menelaus, was chosen General of the Confederate Troops of Greece in the Trojan Expedition. After the Destruction of Troy he returned to Mycenæ with his Captive Cassandra, Priam's Daughter, and was assassinated with her at a Banquet, by the Treachery of his Wife Clytemnestra, and his Nephew Ægisthus, her adulterous Paramour.

55. *Fas omne abruptit.* Polymnestor, by murdering Polydore, broke through both the Ties of Consanguinity and Hospitality, which were held so sacred, that he who violated them, by putting his Guest to Death, was reckoned equally guilty with a Parricide.

57. *Sacra*

Vi potitur. Quid non mortalia pectora cogis
Auri sacra fames! postquam pavor ossa reliquit,
Delectos populi ad proceres, primumque paren-
tem,

Monstra Deum refero; et, quæ sit sententia,
posco.

Omnibus idem animus sceleratâ excedere terrâ,
Linquere pollutum hospitium, et dare classibus
Austros.

Ergo instauramus Polydoro funus, et ingens
Aggeritur tumulo tellus: stant Manibus aræ,
Cæruleis mœstæ vittis atrâque cupresso;
Et circum Iliades crinem de more solutæ.
Inferimus tepido spumantia cymbia lacte,

O sacra fames auri, quid non
cogis mortalia pectora perpetrare?
postquam pavor reliquit ossa mi-
hi, refero monstra Deum ad de-
lectos proceres populi, primum-
que ad parentem; et posco quæ
sit eorum sententia. Idem ani-
mus est omnibus excedere sceleratâ
terrâ, linquere pollutum hospiti-
um, et dare Austros classibus.
Ergo instauramus funus Poly-
doro, et ingens tellus aggeritur
tumulo: aræ stant Manibus,
mœstæ cæruleis vittis atrâque
cupresso; et Iliades solutæ quoad
crinem, de more, stant circum.
Inferimus spumantia cymbia è
tepido lacte,

61

65

TRANSLATION.

Violence possesses his Money. Cursed Avarice, on what desperate Wickedness thy Influence drives the Minds of Men! After my quaking Fear was gone, I report the portentous Signs of the Gods to our chosen Leaders, and chiefly to my Father, and demand what their Resolution is. All are unanimous to quit that cursed Land, abandon the polluted Society, and spread the Sails to the Winds. Therefore we set about the Renewal of Polydorus's Funeral Obsequies, and raise a large Mound of Earth for the Tomb: An Altar is reared to his Manes, mournfully decked with leaden-coloured Wreaths, and black baleful Cypress; and round it the Trojan Matrons stand with Hair dishevelled according to Custom. We next offer the Sacrifices of the Dead, Bowls foaming with warm Milk, and Goblets of

NOTES.

57. *Sacra fames.* Sacer signifies either *sacred* or *accursed* as here. The Reason of which see in a former Note on *Æn.* I. 632.

57. *Quid non mortalia pectora cogis, auri sacra fames!* The same Sentiment is more fully expressed by *Juvenal*, Satyr XIV. Verse 173.

*Inde fere scelerum cause, nec plura venena
Miscuit, aut ferro grassatur sæpius ullum
Humanae mentis vitium, quam sæva cupido
Indomiti census.*

62. *Instauramus funus.* We renew his Funeral Obsequies, because he had been buried before without the due Solemnities; the Performing of which was reckoned so indispensable a Duty, that they were therefore called by the Romans *Jussa*, and by the Greeks *ἑκατα*. *Virgil* here gives a very particular and full Description of the Funeral Rights performed by the Romans in the Interment of the Dead.

63. *Stant Manibus aræ.* It appears that two

Altars were consecrated to the Manes, and two to the Gods, as we learn from Verse 305, where it is said of *Andromache*,

Et geminas, causam lacrymis, sacraverat aras. She had consecrated to *Hecter's* Shade two Altars. So *Ecl.* V. 66.

— en quatuor aras;

Ecce duas tibi, Daphni, duoque altaria Phæbo.

64. *Cæruleis vittis.* These Fillets were of a deep violet or purple Colour; a Colour between blue and black, which is that of *cæruleus*.

66. *Inferimus.* Among other Ceremonies, there were Sacrifices offered to the Dead, which were termed *Inferiæ*, from this very Word here used *infero*, to pour into, or on the Grave. The Liquors were Milk, and the Blood of the Victims, as here: And sometimes Wine was added, as *Æn.* V. 77.

*Hic duo rite mero libans carbestia Baccho
Fundit bumi, duo lacte novo, duo sanguine
sacro.*

67. *Animamque*

et pateras sacri sanguinis, condimusque animam sepulcro, et supremum ciemus magnâ voce.

Inde, ubi prima fides fuit pelago, ventique dant maria placata, et Ausfer lenis crepitans vocat nos in altum, socii dedicant naves, et complent littora. Provehimur è portu, terræque urbesque recedunt.

Gratissima tellus, sacra matri Nereidum, et Ægeæ Neptuno, colitur in medio mari, quam, errantem circum oras et littora, pius Arcitenens

Sanguinis et sacri pateras; animamque sepulcro Condimus, et magnâ supremum voce ciemus.

Inde, ubi prima fides pelago, placataque venti Dant maria, et lenis crepitans vocat Ausfer in altum,

Deducunt socii naves, et littora complent.

Provehimur portu, terræque urbesque recedunt.

Sacra mari colitur medio gratissima tellus

Nereidum matri, et Neptuno Ægeæ:

Quam pius Arcitenens, oras et littora circum

TRANSLATION.

the sacred Blood of the Victim: Thus we give the Soul Repose in the Grave, and with loud Voice address to him the last Farewel. This done, when first we durst confide in the Main, when the favouring Winds indulge us with peaceful Seas, and the South-wind in soft whispering Gales invites us to the Deep, my Mates launch the Ships, and croud the Shore. We are wafted from the Port, and the Lands and Cities in Prospect retreat. Amidst the Sea there lies a charming Spot of Land, sacred to Doris, the Mother of the Nereids, and Ægean Neptune, which once unfixed, and floating about the Coasts and Shores, the pious God who wields

NOTES.

67. *Animamque sepulcro condimus.* Because it was a prevailing Opinion among both Greeks and Romans, that the Soul could not rest without Burial. For which Reason they were so anxious about Funeral Rites. Hence, by the by, *conditorium* came to signify a Burial-place.

68. *Magnâ supremum voce ciemus.* Both to call the Soul to its Place of Rest, and to take their last Farewel, by pronouncing *Vale* three Times aloud.

73. *Sacra mari, &c.* This is the Island of Delos, one of the Cyclades, concerning which it is fabled, that when Juno, enraged against Jupiter for loving Latona, swore that Latona should not have a Spot on Earth to bring forth in; Jupiter, to secure to her some Place out of Juno's Reach, directed her to Delos, which was then a floating Island, till Apollo fixed it after his Mother's Delivery; and therefore its Name was changed from *Ortygia* to *Delos*, which in the Greek Language signifies *apparent*, or *revealed to View*, it having been hid before under the Waves; or, according to others, because Apollo there gave forth Oracles plain and intelligible, but every where else in dark and obscure Terms.

74. *Nereidum matri.* Doris, the Wife of Nereus, and Mother of the fifty Nereids or Sea-symphs.

74. *Neptuno Ægeæ.* Because Delos is in the

Ægean Sea, now the Archipelago, called the Ægean Sea from Ægeus, the Father of Theseus, who threw himself into it, hastily presuming that his Son, who had undertaken to combat the famous Minotaur, was slain. The Story is this: It was agreed between the Father and the Son, that, if Theseus subdued that Monster, he should, at his Return, put up a white Flag or white Sails; but if he failed in his Attempt, and was slain, the Ship should return with black Sails. But Theseus, returning victorious, forgot to hang out the white Sails, through Grief, as it is said, for the Loss of his beloved Ariadne, whom Bacchus ravished from him. The Father, who was expecting him with Impatience from the Top of a high Rock, no sooner saw the Ship all in Mourning, than he threw himself into the Sea, imagining his Son was dead.

75. *Quam pius Arcitenens.* Apollo, so soon as he was born, slew with his Arrows the Serpent Python, sent by Juno to destroy Latona. Whence he is stiled *Pius Arcitenens*, the pious God who wields the Bow. Those who are not pleased with this Sense of the Epithet *pius*, as applied to Apollo, may read *prius*, to agree with *errantem*, which Pierius assures us is the Reading in some ancient Copies.

76. *Mycon*

Errantem, Mycone celsâ Gyaroque revinxit,
Immotamque colî dedit, et contemnere ventos.
Huc feror : hæc fessos tuto placidissima portu
Accipit : egressi veneramur Apollinis urbem.
Rex Anius, rex idem hominum, Phœbique sacerdos,
Vittis et sacrâ redimitus tempora lauro,
Occurrit : veterem Anchisen agnoscit amicum.
Jungimus hospitio dexteras, et tecta subimus.
Templa Dei saxo venerabar structa vetusto :
Da propriam, Thymbræe, domum ; da moenia fessis,
Et genus, et mansuram urbem ; serva altera Trojæ
Pergama, reliquias Danaûm atque immitis Achillei.

revinxit celsâ Mycone Gyaroque, deditque colî immotam, et contemnere ventos. Feror huc : hæc placidissima accipit non fessos in tuto portu : egressi veneramur urbem Apollinis. Rex Anius, idem rex hominum sacerdosque Phœbi, redimitus quoad tempora vittis et sacrâ lauro, occurrit nobis ; agnoscit veterem suum amicum Anchisen. Jungimus dexteras hospitio, et subimus tecta. Venerabar templa Dei structa ex vetusto saxo : O Thymbræe, da propriam domum, da moenia nobis fessis, et genus, et urbem mansuram ; serva altera Pergama Trojæ, reliquias Danaûm atque immitis Achillei.

TRANSLATION.

the Bow, fast bound with high Gyaros and Mycone, and fixed it so as to be habitable, and mock the insulting Winds. Hither I am led : This most peaceful Island receives us into a safe Port after our Fatigue. At our first Landing, we pay Veneration to the City of Apollo. King Anius, who was both King of Men, and Priest of Phœbus, his Temples bound with Fillets and sacred Laurel, comes up, and presently recollects his old Friend Anchises. We join Right-hands in Amity, and come under his hospitable Roof. I venerated the Temple of the God, a Structure of ancient Stone, and thus began : Thymbræan Apollo, grant us, after all our Toils, some fixed Mansion ; grant us Walls of Defence, a happy Offspring, and permanent City : Preserve these other Towers of Troy, a Remnant escaped from the Greeks and merciless Achilles. Whom are we to follow ? Or whither

NOTES.

76. *Mycone celsâ Gyaroque revinxit.* Mycone and Gyaros are two of the Cyclades Islands on either Side of Delos, which hem it in, and seem, as it were, to bind it fast that it cannot move out of its Place ; which Situation had given Rise to the Poetical Fiction. Gyaros is the little Island to which the Romans used to banish their Felons and greater Malefactors. Hence that Expression in *Juvenal*, Sat. I. 73.

Aude aliquid brevibus Gyaris aut carcere dignum.

77. *Contemnere ventos.* Because formerly it is said to have been often driven about by the Winds, and drowned beneath the Waves.

80. *Rex Anius.* According to the ancient Custom established in several Nations, whereby the Offices of King and Priest were invested in the same Person.

84. *Saxo vetusto.* Because, whatever Injuries the other Buildings of the Island had suffered, the

Sanctity of the Temple still preserved it from Violation. Hence, says *Cicero*, in his Pleadings against *Verres*, to set forth the horrid Nature of his Sacrilege in rising the Temple of Delos : *Tanta ejus auctoritas religionis et est, et semper fuit, ut ne Persæ quidem, cum bellum toti Græciæ, diis, hominibusque indixissent, et—classem ad Delum appulissent, quidquam conarentur aut violare aut attingere.* I. In *Verr.* 18.

84. *Venerabar.* It appears from ancient Monuments, that the Altar of Apollo at Delos was never stained with the Blood of Victims, but only honoured with Prayers, Flowers, and other simple Rites of ancient Worship. Therefore *Æneas* says only, *venerabar*, I offered up Prayers.

85. *Thymbræe.* We learn from *Strabo*, that in the Confines of Troy there was a Plain named *Thymbra* (from the vast Plenty of the Herb *Thymbra* or *Savory*, says *Servius*, which grew there).

Quem sequimur? quòve iubes nos ire? ubi iubes nos ponere sedes? O pater, da nobis augurium, atque illabere nostris animis. Vix fatus eram ea, omnia repente visa sunt tremere, liminaque, laurusque Dei; totusque mons circum visus est moveri, et cortina mugire, adytis reclusis. Nos submissi petimus terram, et vox fertur ad aures nostras: O Dardanidæ duri, eadem tellus, quæ prima tulit vos à stirpe parentum, accipiet vos reduces læto ubere: exquirite vestram antiquam matrem. Hic domus Æneæ dominabitur cunctis oris, et nati illius natorum, et qui nascentur ab illis.

Quem sequimur? quòve iubes? ubi ponere sedes?

Da, pater, augurium, atque animis illabere nostris.

Vix ea fatus eram, tremere omnia visa repente, Liminaque, laurusque Dei; totusque moveri 91 Mons circum, et mugire adytis cortina reclusis. Submissi petimus terram, et vox fertur ad aures: Dardanidæ duri, quæ vos à stirpe parentum Prima tulit tellus, eadem vos ubere læto 95 Accipiet reduces: antiquam exquirite matrem. Hic domus Æneæ cunctis dominabitur oris, Et nati natorum, et qui nascentur ab illis.

TRANSLATION.

commandest thou us to go? Where to fix our Residence? Holy Father, grant us a prophetic Sign, and glide into our Minds. Scarce had I thus said, when suddenly all seemed to tremble, both the Temple itself, and Laurel of the God; the whole Mountain quaked around, and, the Sanctuary being exposed to View, the Place of the Oracle groaned. In humble Reverence we fall to the Ground, and a Voice reaches our Ears: Ye hardy Sons of Dardanus, that Land which first produced you from your Forefathers Stock, the same shall receive you in its fertile Bosom after all your Dangers past: Search out your ancient Mother. There the Family of Æneas shall rule over every Coast, and his Childrens Children, and who from them shall spring. Thus Phœbus: Vast Emotions of Joy, with

NOTES.

there) where was a Temple to Apollo, thence filed *Thymbræan*.

91. *Liminaque, laurusque Dei.* It was usual for the Gods to give Signs of their Approach, by making the Earth to quake. The Laurel was probably in the Temple itself, as it was at *Delphos*, whence the Oracle was sometimes delivered, according to that Verse of *Lucretius*, Lib. I. 740.

Pythia quæ tripode ex Phœbi, lauroque profatur.

92. *Mons circum.* The Mount here spoken of is Mount *Cynthus*, whence *Apollo* and *Diana* were denominated *Cynthius* and *Cynthia*.

93. *Cortina.* The Covering of the Tripod, whence the Priestess delivered the Oracle, was called *Cortina*; it is here put for the Oracle itself.

94. *Adytis.* The *adyta* again is the Sanctuary or inner Part of the Temple, where was the Oracle.

95. *Dardanidæ.* *Servius* and *Macrobius* observe, that the *Trojans* might have understood from this the Meaning of the Oracle; for by

calling them *Dardanidæ*, and not *Teuceri*, they might have known that *Italy* was designed, whence their Ancestor *Dardanus* came, and not *Crete*, the Seat of *Teucer's* Nativity.

97. *Hic domus Æneæ.* These two Verses are almost a literal Translation of *Neptune's* Prophecy concerning *Æneas* in the *Iliad*, Lib. XX. Verse 307.

*Nun de in Æneao sibi τῶν Ἰωνῶν ἀναξί,
καὶ παῖδες παῖδων, τοὶ μὲν μετὰ πρῶτῳ γένει*

*On great Æneas shall devolve the Reign,
And Sons, succeeding Sons, the lasting Line sustain.*

Mr. Pope.

From which Passage of *Homer*, however, it is inferred, that *Æneas* came not into *Italy*, but remained in *Troas*, and succeeded to the Crown of *Troy* after *Priam*, it being here said, *τῶν Ἰωνῶν ἀναξί*, he shall reign over the *Trojans*; and consequently, that this whole Account of the Original of the Roman Empire is a Fiction, contrived to do Honour to the *Romans*, and particularly to flatter the Vanity of *Augustus*. *Dionysius*

Hæc Phœbus: mistoque ingens exorta tu-
multu

99

Lætitia; et cuncti quæ sint ea moenia quærunt;
Quò Phœbus vocet errantes, jubeatque reverti.
Tum Genitor, veterum volvens monumenta
viro-
rum,

Audite, o proceres, ait, et spes discite vestras:
Creta Jovis magni medio jacet insula ponto,
Mons Idæus ubi, et gentis cunabula nostræ: 105
Centum urbes habitant magnas, uberrima regna:
Maximus unde pater, si rite audita recordor,
Teucus Rhœteas primùm est advectus in oras,

Phœbus fatus est hæc: ingens-
que lætitiæ exorta est misto tu-
multu; et cuncti quærunt quæ
sint ea moenia, quò Phœbus
vocet errantes, jubeatque eos re-
verti. Tum Genitor meus, vol-
vens monumenta veterum viro-
rum, ait, O proceres audite, et
discite vestras spes: Creta in-
sula magni Jovis jacet in medio
ponto, ubi est mons Idæus, et cu-
nabula nostræ gentis: Habitant
centum magnas urbes, regna u-
berrima: Unde Teucus maximus
pater, si rite recordor audita,
primùm est advectus in Rhœteas
oras,

TRANSLATION.

mingled Tumult, arose, and all are anxious to know what City is designed; whither Phœbus calls a wandering Crew, and wills *them* to return. Then my Father, revolving the historical Records of the Ancients, says, Ye Trojan Leaders give Ear, and learn what you have to hope for: In the Middle of the Sea lies Crete, the Island of mighty Jove, where is Mount Ida, and the Nursery of our Race. The Cretans inhabit an hundred mighty Cities, all most fertile Realms; whence our renowned Ancestor Teucus, if I right remember the Tradition, first arrived on the Rhœtean Coasts, and *there* chose the Seat of his Kingdom. No

NOTES.

sius of Halicarnassus, indeed, proposes a very ingenious Solution of the Difficulty, alledging the Prophecy to be fully accomplished in *Æneas's* Reigning over the *Trojans* in *Italy*; and in this he is followed by *Eusebius*, in his Commentary on that Passage of the *Iliad*. But those, who are curious to see this Question fully examined, may consult *Segrais's* Preface to his Translation of the *Æneid*, and *Bochart's* Dissertation in a Letter to him on that Subject, which is published at the End of *Segrais's* Notes in the *Octavo* Edition. I shall only observe farther, that *Virgil*, instead of *Trojanis dominabitur*, answering to *τρωσσιν ἀναξῆν* in *Homer*, renders it, *cunctis dominabitur oris*, which is probably the Reason why some have substituted in *Homer* *παντὶς οὐρανόθεν*, instead of *τρωσσιν* *Trojanis*.

104. *Creta Jovis magni*. The Island of *Candia*, in the *Mediterranean*, denominated *Crete*, from *Cres*, who reigned there after *Jupiter*. It is situated between the *Archipelago* northward, and the *Libyan* Sea to the South. There *Jupiter* was brought up in a Cave of Mount *Dictæ*:

Dictæo cœli regem pavere sub antro.

Geor. IV. 152.

His Mother *Rhea* carried him thither from *Ar-*

cadia, or *Phrygia*, to save him from his Father *Saturn*, who sought to destroy him. In the same Island he died at the Age of eighty Years, according to *Suidas*. The *Cretans* shew his Tomb in the City of *Gnosus*.

104. *Medio ponto*. Because, as *Servius* and *Strabo* observe, it is situated between several Seas, the *Libyan*, the *Ægyptian*, the *Arabian*, and *Ionian*; that it is hard to say to which of them it belongs.

105. *Mons Idæus ubi*. All acknowledge a Mount *Ida* in *Crete*, particularly *Pliny*, *Lib. IV. Cap. 12*. *Montes, Cadiscus, Idæus, Dictæus, Morycus*.

106. *Centum urbes habitant*. Hence *Homer*, in the *Iliad*, gives *Crete* the Appellation of *καταπολις*, *Il. IX. Verse 649*. And *Horace*, *Lib. III. Ode 27*.

Quæ simul centum tetigit potentem oppidis Creten. As also in his *Epod. Ode 19*.

Cretam centum urbibusobilem.

The chief of those Cities were *Gnosus*, *Gortyna*, *Cydon*, and *Dietyrna*.

106. *Uberrima regna*. Answering to *abere leto*, another Circumstance in the Prophecy, which mislead *Anchises*.

108. *Teucus Rhœteas*. *Teucus*, the Son of *Scamander*

*optavitque locum regno: Ilium
et arces Pergameæ nondum stete-
rant, habitabant in imis valli-
bus. Hinc venit mater Cybele
cultrix terræ, Corybantiaque æ-
ra, Idæumque nemus: hinc ve-
nere fida silentia in sacris, et
hinc juncti leones subiere currum
caminæ.*

Optavitque locum regno: nondum Ilium, et
arces

Pergameæ steterant; habitabant vallibus imis:
Hinc mater cultrix Cybele, Corybantiaque
æra, IIII

Idæumque nemus: hinc fida silentia sacris,
Et juncti currum dominæ subiere leones.

TRANSLATION.

Ilium then nor Towers of Pergamus were raised; in humble Vales they dwelt. Hence came Mother Cybele, our Patroness, and the brazen Cymbals of the Corybantes, and the Idæan Grove: Hence that faithful Secrecy observed in her sacred Rights, and hence the Custom of yoking harnessed Lions in the Chariot of the imperial Goddess. Come then, and, where the Commands of the Gods point

NOTES.

Scamander the Cretan, is said, in Time of a Famine, to have left the Island with one Third of the Inhabitants in quest of a new Settlement; and, being warned by an Oracle to fix his Residence where he should be attacked in the Night-time by an Earth-born Race, he came to Phrygia, near Rhæteum, a Promontory of Troas, in the Hellespont, and there, being pestered by Swarms of Mice, he took up his Settlement, and built a Temple to Apollo Smintheus, so called from *σμιθος*, which, in the Phrygian or Cretan Language, signifies a Mouse.

108. Rhæteas. Rhæteum was a City and Promontory of Troas, on the Coast of the Hellespont, where Teucer with his Colony arrived from Crete. He introduced thither the Worship of Cybele, the Mother of the Gods, and gave to the Mountains of Phrygia the Name of Ida, from Mount Ida in Crete, and changed the Name of the River Xanthus into that of Scamander, after the Name of his Father. Hence Homer says that River was called Xanthus by the Gods, but Scamander by Men, i. e. the former was its ancient and more venerable Name.

109. Optavitque locum regno. Strabo agrees with Virgil in making Teucer the first who reigned in Troas: Not long after him Dardanus arrived from Italy, married Bates, Teucer's Daughter, and succeeded him in the Kingdom.

111. Mater cultrix Cybele. Some read *matris cultri Cybeles*, alluding to the Custom of making the Priests of Cybele Eunuchs. This Goddess, who is the same with Ops and Rhea, was called Cybele, probab'y from *Cybalus*, a Mountain in Phrygia, where she was particularly worshipped. Her Ministers were termed Corybantes, and, among other Circumstances præ-

tised in her Worship, used to beat brazen Cymbals; the Original of which Institution, they tell us, was to hinder Saturn, by their Noise, from hearing the Cries of the Infant Jupiter, when he lay concealed in the Caves of Diæys in Crete.

111. Mater Cybele. Cybele, according to Strabo and Lucretius, denotes the Earth, which is the common Mother of Men and Beasts:

*Principio tellus habet in se corpora prima
Quare magna Deum mater, materque ferarum,
Et nostri genitrix hæc dicta est corporis una.*

Lucret. II. 589.

And Macrobius speaks of it as a Thing which no Body could call in Question:

*Quis enim ambigat matrem Deum terram ha-
beri?* Sat. I. 21.

112. Hinc fida silentia sacris. The Mysteries of Cybele, as those of Ceres, were concealed with great Care from the Vulgar, to make them the more regarded.

113. Et juncti, &c. Her Chariot was drawn by Lions, to denote that maternal Affection, figured by Cybele or Mother Earth, triumphs over the most ferocious Natures, as Lucretius explains it:

*Adjungere feras, quod quamvis effera proles
Officiis debet molliri victa parentum.*

Lib. II. 604.

And Ovid, 4 Fast.

*— cur huic genus acre leonum
Præbet insolitas ad juga curvæ jubas.
Nimirum feritas quoniam mollita per illam
Creditor: id curru testificata suo est.*

113. Dominæ. This is an Epithet belongs to Cybele, as Mother of the Gods.

Ergo agite, et Divûm, ducunt quâ jussa, sequamur :

Placemus ventos, et Gnosia regna petamus : 115
Nec longo distant cursu ; modò Jupiter adfit,
Tertia lux classem Cretæis sistet in oris.

Sic fatus, meritos aris mactavit honores,
Taurum Neptuno, taurum tibi, pulcher Apollo ;
Nigram Hiemi pecudem, Zephyris felicibus albam. 120

Fama volat, pulsum regnis cessisse paternis
Idomeneæ ducem, desertaque littora Cretæ ;
Hoste vacare domos, sedesque astare relictas.
Linquimus Ortygiæ portus, pelagoque volamus :
Bacchatamque jugis Naxon, viridemque Donyfam, 125

Olearon, niveamque Paron, sparsasque per æquor
Cycladas, et crebris legimus freta confita terris.

Ergo agite, et sequamur quâ jussa Divûm ducunt : Placemus ventos, et petamus Gnosia regna : Nec distant longo cursu ; si modò Jupiter adfit, tertia lux sistet nostram classem in Cretæis oris.

Sic fatus mactavit meritos honores aris, mactavit taurum Neptuno, taurum tibi, o pulcher Apollo ; nigram pecudem hyemi, albam pecudem felicibus Zephyris. Fama volat Idomeneæ ducem pulsum cessisse paternis regnis, littoræque Cretæ esse desertæ, domos vacare hoste, sedesque astare relictas. Linquimus portus Ortygiæ, volamusque super pelago : legimusque Naxon bacchatam jugis, viridemque Donyfam, Olearon, niveamque Paron, Cycladasque sparsas per æquor, et freta confita crebris terris.

TRANSLATION.

out our Way, let us follow : Let us appease the Winds, and make for the Gnosian Realms. Nor lie they at the Distance of a long Voyage : Provided Jove be with us, the third Day will land our Fleet on the Cretan Coast. This said, he offered the proper Sacrifices on the Altars, a Bull to Neptune, a Bull to thee, O graceful Apollo ; a black Sheep to the wintry Power, and a white one to the propitious Zephyrs. A Report flies Abroad, that Idomeneus, the Cretan Leader, banished by his Subjects, hath quitted his paternal Kingdom, and that the Shore of Crete is now naked of Defence ; its Mansions emptied of our Foe, and forsaken Palaces stand open to receive us. We leave the Port of Ortygia, and scud along the Sea : We cruze along Naxos, on whose Mountains the Bacchanals revel, green Donyfa, Olearos, snowy Paros, and the Cyclades scattered up and down the Main, and narrow Seas thick sown with clustered Islands. With various E-

NOTES.

118. *Meritos mactavit honores.* Honores signifies *Sacrifices*, as has been observed in a former Note. See Æn. I. 636.

120. *Nigram hyemi.* By *hyemi* here we are to understand the stormy Winds, as Æn. V. 772.

tempestatibus agnam

Cedere deinde jubet.

They were worshiped in order to avert their Fury, as the Zephyrs were to procure their auspicious Influence.

122. *Idomeneæ.* Idomeneus, the Son of Deucalion, and Grandson of Minos King of Crete, in his Return from the Trojan War, being overtaken with a Storm, made a Vow to the Gods, that, if they would save him in his extreme Danger, he would sacrifice to them whatever Thing he first met : This happened to be his own Son, on whom the Father performed his Vow. Upon which a Plague having arisen, his Subjects

considered him as the Cause of that public Calamity, and banished him from the Island. This is the Account which Servius gives.

124. *Ortygiæ.* Delos was anciently called *Ortygia*, from *Ortyx*, a Quail, those Fowls having been very numerous in that Island.

125. *Viridemque Donyfam.* This Island was famous for producing green Marble, as *Paros* was for its pure white Marble, so much celebrated by Antiquity :

Urit mæ Glycææ nitor

Splendentis Paro marmore purius.

Hor. I. Carm. Ode 13.

So Seneca in *Hipp.*

Lucebit Paro marmore clarius.

127. *Cycladas.* The *Cyclades* are so called from *κυκλος*, *circulus*, because they were disposed in a circular Form around *Delos*.

S 2

131. *Curetum*

Nauticus clamor exoritur cum vario certamine: Socii hortantur, petamus Cretam proavosque. Ventus surgens à puppi prosequitur nos euntes, et tandem allabimur antiquis oris Curetum. Ergo avidus molior muros optatæ urbis, vocoque eam Pergameam; et hortor gentem lætam cognomine amare focos, attollereque arcem tectis. Jamque fere puppes subductæ sunt in sicco littore; juvenus operata est connubiis novisque arvis: dabam jura domosque, cum subito lues tabida miserandaque, tractu cæli corrupto, venit membris, arboribusque, satisque, et annus fit lethifer. Linquebant dulces animas, aut trahabant ægra corpora:

Nauticus exoritur vario certamine clamor:
Hortantur focii, Cretam, proavosque petamus.
Prosequitur surgens à puppi ventus euntes; 130
Et tandem antiquis Curetum allabimur oris.
Ergo avidus muros optatæ molior urbis;
Pergameamque voco; et lætam cognomine gentem
Hortor amare focos, arcemque attollere tectis.
Jamque fere sicco subductæ littore puppes; 135
Connubiis arvisque novis operata juvenus;
Jura domosque dabam: subito cum tabida membris,
Corrupto cæli tractu, miserandaque venit
Arboribusque, satisque lues, et lethifer annus.
Linquebant dulces animas, aut ægra trahebant

TRANSLATION.

mulation the Seamen's Shouts arise. The Crew thus animate one another, For CRETE AND OUR ANCESTORS LET US SPEED OUR COURSE. We sail full before the Wind, and at length skim along to the ancient Seats of the Curetes. Therefore, with Eagerness, I raised the Walls of the so much wished for City, call it the City of Pergamus, and I exhort my new Colony, pleased with their Name, to keep much at Home, and raise Turrets of Defence on their Roofs. And now the Ships were mostly laid up on the dry Beech, the Youth had performed Sacrifice for Success on their Nuptials and new Settlements: I was begun to dispense Laws, and appropriate Houses, when suddenly, from the Infection of the Climate, a wasting and lamentable Plague seized on our Limbs, the Trees, and Corns, and the Year is pregnant with Death. My Friends left their sweet Lives, or dragged along their sickly Bodies: At the same Time the raging Dog-

NOTES.

131. *Curetum oris.* i. e. Crete, the Mansion of the Curetes, the Ministers of Cybele, thought to be the same with the Corybantes and Idaei Dactyli. Strabo derives their Name Curetes from *κρυα*, *tonsura*, because they had the Forepart of their Head shaved or shorn.

133. *Pergameamque.* Pliny mentions Pergamus among the Cities of Crete.

134. *Amare focos.* Servius thinks this implies a Recommendation to the Study of Religion and Sacrifices: *Rueus* understands it of the Care of their Families. I offer a third Sense, and take the Meaning to be, that *Æneas* would have them keep much at Home, and not straggle Abroad for some Time, till they should know what Sort of Reception the Inhabitants of the Island would give them, whether they were come among Friends or Foes. This both agrees

with what follows, *arcemque attollere tectis*, their being ordered to raise a Strength for their Defence in Case of an Attack; and was a proper Caution in their present Circumstances: Add to this, that the Word is used in this very Sense, *Æn.* V. 163. when *Gyas* would have his Pilot to steer close to the Shore, he says, *Littus ama*, depart not from the Shore, or, in the poetical Stile, court the Shore.

136. *Operata.* It was customary to offer Sacrifice before they entered on Marriage, or any important Business of Life, and the Verb *operari* is used in this Sense, *Geor.* I. 339.

Lætus operatus in herbis.

And by *Juvenal*, *Sat.* XII. 92.

Et matutinis operatur festa lucernis.

140. *Linquebant dulces animas.* Dr. Trapp thinks this a very odd Expression, and would fain

Corpora : tum steriles exurere Sirius agros : 141
Arebant herbæ, et victum seges ægra negabat.
Rursus ad oraculum Ortygiæ, Phœbumque, re-
menso

Hortatur pater ire mari, veniamque precari ;
Quem fessis finem rebus ferat ; unde laborum 145
Tentare auxilium jubeat ; quò vertere cursus.

Nox erat, et terris animalia somnus habebat.
Effigies sacræ Divûm, Phrygiique Penates,
Quos mecum à Trojâ, mediisque ex ignibus ur-
bis,

Extuleram, visi ante oculos astare jacentis 150
Insomnis, multo manifesti lumine, quâ se
Plena per insertas fundebat Luna fenestras.

Tum sic affari, et curas his demere dictis :
Quod tibi delato Ortygiam dicturus Apollo est,
Hic canit, et tua nos en ultro ad limina mit-
tit.

Nos te, Dardaniâ incensâ, tuaque arma secuti ; 155

tum Sirius cepit exurere steriles
agros : Herbæ arebant, et ægra
seges negabat nobis victum. Rur-
sus pater hortatur ire ad oracu-
lum Ortygiæ, Phœbumque, mori
remenso, precarique eum veniam ;
querere quem finem ferat fessis
rebus, unde jubeat nos tentare
auxilium laborum, quò vertere
cursus.

Nox erat, et somnus habebat
animalia super terris. Sacræ
effigies Divûm, Phrygiique Pe-
nates, quas extuleram mecum à
Trojâ exque mediis ignibus urbis,
visi sunt astare ante oculos mei
jacentis insomnis, manifesti mul-
to lumine, quâ plena luna fun-
debat se per insertas fenestras.
Tum sic ceperunt affari, et
demere curas mihi his dictis :
Apollo canit tibi hæc idem quod
delatus est tibi delato Ortygiam,
et, en, ultro mittit nos ad tua li-
mina. Nos secuti sumus te tua-
que arma, Dardaniâ incensâ ;

TRANSLATION.

star burnt up the barren Fields. The Herbs were parched, and the unwholsome Grain denied us Sustenance. My Father advises, that, measuring back the Sea, we again apply to the Oracle of Ortygia, and Apollo, and implore his Grace, to know when he will bring our Toils and Wanderings to a Period ; whence he will bid us attempt a Redress of our Calamities, or whither turn our Course. It was Night, and Sleep reigned over all the animal World. The sacred Images of the Gods, and the tutelar Deities of my Country, whom I had brought with me from Troy, and the midst of the Flames, were seen to stand before my Eyes as I lay awake, conspicuous by a Glare of Light, where the Full-moon darted her Beams through the intervening Windows. Then they thus addressed me, and dispelled my Cares with these Words : What Apollo would announce to you, were you wafted to Ortygia, he here reveals, and lo unasked, he sends us to your Dwelling. We, after Troy was consumed, followed thee and the Fortune of

NOTES.

sain change *linquebant* to *reddebant*, and accord-
ingly translates it, *they render their sweet Souls* :
And, indeed, it must be owned, to say a Person
leaves his sweet Soul, sounds odd enough, because
that is making the Body to be the Person. But,
if we put *Lives* instead of *Souls*, *they left their
sweet Lives*, which is the true Rendering of the
Words, the Oddity of the Phrase disappears.
The Expression is equivalent to that in the Geor-
gics :

Præcipientes altâ vitam sub nube relinquunt.
Geor. III. 547.

141. *Sirius*. Also called *cunicula*, or the Dog-
star, a pestilential Constellation, which rises a-
bout the End of July, when the Heat of the
Sun is most intense.

143. *Ortygiæ*. See the Note on Verse 124.

151. *Insomnis*. I choose to read *insomnis* in
one Word, while I was awake, because it
seems to agree best with the Circumstances of
this Apparition, particularly with what imme-
diately follows,

quâ se
Plena per insertas fundebat Luna fenestras.

For

nos sub te permenſi ſumus tumidum æquor in claſſibus; nos iidem tollemus in aſtra tuos venturos nepotes, dabimusque imperium urbi. Tu para magna moenia magnis, neque lingue longum laborem fugæ. Sedes ſunt mutandæ tibi: Delius Apollo non ſuaſit tibi hæc littora, aut juffit te conſidere Cretæ. Locus eſt, quem Graii dicunt Heſperiam cognomine, antiqua terra, potens armis atque ubere glebæ: Oenotrii viri coluere eam: nunc fama eſt minores dixiſſe gentem Italiam, de nomine ducis. Hæ erant nobis propriæ ſedes: hinc Dardanus eſt ortus, Iafiusque pater, à quo principe Dardano eſt genus noſtrum. Age, ſurge, et lætui refer longævo parenti hæc dicta haud dubitanda: Requite Coritum, terrasque Auſonias;

Nos tumidum ſub te permenſi claſſibus æquor; Idem venturos tollemus in aſtra nepotes, Imperiumque urbi dabimus. tu moenia magnis Magna para, longumque fugæ ne linque laborem. 160

Mutandæ ſedes: non hæc tibi littora ſuaſit Delius, aut Cretæ juffit conſidere, Apollo. Eſt locus, Heſperiam Graii cognomine dicunt, Terra antiqua, potens armis atque ubere glebæ: Oenotrii coluere viri: nunc fama, minores 165 Italiam dixiſſe, ducis de nomine, gentem: Hæ nobis propriæ ſedes: hinc Dardanus ortus, Iafiusque pater, genus à quo principe noſtrum. Surge, age, et hæc lætus longævo dicta parenti

Haud dubitanda refer: Coritum, terrasque require 170

TRANSLATION.

thy Arms; under thy Conduct we have croſſed the ſwelling Sea in Ships: We too will exalt thy future Race to Heaven, and crown thy City with imperial Power: Do thou prepare Walls mighty for the mighty Inhabitants, and ſlinch not from the long Labours of thy wandering Voyage. You muſt change your Place of Residence: Theſe are not the Shores that Delian Apollo adviſed you to purſue; nor was it in Crete he commanded you to ſettle. There is a Place, the Greeks call it Heſperia by Name; a Country of ancient Renown, powerful by its Arms, and the Fertility of the Soil: The Cenotrians peopled it once; now there is a Report, that their Deſcendants have called the Nation Italy from the Founder's Name. Theſe are our laſting Settlements; hence Dardanus ſprung, and Father Iafius, from which Prince our Race is derived: Haſte then, ariſe, and with Joy report to thy aged Sire theſe Intimations of unqueſtionable Credibility: Search out the City Coritus, and the Auſonian Lands: Jupiter forbids your Set-

NOTES.

For what Occaſion was there for the Light of the Moon to let him ſee the Gods, if he was aſleep? Beſides, *Æneas* expreſſy tells us himſelf, Verſe 173. *Nec ſopor illud erat, nor was this a Dream, or the Effect of Sleep.*

163. *Eſt locus.* This and the three following Verſes are taken from *Æn.* I. 534. *Ilioneus* had recited them to *Dido* before, when he informed her of their diſaſtrous Voyage, and the Place for which they were bound. As they are the Words of the Oracle, it would have been diſreſpectful to alter them in the leaſt; beſides, *Dido* would be the more confirmed in the Truth of *Æneas's* Relation, when ſhe found two Witneſſes delivering their Teſtimony precisely in the

ſame Terms.

167. *Dardanus Iafiusque pater.* *Dardanus* and *Iafius* had both one Mother, *Eleſtra*, the Daughter of *Atlas*, and Wife of *Coritus*, King of *Tuſcany*; but *Jupiter* is given for the Father of *Dardanus*. He, upon the Death of *Coritus*, killed his Brother *Iafius*, and, being baniſhed *Tuſcany* on that Account, firſt fled into *Samoſthrace*, then into *Phrygia*, where he married *Tenecer's* Daughter, and built the City *Troy*, which he called *Dardania* after his own Name.

170. *Coritum.* *Coritus*, the Name of a Mountain and City in *Tuſcany*, ſo called from *Coritus*, the ſuppoſed Father of *Dardanus*.

17. *Auſonias,*

Aufonias : *Diſſæa* negat tibi Jupiter arva.

Talibus attonitus viſis ac voce Deorum,
(Nec ſopor illud erat, ſed coram agnoſcere vul-

tus,
Velataſque comas, præſentiaque ora videbar ;
Tum gelidus toto manabat corpore fudor) 175

Corripio è ſtratis corpus, tendoque ſupinas

Ad cœlum cum voce manus, et munera libo

Intemerata focis. perfectò lætus honore

Anchiſen facio certum, remque ordine pando.

Agnovit prolem ambiguam, geminoſque paren-

tes,

180

Seque novo veterum deceptum errore locorum.

Tum memorat : Nate Iliacis exercite fatiſ,

Sola mihi tales caſus Caſſandra canebat.

Nunc repeto hæc generi portendere debita noſ-

tro,

184

Et sæpe Heſperiam, sæpe Italia regna vocare :

Jupiter negat tibi Diſſæa arva.

Ego attonitus talibus viſis ac voce Deorum, (nec illud erat ſopor, ſed videbar mihi agnoſcere vultus coram, comasque velatas, oraque præſentia ; tum gelidus fudor manabat è toto corpore) corripio corpus è ſtratis, tendoque ad cœlum manus ſupinas cum voce, et libo focis munera intemerata : honore perfectò, lætus facio Anchiſen certum, pandoque rem ordine. Agnovit ambiguam prolem, geminoſque parentes : ſæque deceptum eſſe novo errore veterum locorum. Tum memorat : Nate exercite Iliacis fatiſ, ſola Caſſandra canebat mihi tales caſus. Nunc repeto eam portendere hæc fuiſſe debita noſtri generi, et sæpe vocare Heſperiam, sæpe Italia regna.

TRANSLATION.

element in the Cretan Territories. Astoniſhed by this Viſion and Declaration of the Gods (nor was it a mere Illuſion in Sleep, but methought I clearly diſcerned their Aſpect before me, their filleted Hair, and their Forms full in my View ; then a cold Sweat flowed over my whole Body) I ſling me out of Bed, and liſt up my Hands ſupine to Heaven with my Voice, and pour hallowed Offerings on the Fires. Having finiſhed the Sacrifice, with Joy I certify Anchiſes, and diſcloſe the Fact to him in Order. He owned the ambiguous Offspring, and the double Founders of the Trojan Race, and that he had been deceived by the modern equivocal Names given to ancient Countries. Then he thus beſpeaks me : O my Son, tried and exerciſed in Woe by the Fates of Troy, Caſſandra alone predicted to me that ſuch was to be our Fortune. Now I recollect that ſhe foretold this ſhould be the Deſtiny of our Race, and that ſhe often turned her Diſcourſe on

NOTES.

171. *Aufonias*. Italy was denominated *Aufonia*, ſays *Servius*, from *Auſon* or *Auſonius*, the Son of *Ulyſſes*, and *Calypſo*. If ſo, it muſt be by Anticipation that *Virgil* makes that Name known to *Æneas*, for *Calypſo*'s Son was hardly born at that Time.

171. *Diſſæa arva*. The Cretan Territories, called *Diſſæan* from *Diſſæ*, a Mountain in *Crete*, where *Jove* is ſaid to have been educated.

177. *Munera libo intemerata*. A private Offering of pure Wine and Incenſe, which uſed to be poured upon the Fire, in Honour of the *Lares* or *Household-gods*.

179. *Anchiſen facio certum*. Perhaps we had been at a Loſs to know whether this was good

Latin, but for *Virgil*'s ſacred Authority.

181. *Seque novo, &c.* Some Copies read *parentum* inſtead of *locorum*.

182. *Iliacis exercite fatiſ*. In the ſame Manner is he addreſſed by *Anchiſes*'s Gholt, *Æn.* V. 725. *Æneas* was thus harraſſed and afflicted, not for any perſonal Demerit, but becauſe of his Connexion with *Troy*, the whole Race of the *Trojans* being the Objects of *Juno*'s fatal Reſentment, and deſtined to ſuffer grievous Miſfortunes.

183. *Sola—Caſſandra*. He ſays oniy *Caſſandra*, becauſe her Prophecies were always diſregarded. See the Note on *Æn.* II. 246.

Sed quis crederet Teucros venturos ad littora Hesperia? Aut quem tum vates Cassandra moveret? Cedamus Phœbo, et moniti meliora sequamur. Sic ille ait; et cuncti ovantes paremus ejus dictis. Deferimus quoque hanc sedem, paucisque relictis, damus vela, currimusque vastum æquor cavâ trabe.

Postquam rates tenuere altum, nec ulla terræ jam amplius apparent, undique apparet cælum, et undique pontus; tum cæruleus imber astitit supra caput mihi, ferens noctem hyememque; et unda inhorruit tenebris. Continuo venti volunt mare, magnaque æquora surgunt: nos dispersi jactamur in vasto gurgite: nimbi involvere diem, et humida nox abstulit nobis cælum: ignes ingeminant, nubibus abruptis.

Sed quis ad Hesperia venturos littora Teucros Crederet? aut quem tum vates Cassandra moveret?

Cedamus Phœbo, et moniti meliora sequamur. Sic ait; et cuncti dictis paremus ovantes: 189 Hanc quoque deferimus sedem, paucisque relictis Vela damus, vastumque cavâ trabe currimus æquor.

Postquam altum tenuere rates, nec jam amplius ullæ

Apparent terræ, cælum undique, et undique pontus;

Tum mihi cæruleus supra caput astitit imber, Noctem hyememque ferens; et inhorruit unda tenebris. 195

Continuo venti volunt mare, magnaque surgunt Æquora: dispersi jactamur gurgite vasto: Involvere diem nimbi, et nox humida cælum Abstulit: ingeminant abruptis nubibus ignes.

TRANSLATION.

Hesperia, often on the Italian Realms. But who could believe the Trojans were to come to the Hesperian Shore? Or whom then did the prophetic Cassandra move? But now let us resign ourselves to Phœbus, and, since we are better advised, let us follow the Gods. He said, and exulting we all obey his Orders. This Realm we likewise quit, and, leaving a few behind, unfurl our Sails, and bound over the spacious Sea in our hollow Vessels. After the Ships were got into the Deep, and now not any Land is longer in View, only Sky and Ocean all around: Then a blackening Cloud stood over my Head, bringing on Night and a wintry Storm; the Waves put on the Horrors of Darkness, the Winds overturn the Sea, and swelling Surges rise: We are tossed hither and thither on the expanded Face of the Deep: Clouds wrapped up the Day, and humid Night snatched the Heavens from our View; from the bursting Clouds Flashes of Lightning redouble. We

NOTES.

188. *Moniti meliora sequamur.* Ruzus and Dr. Trapp construe these Words thus, *Moniti sequamur meliora*; but it seems more elegant to keep to the Order in which they stand: Now that we are better advised, let us follow or obey, viz. the Gods.

194. *Cæruleus imber.* Clouds that threaten Rain, especially before Thunder and Lightning, are often tinged with a deep Blue, intermingled with Black; and therefore we need not charge Virgil here with the Absurdity of putting cæruleus for ater, as some Interpreters would

persuade us. *Cæruleus* is what we may call leaden-coloured.

199. *Ingeminant abruptis nubibus ignes.* Some ancient Copies and Manuscripts read *abrupti nubibus ignes*, which both sounds better, and seems to be confirmed by that Passage in Lucretius, which Virgil had probably here in his Eye:

Transversosque volare per imbres fulmina cernis:

Nunc hinc nunc illinc abrupti nubibus ignes Concurfant: cadit in terras vis flammæ vulgo.

Lib. II. 213.

201. *Ipse—*

Excūtimur cursu, et cæcis erramus in undis. 200
Ipse diem noctemque negat discernere cælo,
Nec meminisse viæ mediâ Palinurus in undâ.
Tres adèò incertos cæcâ caligine soles
Erramus pelago, totidem sine fidere noctes:
Quarto terra die primùm se attollere tandem
Visa, aperire procul montes, ac volvere fumum.

Vela cadunt; remis insurgimus: haud mora,
nautæ

Adnixi torquent spūmas, et cœrula verrunt.

Servatum ex undis Strophadum me littora primū

Accipiunt. Strophades Graio stant nomīne dictæ
Insulæ Ionio in magno; quas dira Celæno 211
Harpyiæque colunt aliæ, Phineia postquam
Clausa domus, mensasque metu liquere priores.

Excūtimur cursu, et erramus in cæcis undis. Palinurus ipse negat se discernere diem noctemque in cælo, nec meminisse viæ in mediâ undâ. Adèò erramus pelago tres soles incertos cæcâ caligine, totidem noctes sine fidere. Tandem quarto die terra primū visa est se attollere, montes procul cœperunt aperire, ac volvere fumum. Vela nostra cadunt, insurgimus remis: haud est mora, nautæ adnixi torquent spūmas, et verrunt cœrula maria.

Littora Strophadum primū accipiunt me servatum ex undis. Insulæ dictæ Strophades Graio nomina stant in magno Ionio mari; quas insulas dira Celæno aliæque Harpyiæ colunt, postquam Phineia domus clausa est illis, liquereque priores mensas metu.

TRANSLATION.

are driven from our Course, and reel along the dusky Waves. Palinurus himself owns he is unable to distinguish Day from Night by the Sky, and that he has forgot his Course in the Mid-sea. Thus for three Days that could be hardly be distinguished from Night by reason of dark Clouds, and as many Starless Nights, we wander up and down the Ocean. At length, on the fourth Day, Land was first seen to rise, the Mountains from afar open to our View, and roll up their Smoke: The Sails subside, * we ply the labouring Oars: Instant, the Seamen with exerted Vigour toss up the Foam, and sweep the azure Deep. The Shores of the Strophades Islands first receive me rescued from the Waves. The Strophades, so called by a Greek Name, are Islands situated in the great Ionian Sea; which direful Celæno and the other Harpies inhabit, from what Time they were expelled Phineus's Palace, and frightened from his Table, which they formerly haunted. No

* *Insurgimus remis. We rise on the Oars, as the Rowers do when they row hard, and with great Keenness.*

NOTES.

201. *Ipse*—Palinurus. i. e. Palinurus himself, with all his Skill. He was the Pilot of Æneas's Ship, of whom see more, Æn. V. 383.

211. *Ionio in magno.* Not that Sea which washes *Ionis* in Lesser Asia, but that Part of the Mediterranean which flows between Sicily and Greece.

212. *Harpyiæ.* The Harpies, according to *Hesiod*, were the Daughters of *Taumas* and *Electra*, but not said to be one of the Harpies. The Word comes from *ἁρπάζω*, *rapio*, to denote their rapacious Nature. *Apollonius* calls them *Διοτὸν ὕρας*, the Hell-bounds of Jove; and *Virgil*,

Furies, Verse 252, and *diræ*, *Fiends*, Verse 262. Whence *Servius* concludes, that they were denominated Harpies on Earth, *Furies* in Hell, and *Diræ*, *Fiends* in Heaven, as one and the same Goddess was called *Diana* on Earth, *Luna*, the Moon, in Heaven, and *Proserpine* in Hell.

213. *Phineia.* Phineus, King of Thrace, having put out the Eyes of his two Sons, whom their Step-mother falsely accused of attempting a Rape upon her, was for his Cruelty struck blind by Jupiter in his Turn, and delivered over to the direful Persecution of the Harpies, till Calais and Zetes, two of the Argonauts, whom

Haud ullum monstrum est tristius illis, nec ulla sceleris pestis, et ira Deum, extulit sese Stygiis undis. Vultus volucrum sunt virginei, est iis fœdissima prolivies ventris, manusque uncae, et ora semper pallida fame. Ubi nos delati huc intravimus portus, ecce videmus læta armenta bouum passim in campis, caprigenumque pecus errans per herbas, nullo custode. Irruimus ferro, et vocamus Divos ipsamque Jovem in prædam partemque: tunc extruimusque toros in curvo littore, epulamurque opimis dapibus. At Harpyiæ subitæ adfunt horrifico lapsu de montibus, et quatunt alas magnis clangoribus, diripiuntque dapes, fœdantque omnia immundo contactu: tum dira vox erat iis inter tetrum odorem. Rursum nos instruimus mensas, reponimusque ignem aris, in longo successu, sub cavatâ rupe, clausi circum arboribus atque horrentibus umbris.

Tristius haud illis monstrum, nec scævior ulla Pestis et ira Deum Stygiis sese extulit undis. 215 Virginei volucrum vultus, fœdissima ventris Prolivies, uncaeque manus, et pallida semper Ora fame.

Huc ubi delati portus intravimus, ecce Læta bouum passim campis armenta videmus, 220 Caprigenumque pecus, nullo custode, per herbas.

Irruimus ferro, et Divos ipsumque vocamus In prædam partemque Jovem. tunc littore curvo Extruimusque toros, dapibusque epulamur opimis.

At subitæ horrifico lapsu de montibus adfunt 225 Harpyiæ, et magnis quatunt clangoribus alas; Diripiuntque dapes, contactuque omnia fœdant Immundo: tum vox tetrum dira inter odorem. Rursum in secessu longo, sub rupe cavatâ, Arboribus clausi circum atque horrentibus umbris, 231

TRANSLATION.

Monster more fell than they, no Plague and Scourge of the Gods more cruel ever issued from the Stygian Waves. They are Fowls with Virgin-faces, a most loathsome Flux of Entrails, Hands hooked, and Looks ever pale with Famine. Hither conveyed, so soon as we entered the Port, lo we see joyous Herds of Cattle up and down the Plains, and Flocks of Goats along the Meadows, without a Keeper. We rush upon them with our Swords, and invoke the Gods and Jove himself to share the Booty. Then along the winding Shore we raise the banquetting Couches, and feast on the rich Repast. When suddenly with dreadful darting Motion the Harpies are upon us from the Mountains, shake their Wings with loud rustling Din, prey upon our Banquet, and defile every Thing with their impure Touch: At the same Time, together with a rank, noisome Smell, they emit hideous Screams. Again we spread our Tables in a long Recess, underneath a shelving Rock, inclosed around with Trees and gloomy Shade, and once more we plant

NOTES.

whom he had hospitably entertained in their Way to Colchis, in quest of the Golden-fleece, relieved him from them in the Manner already mentioned.

223. *In prædam partemque.* For in præda partem, as, in the first Book, *molemque et montem*, for *molem montium*. The Romans had a Custom when they were going out to War, or to the Chace, to vow to consecrate to the Gods a great Part of the Spoil or Capture; whence

Jupiter had a Temple at Rome, under the Title of *Jupiter Prædator*, Jupiter who presided over lawful Plunder. *In partem vocare*, is of the same Import with *participem facere*, to make them Sharers with us of the Booty: So the Phrase is used by Cicero for *Cecinna*, *Mulierem in partem vocatæ sunt*.

226. *Magnis—clangoribus.* Some ancient Copies read *plangoribus*.

Instruimus mensas, arisque reponimus ignem.
Rursum ex diverso cœli, cœcisque latebris,
Turba sonans prædam pedibus circumvolat uncis:
Polluit ore dapes. Sociis tunc arma capeffant
Edico, et dirâ bellum cum gente gerendum. 235
Haud secus ac jussi faciunt, tectosque per her-
bam

Disponunt enses, et scuta latentia condunt.
Ergo, ubi delapsæ sonitum per curva dedere
Littora, dat signum speculâ Misenus ab altâ
Ære cavo: invadunt socii, et nova prælia ten-
tant, 240

Obscœnas pelagi ferro fœdare volucres.
Sed neque vim plumis ullam, nec vulnera tergo,
Accipiunt; celerique fugâ sub sidera lapsæ,
Semefam prædam et vestigia fœda relinquunt.

Rursum ex diverso tractu cœli,
cœcisque latebris, turba sonans
circumvolat prædam uncis pedi-
bus, et polluit dapes ore. Tunc
edico sociis ut capeffant arma,
et bellum esse gerendum cum dira
gente. Illi faciunt haud secus
ac sunt jussi, disponuntque enses
latebris per herbam, et condunt
latentia scuta. Ergo, ubi Har-
pyiæ delapsæ dedere sonitum per
curva littora, Misenus dat sig-
num cavo ære, ab altâ specu-
lâ: socii invadunt eas, et ten-
tant nova prælia, fœdare ferro
obsœnas volucres pelagi. Sed
neque accipiunt ullam vim plu-
mis, nec ulla vulnera tergo;
lapsæque celeri fugâ sub sidera,
relinquunt semefam prædam et
fœda vestigia.

TRANSLATION.

Fire on the Altar. Again the noisy Rout shooting from a different Quarter of the Sky, and obscure Retreats, flutter around the Prey with hooky Claws, and taint our Viands with their Mouths. Then I enjoin my Companions to take Arms, and wage War with the accursed Brood. My Orders they punctually obey, dispose their Swords secretly among the Grass, and conceal their Shields out of Sight. Therefore, so soon as darting down they raised their screaming Voices along the bending Shores, Misenus with his hollow Trumpet of Brass gives the Signal from a lofty Watch-tower. My Friends set upon them, and engage in a new Kind of Fight, to employ the Sword in destroying obscene Sea-fowls. But they neither receive any Impression on their Plumes, nor Wounds in the Body; and, mounting up in the Air with rapid Flight, leave behind them their Prey half consumed, and the ugly Prints of their Feet. Celeno alone took her Seat on the

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232. *Ex diverso cœli.* i. e. *ex diverso cœli tractu*, for I see no Reason for making it a kind of Adverb, signifying *overthwart*, as Mr. Ainsworth has done in his Dictionary. Though the Mythologists make the *Harpies* but three in Number, yet *Virgil* speaks here, as if the whole Island had been crouded with them, calling them *turba*, and *gens*, so that they no sooner left one Quarter of the Island, than they were pestered with them in another. The Poets do not always restrict themselves either to historical or fabulous Tradition, but only so far as it suits best with their Design; so that, however others confine the *Harpies* to three, it follows not that *Virgil* does so.

239. *Misenus.* The Son of *Æolus*, Trumpeter to *Æneas*, *Æn.* VI. 164.

241. *Obscœnas—volucres.* Either Birds of bad Omen, or impure, abominable, to be abhorred upon Account of their Nastiness, as above described.

241. *Pelagi volucres.* *Hesiod* makes them the Offspring of *Electra*, the Daughter of the Ocean.

241. *Fœdare ferro.* The primary Signification of the Word *fœdo* is to mangle, cut in Pieces, or make Havock of, as appears from the more ancient Authors, particularly *Ennius* and *Plautus*, who use it in that Sense, as

Ferro fœdati jacent, Ennius apud Servium.
And so *Plautus*, *Amph. Ac. I. Sc. I. 91.*

Fœdant et proterunt hostium copias.
See *Æn.* II. 55, where this Verb is used in the same Sense.

Una Celæno, infelix vates, confedit in excelsâ rupe, rupitque hanc vocem è pectore: O Laomedontiada, paratissime inferre bellum, etiam bellum pro cæde nostrorum boum, juvenisque stratis, et pellere infantes Harpyias è patrio regno? Ergo accipite, atque figite hæc mea dicta in vestris animis: Ego maxima Furiarum pando vobis quæ Jupiter pater omnipotens prædixit Phœbo, quæ Phœbus Apollo prædixit mihi. Petitis Italiam cursu, ibitisque in Italiam, ventis vocatis, licetque vobis intrare ejus portus. Sed non cingetis datam urbem mœnibus, antequam dira fames, injuriaque nostræ cadis subigat vos malis absumere ambefas vestras mensas.

Una in præcelsâ confedit rupe Celæno, 245
Infelix vates, rupitque hanc pectore vocem:
Bellum etiam pro cæde boum, stratisque juven-
censis,

Laomedontiadae, bellumne inferre paratis?
Et patrio infantes Harpyias pellere regno?
Accipite ergo animis atque hæc mea figite dicta:
Quæ Phœbo pater omnipotens, mihi Phœbus
Apollo, 251

Prædixit, vobis furiarum ego maxima pando.
Italiam cursu petitis; ventisque vocatis
Ibitis Italiam, portusque intrare licebit:
Sed non ante datam cingetis mœnibus urbem,
Quam vos dira fames, nostræque injuria cæ-
dis, 256

Ambefas subigat malis absumere mensas.

TRANSLATION.

Brow of a high Rock, a Prophetess of Plagues, and from her heaving Breast burst forth these Words: War too, ye Sons of Laomedon, is it your Purpose to make War upon us as a Compensation for our Oxen which you have slain and fed upon, for the Havock you have made among our Bullocks, and do you intend to banish the innocent Harpies from their hereditary Kingdom? Lend then an Ear, and in your Minds fix these my Words: What Almighty Father Jove revealed to Phœbus, Phœbus Apollo to me, I the Chief of the Furies disclose to you. To Italy you steer your Course, and Italy you shall reach after repeated Invocations to the thwarting Winds, and you shall be permitted at length to enter the Port: But you shall not inclose the given City with Walls, till cruel Famine and Disaster, for shedding our Blood, compel you first to gnaw and eat up your Trenchers

NOTES.

246. *Infelix vates.* As *felix* sometimes signifies propitious, favourable, so *infelix* here, and elsewhere, unfriendly, inauspicious, ill-boding; so that *infelix vates* answers to Homer's *μῆτις κακῆς*.

248. *Laomedontiadae.* In calling them Sons of Laomedon, she reproaches them, as being impious, unjust and faithless, like that Prince who had falsified his Promise even to the Gods themselves.

249. *Patrio regno.* They were Daughters of a Sea-goddess, and the Isles were sacred to the Gods and Goddesses of the Sea, so that the *Strophades* was their proper Heritage by their Mother.

252. *Furiarum maxima.* She takes this Name to herself, as it would seem, only to inspire them with the greater Terror, though Ser-

vius and others, as has been said, infer from this Passage, that the Harpies and Furies were the same.

257. *Ambefas—absumere mensas.* The Sense of this Prediction is seen from its Accomplishment in the seventh Book, Verse 116. This is not merely poetical Invention, it was an historical Tradition, related by *Dionysius* and *Strabo*, that *Æneas* had received a Response from an Oracle, foretelling that, before he came to his Settlement in Italy, he should be reduced to the Necessity of eating his Trenchers. *Varro* says he got it from the Oracle of *Dodona*. *Virgil* puts this Prophecy in the Mouth of the Harpies, as being both suitable to their Nature, and more apt to raise Surprise when coming from them.

Dixit, et in sylvam pennis ablata refugit.
At sociis subitâ gelidus formidine sanguis
Diriguit: cecidere animi: nec jam amplius ar-
mis,

260

Sed votis precibusque, jubent exposcere pacem;
Sive Deæ, seu sint diræ obscenæque volucres.
At pater Anchises, passis de littore palmis,
Numina magna vocat, meritosque indicit ho-
nores:

Dî, prohibete minas; Dî, talem avertite ca-
sum,

265

Et placidi servate pios. Tum littore funem
Diripere, excussosque jubet laxare rudentes.
Tendunt vela Noti: fugimus spumantibus undis,
Quâ cursum ventusque gubernatorque vocabant.
Jam medio apparet fluctu nemorosa Zacyn-
thos,

270

Dulichiumque, Sameque, et Neritos ardua faxis.

*Dixit, et, ablata pennis, re-
fugit in sylvam. At sanguis
gelidus, præ subita formidine,
diriguit sociis: animi cœcum co-
cidere: Nec jam amplius jubent
exposcere pacem armis, sed votis
precibusque, sive sint Deæ, seu
diræ obscenæque volucres. At
pater Anchises, palmis passis de
littore, vocat magna numina,
indicitque meritos honores: Dî,
prohibete vestras minas; Dî, a-
vertite talem casum, et placidi
servate pios. Tum jubet diripere
funem à littore, laxareque ex-
cussos rudentes. Noti tendunt
nostra vela; fugimus super un-
dis spumantibus, quæ ventusque
gubernatorque vocabant cursum.
Jam nemorosa Zacynthos ap-
paret in medio fluctu, Dulichi-
umque, Sameque, et Neritos ar-
dua faxis.*

TRANSLATION.

with greedy Jaws. She said, and on her Wings upborne flew into the Wood. As for our Crew, their Blood, chilled with sudden Fear, stagnated in their Veins: Their Minds were quite dejected: And now they are no longer for having Recourse to Arms, but urge me to solicit Peace by Vows and Prayers, whether they be Goddesses, or cursed and inauspicious Birds. My Father Anchises, with Hands spread forth from the Shore, invokes the great Gods, and enjoins due Honours to be paid them. Ye Gods ward off the Effect of your Threatenings: ye Gods avert so grievous a Calamity; and propitious save your pious Votaries. Then he orders to tear the Ropes from the Shore, loose and disengage the Cables. The South-winds stretch our bellying Sails: We fly over the foaming Waves, where the Wind and Pilots urged our Course. Now amidst the Waves appear woody Zacynthos, Dulichium, Same, and Neritos with its steepy Rocks. We shun the

NOTES.

260. *Nec jam amplius armis, sed votis exposcere.* This is another Instance of Virgil's concise elliptical Style. It is plain, that *exposcere pacem* cannot agree, in Propriety of Language, both to *armis* and *votis*, or *precibus*, though it does so in the Construction, for they are two quite contrary Ideas; so that *pugnare*, or some such Word, must be understood to *armis*: But the Sense, nevertheless, is as obvious, as if the Sentence were ever so full and compleat.

261. *Jubent.* This shews the Earnestness and Importunity with which they urged Æneas to bring about a Peace with them.

264. *Meritosque indicit honores.* See the Note on Book first, Verse 636.

270. *Zacynthos.* The Island Zante, on the West of the Peloponnesus.

271. *Dulichium.* Now *Dolicha*, one of the *Echinades* Islands; they go all under the common Name of *Coxxulari*.

271. *Same.* Or *Samos*, the same with *Cephalonia*, now *Cephalonie*.

271. *Neritos.* A woody Mountain in the Island of *Ithaca*: Homer calls it Νηριτος ιεροφυλλος.

272. *Scapulas*

Effugimus scopulos Ithacæ, regna Laertia, et auscramur terram adriacæ sævi Ulyssis. Mox et nimbosa cacumina montis Leucata, et Apollo formidatus nautis aperitur. Nos fessi petimus hunc, et succedimus parvæ urbi. Anchora jacitur de prora; puppes stant in littore. Ergo tandem positi insperata tellure potiti, Lustramurque Jovi, incendimusque aras votis; celebramusque Actia litora Iliacis ludis. Socii nostri nudati exercent patrias palastras oleo labente: juvat nos evasisse tot Argolicas urbes, tenuisque fugam per medios hostes.

Effugimus scopulos Ithacæ, Laertia regna,
Et terram altricem sævi exsecramur Ulyssis.
Mox et Leucata nimbosa cacumina montis,
Et formidatus nautis aperitur Apollo. 275
Hunc petimus fessi, et parvæ succedimus urbi.
Anchora de prora jacitur; stant littore puppes.
Ergo insperatâ tandem tellure potiti,
Lustramurque Jovi, votisque incendimus aras;
Actiaque Iliacis celebramus littora ludis. 280
Exercent patrias oleo labente palastras
Nudati socii: juvat evasisse tot urbes
Argolicas, mediosque fugam tenuisse per hostes.

TRANSLATION.

Cliffs of Ithaca, Laertes's Realms, and curse the Land that bred the inhuman Ulysses. Soon after this the cloudy Tops of Mount Leucata, and the Temple of Apollo, the Dread of Seamen, opens to our Eye. Hither we steer our Course oppressed with Toil, and make up to the little City. The Anchor is thrown out from the Prow; the Ships are ranged on the Shore. Thus at length possessed of wished-for Land, we are purified for offering Sacrifice to Jupiter, and kindle Fires on the Altars in order to perform our Vows, and signalize the Promontory of Actium by celebrating the Trojan Games. Our Crew, having their naked Limbs besmeared with slippery Oil, exercise the Wrestling Matches of their Country: We reflect with Pleasure on having escaped so many Grecian Cities, and pursued our Voyage without Interruption through the Midst of our Enemies.

NOTES.

272. *Scopulos Ithacæ.* Ithaca, now, *Isola del compare*, or *Val di compare*, the Island between *Cephalonia* and *Dulichium*, *Ulysses's* native Seat; it was very barren, rugged, and mountainous, and therefore he calls it *Scopulos Ithacæ*, and subjoins, by Way of Irony Contempt, *Laertia regna*, as, in the first Book, *Neptune* first calls *Æolus's* Realms *Immania Saxa*: Then adds in a Strain of Derision,

*Ille se jactet in aula
Æolus, et clauso ventorum carcere regnet.*

Æn. I. 144.

274. *Leucata.* The Island *Leucas*, *Leucates*, or *Leucate*, now *S. Maura*, subject to the Turks, and the Seat of a Bashaw. It lies between the *Acroceraunian* Mountains and the *Peloponnesus*, so near to the Promontory of *Actium*, in the western Coast of *Epirus*, that it is said to have once adjoined to that Continent. It got the Name of *Leucate*, the white Island, from a famous white Rock adjoining to it, which *Strabo* calls *το λευκον*, i. e. the *Lower's Leap*; it being supposed to have Effect to cure despairing Lovers, who were wont to throw themselves

down from thence into the Sea. Among those who are said to have tried the Experiment, is the celebrated Poetess *Sappho*.

275. *Formidatus nautis Apollo.* *Strabo* informs us, that on Mount *Leucate* was a Temple dedicated to *Apollo*, where a human Sacrifice was yearly offered up in Honour of that God: For this Reason, or on Account of the Ruggedness of the Coast where this Temple stood, *Virgil* calls it *Apollo formidatus nautis*; the Name of the God to whom the Temple was dedicated being put for the Temple itself.

276. *Parvæ succedimus urbi.* This City was *Ambracia*, at that Time very inconsiderable, but *Augustus* enlarged it afterwards under the Name of *Nicopolis*.

277. *Stant littore puppes.* May signify the *Stems* rest on the Shore, as *Dr. Trapp* has it.

280. *Iliacis ludis.* He alludes to the Games which *Augustus* celebrated in Commemoration of his Victory over *Antony* at *Actium*. *Virgil*, to pay his Court to *Augustus*, supposed *Æneas* to have landed on that Coast, and to have instituted those very Games which he appointed to be celebrated

Interea magnum Sol circumvolvitur annum,
Et glacialis hyems Aquilonibus asperat undas. 285
Ære cavo clypeum, magni gestamen Abantis,
Postibus adversis figo, et rem carmine signo:
Æneas hæc de Danaïs victoribus arma.

Linquere tum portus jubeo, et confidere trans-
tris.

Certatim socii feriunt mare, et æquora verrunt.
Protinus ærias Phæacum abscondimus arces, 291
Littoraque Epiri legimus, portuque subimus
Chaonio, et celsam Buthroti ascendimus urbem.
Hic incredibilis rerum fama occupat aures, 294
Priamiden Helenum Graias regnare per urbes,

Interea Sol circumvolvitur magnum annum, et glacialis hyems asperat undas Aquilonibus. Figo postibus adversis clypeum et cavo ære, gestamen magni Abantis, et signo rem hoc carmine: Æneas posuit hæc arma relata de Danaïs victoribus. Tum jubeo eos linquere portus, et confidere transiris. Socii feriunt mare certatim, et verrunt æquora. Protinus abscondimus ærias arces Phæacum, legimusque littora Epiri, subimusque Chaonio portu, et ascendimus celsam urbem Buthroti. Hic incredibilis fama rerum occupat nostras aures, Helenum Priamiden regnare per Graias urbes.

TRANSLATION.

Mean while the Sun finishes the Revolution of the great Year, and frosty Winter exasperates the Waves with the North-winds. On the fronting Door posts of the Temple I set up a Buckler of hollow Brass, which mighty Abas wore, and notify the Action by this Verse: *These Arms Æneas won from the victorious Greeks.* Then I order our Crew to leave the Port, and take their Seats on the Benches. They with emulous Ardour lash the Sea, and sweep the Waves. In a Trice we lose Sight of the airy Towers of the Phæacians, cruise along the Coasts of Epirus, and enter the Chaonian Port, and ascend the lofty City of Buthrotus. Here a Report of Facts scarce credible invades our Ears, that Helenus, Priam's Son, was reigning over Grecian Cities, possessed of the Spouse and

NOTES.

brated every fifth Year. Whence we may with some Probability conjecture, that four Years were now elapsed since Æneas left Troy, and that the following 284th Verse,

Interea magnum sol circumvolvitur annum, refers to the Beginning of the fifth Year.

284. *Magnum annum.* A Year of twelve solar Months, to distinguish it from a lunar Year.

285. *Asperat undas.* It provokes or sharpens all their Keenness and Rage, makes them rough, boisterous, and nipping cold.

286. *Abantis.* This Abas was probably one of those Greeks who were in Company with Androgeus, whom Æneas and his Party slew, and stripped of their Armour, which they exchanged for their own. Servius tells us a long Fable about him, which is hardly worth the Pains to transcribe.

288. *Æneas hæc, &c.* *Detracta consecravit,* or the like, is understood, it being in the usual elliptical Style of Inscriptions.

291. *Phæacum.* The Inhabitants of Phæacia, or Corcyra, now Corfu, an Island that lies to the West of the Promontory of Ætium. It is celebrated by the Ancients for its fruitful Gardens and Orchards:

*Proxima Phæacum felicibus obstita pomis
Rura petunt.*

Ovid. Met. XIII. 719.

Ille jubebit

*Poma dari, quorum solo pascaris odore,
Qualia perpetuus Phæacum autumnus habebit.*

Juven. Sat. V. 150.

Here it is that Homer places the famous Gardens of Alcinoüs, who was King of that Island.

292. *Epiri.* A Country in Europe, once a flourishing Kingdom; it is bounded by the Ionian Sea on the South and West, by Acbaia and Thessaly to the East, and Macedonia to the North. It was divided into Chaonia, Thesprotia, Acarnania, and Ætolia.

294. *Incredibilis fama.* To be sure this was a very

genium conjugio sceptrisque Pyrrhi
 oblii Alcide, et Andromachen
 incensum cassis patrio marito. Ob-
 stupui, potiusque est incensum
 meo amore compellere virum, et
 cognoscere tantos casus. Progre-
 dior e portu, linquens classes et
 litura. Tum forte Andromache
 libabat cineri Hectoris solennes
 dapes et tristia dona, ante urbem,
 in luto, ad undam falsi Simoën-
 tis, vocabaturque Manes ad Hec-
 torem tumulum, quem inanem
 sacrauerat ex viridi cespite, et
 geminas aras causam lacrymis.
 Ut amens conspexit me venien-
 tem, et Troia arma circum me,
 exterrita magnis his monstria,
 dirigit in visu medio, calor re-
 liquit ejus ossa: labitur, et tan-
 dem vix fatur longo post tem-
 pore: O nate Dea, afferne te
 mihi vera facies, verus nun-
 tius? vivisne? aut, si alma
 lux recessit tibi, ubi est Hector?
 Dixit, effuditque lacrymas, et
 implevit omnem locum clamore.

Conjugio Æacidæ Pyrrhi sceptrisque potitum,
 Et patrio Andromachen iterum cessisse marito.
 Obstupui, miroque incensum pectus amore
 Compellare virum, et casus cognoscere tantos.
 Progredior portu, classes et littora linquens.
 Solennes tum forte dapes, et tristia dona, 301
 Ante urbem, in luto, falsi Simoëntis ad undam,
 Libabat cineri Andromache, manesque vocabat
 Hectorem ad tumulum, viridi quem cespite in-
 anem, 304
 Et geminas, causam lacrymis, sacrauerat aras.
 Ut me conspexit venientem, et Troia circum
 Arma amens vidit, magnis exterrita monstria,
 Dirigit visu in medio; calor ossa reliquit:
 Labitur, et longo vix tandem tempore fatur:
 Verane te facies, verus mihi nuncius affers, 310
 Nate Dea? vivisne? aut, si lux alma recessit,
 Hector ubi est? Dixit, lacrymasque effudit, et
 omnem

TRANSLATION.

Scepter of Pyrrhus the Grandchild of Æacus, and that Andromache had again fallen to a Lord of her own Country. I was amazed, and my Bosom glowed with strange Desire to greet the Hero, and learn the History of so signal Revolutions of Fortune. I set forward from the Port, leaving the Fleet and Shore. Andromache, as it chanced, was then offering to Hector's Ashes her anniversary Feast and mournful Oblations before the City in a Grove, by the Streams of the fictitious Simois, and invoked the Manes at Hector's Tomb; an empty Tomb which she had consecrated of green Turf, and two Altars, Incentives to her Grief. So soon as she saw me coming up, and to her Amazement beheld the Trojan Arms around me, terrified with a Prodigy so great, she fainted away at the very Sight: Vital Warmth forsook her Limbs. She sinks down, and at length after a long Interval thus with faltering Accent speaks: Goddess-born, do you present yourself to me a real substantial Form, a real Messenger? Do you live? Or, if from you the auspicious Light is fled, say where my Hector is? She said, and shed a Flood of Tears, filling all the Place with doleful Shrieks. While she is in this

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a very surprising Revolution of Fortune, that the Son of Priam was the King of Epirus, and possessed of the Throne of Pyrrhus, that very Son of Achilles who had put his Father and so many of his Relations to Death; and that he was now married to his Brother Hector's Widow, after she had been wedded to his most inveterate Enemy. Yet these Events are not the

Poet's Invention. For *Yustin* tells us, that Pyrrhus was reconciled to Helenus, shared with him his Kingdom, and gave him Andromache in Marriage, Lib. XVIII. 3.

297. *Patrio marito*. Andromache herself was a Theban Princess, but, by marrying Hector, Troy became her Country.

305. *Geminas aras*. Some will have it, that one

Implevit clamore locum. vix pauca furenti
Subjicio, et raris turbatus vocibus hisco :
Vivo equidem, vitamque extrema per omnia
duco.

315

Ne dubita ; nam vera vides.

Heu ! quis te casus dejectam conjuge tanto
Excipit ? aut quæ digna satis fortuna revivit ?
Hectoris Andromache, Pyrrhin' connubia ser-
vas ?

Dejecit vultum, et demissâ voce locuta est : 320
O felix una ante alias Priameia virgo,

Vix subjicio pauca, ei furenti, et turbatus hisco raris vocibus : equidem vivo, ducoque vitam per omnia extrema. Ne dubita ; nam vides vera. Heu ! quis casus excipit te dejectam tanto conjuge ? aut quæ digna satis fortuna revivit te ? Andromache Hectoris, servasse connubia Pyrrhi ? Illa dejecit vultum, et sic locuta est demissâ voce : O Priameia virgo una felix ante alias ;

TRANSLATION.

Transport I with much ado briefly reply, and in great Perturbation open my Mouth in these few broken Words : I am alive indeed, and spin out Life through all Extremes. Entertain no Doubt, for all you see is real. Ah say what Accidents of Life have overtaken you, since you was thrown down from the happy Possession of your illustrious Lord ? Or what Fortune, some Way suited to your Merit, hath visited you once more ? Is then Hector's Andromache bound in Wedlock to Pyrrhus ? Downward she cast her Eyes, and thus in humble Accents spoke : O happy, singularly happy the Fate of Priam's Virgin-daughter, who, compelled

NOTES.

one of these Altars was for Hector, and the other for his Son Astyanax, whom the Greeks had thrown headlong from the Tower of Troy : But others think they were both for Hector, it being customary to erect two Altars to the Manes, especially to Heroes, who were considered as a Sort of Deities, and the infernal Deities delighted in an even Number. See the Note on Verse 63.

319. Hectoris Andromache. Some read Hectoris Andromachen, to construe with the preceding Verb revivit. The Paraphrase which Ruens gives of the Passage is not accurate : O Andromache, tenesne conjugium Hectoris, an Pyrrhi ? Now, whatever Sense he may put upon the Words tenesne conjugium, when joined to Hectoris in the first Part of the Sentence, they must, in Propriety of Writing, signify the same Thing, when joined to Pyrrhi in the last Part ; so that, according to him, the Meaning of Æneas's Question will be, Say, Andromache, whether you are wedded to Hector, or to Pyrrhus ? Which every one sees to be absurd, especially after Æneas's having said immediately before, dejectam conjuge tanto, that she was brought low by the Loss of that great Lord, meaning Hector. The Construction therefore is, Hectoris Andromache, servasse connubia Pyrrhi ? And is Hector's Andromache wedded to Pyrrhus ! which is

not so much a Question, as an Exclamation of Surprise and Condolence. That Hectoris Andromache is to be construed this Way, appears from Justin, who gives her the same honourable Designation, Lib. XVII. Cap. 3. Atque ita Heleno, filio Priami regis—regnum Chosrum, et Andromachen Hectoris—uxorem (Pyrrhus) tradidit.

321. O felix una ante alias Priameia virgo. Quintilian quotes this as an Example of Virgil's Talent in the Pathetic : In order to shew the Extremity of Andromache's Misery, he makes her even envy the Fate of Polyxena, which, in the Eyes of all the World besides, was most wretched and deplorable : How wretched then must Andromache's State have been, if, compared to her, even Polyxena was happy ? Quam miser enim casus Andromache, si comparata ei felix Polyxena ? Instit. Lib. VI. Cap. 3. See also Macrobi. Saturn. Lib. XIV. Cap. 6.

321. Priameia virgo. Polyxena, the Daughter of Priam and Hecuba, with whom Achilles fell in Love. She was the innocent Occasion of Achilles's Death ; for Priam having invited that Hero to Troy, under Pretext of giving his Daughter in Marriage, while she was in the Temple of Apollo, where the Marriage Rites were to have been performed ; Paris, in the Time that Deiphobus was embracing Achilles,

U

came

*jussa mori ad hostilem tumulum
sub altis muribus Troje; quæ
non pertulit ullos sortitus, nec
captiva tetigit cubile victoris
heri! non vultæ per diversa æ-
quora, patria incensa, in servi-
tio cinæ tulimus fasces Achilleæ
stirpis, superbamque juvenem,
qui, deinde secutus Ledæam Her-
mionem, Lacedæmoniosque Hy-
menæos, transmisit me famulam
habendam Heleno famuloque ipsi.
Ast Orestes, inflammatus magno
amore creptæ conjugis, et agita-
tus Furiis scelerum,*

Hostilem ad tumulum Trojæ sub mœnibus altis
Jussa mori; quæ sortitus non pertulit ullos,
Nec victoris heri tetigit captiva cubile! 324
Nos, patriâ incensâ, diversa per æquora vectæ,
Stirpis Achilleæ fastus, juvenemque superbum,
Servitio enixæ, tulimus; qui deinde secutus
Ledæam Hermionen, Lacedæmoniosque Hyme-
næos,
Me famulam famuloque Heleno transmisit ha-
bendam: 329
Ast illum, creptæ magno inflammatus amore
Conjugis, et scelerum furiis agitatus, Orestes

TRANSLATION.

to die at the Enemy's Tomb under the lofty Walls of Troy, suffered not in having any Lots cast for her, nor as a Captive ever touched the Bed of a victorious Lord! We, after the Desolation of our Country, being transported over various Seas, have in Thralldom bore with a Mother's Throws the Insolence of Achilles's Heir, and a haughty imperious Youth: Who afterwards, attaching himself to Hermione the Grand-daughter of Leda, and a Lacedæmonian Match, delivered me over a Slave into the Possession of Helenus, likewise a Slave. But Orestes, inflamed by the Violence of Love to his betrothed Spouse now snatched from him, and hurried on by the Furies of his Crimes, surprizes him in an un-

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came behind, and shot him to Death with an Arrow. Achilles, with his expiring Breath, enjoined Pyrrhus to revenge his Death upon Priam's perfidious Family when Troy was taken, and particularly to sacrifice Polyxena at his Tomb, which accordingly was put in Execution.

323. *Sortitus non pertulit ullos.* After the Conquest of Troy, the Grecian Princes drew Lots among themselves for the Choice of the Captives. This is the Calamity from which Andromache pronounces Polyxena happy in being delivered by Death.

327. *Servitio enixæ.* Enixa signifies not only one who has suffered the Pains of Child-bearing, but also who has been harrassed with sore Toil and Labour in general; and so some of the best Expositors understand it here: And, indeed, one is naturally led to this Sense, for there seems to be no Propriety in the Expression, if we understand it of her having borne a Son to Pyrrhus.

328. *Ledæam Hermionen.* Hermione was the Daughter of Menelaus, King of Sparta or Lacedæmon, by Helen the Daughter of Jupiter and Leda. She was betrothed by Tyndareus, Leda's Husband, in Menelaus's Absence, to her Cousin

Orestes, the Son of Agamemnon; and again betrothed at Troy by Menelaus, to Pyrrhus, the Son of Achilles, who went to Sparta, and carried her off. Orestes, in Revenge, slew Pyrrhus at Delphos, whither he had gone to consult the Oracle about his future Offspring by Hermione.

331. *Furiis agitatus Orestes.* Orestes, the Son of Agamemnon and Clytemnestra, slew his Mother Clytemnestra, who was accessory with Ægisthus to the Murder of his Father. After this Action, he is said to have been long haunted and tormented by the Furies, i. e. He was stung with grievous Remorse for imbruing his Hands in his Mother's Blood. He was expiated at length, and received Absolution from the Court of Areopagus at Athens, and having married Hermione, after he had put Pyrrhus to Death, united the Kingdom of Sparta to his own hereditary Dominions.

331. *Furiis agitatus.* The Furies were three in Number, Alecto, Tisiphone, and Megera. Cicero has a remarkable Passage to explain what was meant by the Furies: *Nolite enim putare, quemadmodum in fabulis sæpenumero videtis, eos, qui aliquid impie scelerateque commiserint, agita-*

Excipit incautum, patriasque obtruncat ad aras.
Morte Neoptolemi, regnorum reddita cessit
Pars Heleno; qui Chaonios cognomine campos,
Chaoniamque omnem, Trojano à Chæone dixit;
Pergamaque, Iliacamque jugis hanc addidit ar-
cem.

Sed tibi qui cursum venti, quæ fata, dedere?
Aut quis te ignarum nostris Deus appulit oris?
Quid puer Ascanius? superatne, et vescitur aurâ,
Quem tibi jam Troja——
Ecquæ jam puero est amissæ cura parentis?
Ecquid in antiquam virtutem, animosque viriles,
Et pater Æneas, et avunculus excitat Hector?

excipit illum incautum, obtrun-
catque ad patrias aras. Ex
morte Neoptolemi, pars regnorum
reddita cessit Heleno; qui dixit
campos cognomine Chaonios, om-
nemque regionem Chaoniam à
Chæone Trojano, addiditque Per-
gama, hancque Iliacam arctis
jugis. Sed qui venti, quæ fata
dedere cursum tibi? aut quis
Deus appulit te ignarum nostris
oris? quid puer Ascanius agit?
superatne, et vescitur aurâ?
quem Troja jam tibi——ecquæ
cura amissæ parentis jam est
puero? ecquid et pater Æneas,
et avunculus Hector excitat eum
in antiquam virtutem animosque
viriles?

TRANSLATION.

guarded Hour, and assassinated him at his Country's Altar. By the Death of Neoptolemus a Part of his Kingdom fell into the Hands of Helenus; who denominated the Plains Chaonian, and the whole Country Chaonia from Chaon the Trojan his Brother; and built on the Mountains another Pergamus and this Trojan Fort. But say what Winds, what Fates have guided your Course? Or what God hath landed you on our Coasts without your Knowledge? What is become of the Boy Ascanius? Lives he still, and breathes the vital Air? Whom, on your Care, when Troy was——Has the Boy now any Concern for the Loss of his Mother? Is he incited by the Example of both his Father Æneas and Uncle Hector to ancient Valour and manly Courage? Thus bathed in Tears she spoke, and

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vi et perterriti Furiarum tædis ardentibus. Sua quemque fraud, et suis terror maxime vexat; suum quemque scelus agitat, amentiaque afficit; sua mala cogitationes, conscientiaque animi terrent: hæ sunt impiis assidue, domesticæque Furie; quæ dies noctesque parentum pœnas à consceleratissimis filiis repetant. Pro Roscio, 24. These Stings and galling Remorses were Orestes's Furies, which the Poet therefore calls Furie scelerum, the Furies of his Crimes. It is probable, however, that Orestes pictured to his own disturbed Imagination this Notion of his being haunted by the Furies, armed with all those Terrors in which they were drawn by the Poets; as Suetonius relates to have been the Case of Nero, Sæpe confessus exagitari se materna specie, verberibus Furiarum, ac tædis ardentibus.

332. Patrias ad aras. Pyrrhus was slain at the Altar of Apollo of Delphos, and his Father Achilles, at the Altar of Thymbraean Apollo at Troy. Interpreters therefore are puzzled to explain what is meant by patrias aras; some understand the Altars of Apollo, at whose Altar

his Father was slain before; Ruens, after Turnebus, explains it the Altar of his Country, because the Temple of Delphos was in the Center of Greece, Pyrrhus's Country.

335. Trojano à Chæone. Chaon was one of Priam's Sons, and the Brother of Helenus, who slew him unwittingly in Hunting, and, in Honour to his Memory, called his Kingdom after his Name.

340. Quem tibi jam Troja. This is a Proof that Virgil had left the Æneid imperfect; for, however he might, for the Sake of Variety, designedly leave some Verses unfinished when the Sense was complete, it cannot be imagined that he would choose to leave an unfinished Sense. Some have absurdly filled up the Verse thus:

Quem tibi jam Troja peperit fumante Creûsa, not considering that Ascanius, at the Taking of Troy, was old enough to accompany his Father in his Flight. Others,

Quem tibi jam Troja obfessa est enixa Creûsa; which, however it may be Virgil's Sense, has nothing of his poetical Spirit.

341. Amissæ parentis. A Question is here raised,

*Ille lacrymans fundebat talia,
ciebatque longos fletus incassum;
quum heros Helenus Priamides
offert sese à mœnibus, multis
sua comitantibus, agnoscitque
suos, lætusque ducit eos ad li-
mina; et multum fundit lacrymas
inter singula verba. Procedo,
et agnosco parvam Trojam, Per-
gamæque simulata magnis, et
arentem rivum Xanthi cognomine
dictum, amplectorque limina
Scææ portæ. Necnon et Teu-
cri simul fruuntur sociâ urbe
Rex accipiebat illos in amplis
porticibus. In medio aulai li-
babant pocula Bacchi, dapibus
impositis auro, tenebantque pa-
teras.*

*Jamque dies, alterque dies,
processit, et auræ vocant vela,
carbassusque inflatur tumido Aus-
tro. Aggredior vatem his dic-
tis, et quæso talia: O Troju-
gena, interpres Divûm, qui sen-
tis numina Phœbi, qui sentis
Tripodas, lauros Clarii Apolli-
nis, qui sentis sidera,*

*Talia fundebat lacrymans, longosque ciebat
Incassum fletus; cum sese à mœnibus heros 345
Priamides multis Helenus comitantibus affert,
Agnoscitque suos, lætusque ad limina ducit;
Et multum lacrymas verba inter singula fundit.
Procedo, et parvam Trojam, simulataque mag-
nis*

*Pergama, et arentem Xanthi cognomine rivum,
Agnosco; Scææque amplector limina portæ:
Necnon et Teucrici sociâ simul urbe fruuntur:
Illos porticibus rex accipiebat in amplis.
Aulai in medio libabant pocula Bacchi,
Impositis auro dapibus, paterasque tenebant. 355*

*Jamque dies, alterque dies, processit; et auræ
Vela vocant, tumidoque inflatur carbassus Aus-
tro.*

*His vatem aggredior dictis, ac talia quæso:
Trojugena, interpres Divûm, qui numina Phœbi,
Qui tripodas, Clarii lauros, qui sidera, sentis, 360*

TRANSLATION.

heaved long unavailing Sobs; when the Hero Helenus, Priam's Son, advances from the City with a numerous Retinue, knows his Friends, with Joy conducts them to his Palace, and sheds Tears in Abundance between each Word. I set forward, and survey the little Troy, the *Castle of Pergamus*, that bore Resemblance to the great Original, a scanty Rivulet that bore Xanthus's Name, and I embrace the Threshold of the Scæan Gate. The Trojans too at the same Time enjoy the friendly City. The King entertained them in his spacious Galleries. In the Midst of the Court they quaffed Brimmers of Wine, while the Banquet was served in Gold, and each stood with a Goblet in his Hand. And now one Day, and a second passed on, when the Gales invite our Sails, and the Canvas bellies by the swelling South-wind. Then in these Words I accost the prophetic *Helenus*, and question him thus: Son of Troy, Interpreter of the Gods, who knowest the divine Will of Phœbus, the *Mysteries of the Tripods*, the Laurels

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ruined, how *Andromache* came to know that *Cressa* was lost. But where was the Difficulty of her being apprized of this before she left the Trojan Coast, especially when *Æneas* himself returned to Troy in quest of her?

354. *Libabant pocula.* It was customary for them at Entertainments, after the first Service, to introduce a Drinking-bout, with a Libation to the Gods. See Book first, Verse 740.

360. *Tripodas.* The Tripod was a Kind of three-footed Stool, whereon the Priests of *Apollo* sat when she delivered the Oracles.

360. *Clarii lauros.* They had a Way of Divination, by burning a Branch of Laurel, the Crackling of which was a good Omen; but, if it consumed away without Noise, it was unlucky, as in *Tibullus*, Lib. II. 5. 81.

*Ut succensa sacris crepitet bene laurea flammis,
Omine quo felix et sacer annus eat.*

360. *Clarii.* *Clarius* was an Epithet given to *Apollo*, from *Claros*, a City in *Ionia*, near *Colophon*, where he had a famous Temple and Oracle.

Et volucrum linguas, et præpetis omina pennæ,
Fare, age; namque omnem cursum mihi prof-
pera dixit

Relligio; et cuncti suaserunt numine Divi
Italiam petere, et terras tentare repostas:
Sola novum, dictuque nefas, Harpyia Celæno 365
Prodigium canit, et tristes denunciât iras,
Obscœnamque famem. Quæ prima pericula
vito?

Quidve sequens tantos possum superare labores?
Hic Helenus, cælis primum de more juvenicis,
Exorat pacem Divûm, vittasque resolvit 370
Sacratî capitis, meque ad tua limina, Phœbe,
Ipse manu multo suspensum numine ducit;
Atque hæc deinde canit divino ex ore sacerdos;
Nate Deâ (nam te majoribus ire per altum

et linguas volucrum, et omnia præpetis pennæ, age, fare; namque relligio prospera mihi dicit omnem cursum, et cuncti Divi suaserunt mihi petere Italiam, et tentare repostas terras: Harpyia Celæno sola canit novum prodigium, nefasque dictu, et denunciât nobis tristes iras obscœnamque famem. Quæ prima pericula vito? quidve sequens possum superare tantos labores? Hic Helenus, juvenicis primum cælis de more, exorat pacem Divûm, resolvitque vittas sacratî capitis, ipseque ducit me manu ad tua limina, O Phœbe! suspensum multo numine; atque sacerdos deinde canit hæc ex divino ore: O nate Deâ (nam manifesta fides est mihi te ire per altum mare majoribus auspiciis,

TRANSLATION.

of the Clarian God; who knowest the Science of the Stars, the ominous Sounds of Birds, and the Prognostics of every Wing that swiftly flies. Come then, declare (for hitherto the Omens of Religion have pronounced my whole Voyage to be prosperous, and all the Gods, by Indications of their divine Will, have directed me to go in Pursuit of Italy, and attempt a Settlement in Lands remote: The Harpy Celæno alone predicts a Prodigy strange and horrible to relate, and denounces against us direful Vengeance, and foul unnatural Famine) what are the principal Dangers I am to shun? Or by the Pursuit of what Means may I surmount Toils so great? Upon this Helenus first solicits the Peace of the Gods by sacrificing Bulls in due Form, then unbinds the Fillets of his consecrated Head, and himself leads me by the Hand to thy Temple, O Phœbus, anxious with great Awe of the God: Then the Priest, from his Lips divine, delivers these Predictions: Goddess-born (for that you steer through the Deep on some

NOTES.

361. *Volucrum linguas, et præpetis omina pennæ.* Some Birds were subservient to Divination by the Sounds they uttered, and these were called *Oscines*: Of which Kind were the Crows, Ravens, &c. Hor. III. Carm. Ode XXVII. 2.

*Oscinem corvum præce suscitabo
Solis ab ortu.*

Others again answered the same End by their Manner of Flying, and were called *Præpetes*.

370. *Vittasque resolvit.* The Priest, in performing Sacrifice, had his Head bound about with Fillets; but, now that he is going to prophesy, he assumes the loose Air of an Enthusiast, as is said of the Sybil, Æn. VI. 48.

Non compacta mansere comæ.

372. *Multo suspensum numine.* Some read *suspensus*, which means, that Helenus was full of Anxiety and Perturbation from the Influence of the God. But it is much better applied to Æneas, who had good Reason to be in awful Suspense about his future Fortune.

375. *Auspiciis majoribus.* Among the various Omens and Prognostics whence they got Insight into Futurity, some were of a more important Nature, awakened greater Attention, shewed a more extraordinary Interposition of the Gods, and portended the Birth of some more glorious Events: Of this Kind were these heavenly Signs, Visions, and extraordinary Appearances, which had all along accompanied Æneas since he first set out from Troy.

375. *Fata*

sed Dilecti sic sortitur fata, vol-
viturque vices, is ordo vertitur.)
dictis expediam tibi pauca è mul-
tis, quo tu hospita tutior luffres
iniqua, et possis confidere Au-
fonio portu; nam Parcæ probi-
bent te scire cætera, Junoque
Saturia vitat Helenum fari ca.
Principio, longa via invia lon-
gis terris procul dividit Italiam
à te, quam tu, ignare, jam
vire esse propinquam, parasque
invadere vicinas portus. Et re-
mum lentandus est in Trinacriâ
undâ, et æquor Aufonii salis lu-
strandum tui navibus,

Auspiciis manifesta fides, sic fata Deum rex
Sortitur, volvitque vices, is vertitur ordo) 376
Pauca tibi è multis, quo tutior hospita luffres
Æquora, et Aufonio possis confidere portu,
Expediam dictis: prohibent nam cætera Parcæ
Scire, Helenum farique vetat Saturnia Juno.
Principio, Italiam, quam tu jam rere propin-
quam, 381
Vicinosque ignare paras invadere portus,
Longa procul longis via dividit invia terris:
Ante et Trinacriâ lentandus remus in undâ,
Et falis Aufonii lustrandum navibus æquor, 385

TRANSLATION.

Enterprise of great Moment to me is unquestionably evident: So the Sovereign of the Gods dispenses his Decree, thus he fixes the Series of revolving Events; such the Scheme of Things is hastening to the Birth) that you may with the more Safety cross the Seas to which you are a Stranger, and settle at last in the Ionian Port, I will unfold to you a few Particulars of many; for the Destinies hinder you from knowing the rest, and Saturnian Juno forbids Helenus to reveal it. First of all a long intricate Voyage, with a Length of Lands, divides you from Italy, which you ignorantly deem already near, and whose Ports you are preparing to enter, as if they were just at hand. Before that happen, you shall both ply the bending Oar in the Trinacrian Wave, and visit with your Fleet the Plains of the

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375. *Fata sortitur.* Dispenses his Oracles by Lot, alluding to the Manner of consulting the Oracle, which was sometimes by drawing Lots.

379. *Prohibent nam cætera scire.* Pierius observes, that in almost all the ancient Copies there is a full Stop at *scire*; and Servius chooses this Pointing for several Reasons, which I shall mention, and add some others. First then, if we make both Parts of the Sentence refer to Helenus, there will be an Inconsistency between the first Part and the last: *Prohibent scire—farique vitat.* Would Juno forbid to declare or reveal to others what he did not know himself? Besides, he had said before, he would only inform him of a few Events of the many that were to befall him: *Pauca tibi è multis expediam*; which implies, that Helenus knew the rest, but was restrained by Heaven from communicating them to him: Some of these Events it was not proper for him to know, because the Accomplishment of them depended on his own Free-will: Others again Juno withheld Helenus from revealing to him, that he might be the more perplexed with Doubt and Anxiety, and the more surprized and unprovided against the Calamity:

Of this Kind is the Interpretation of Calaneo's Prophecy, which Helenus appears to have understood, for he bids him not be much concerned about it, since the Gods would extricate him from that Distress, Verse 394.

Nec tu mensarum morsus horresce futuros.

Fata viam inveniunt—

So also the Death of his Father, with respect to which Æneas questions not Helenus's Foreknowledge, but only complains of him for not revealing it to him, Verse 712.

Nec vates Helenus, cum multa horrenda moneret, Hoc mihi prædixit luctus—

384. *Trinacriâ.* Sicily, so called from its triangular Form, made by the three Promontories of Pelorus, Pachynus, and Lilybaeum, in which it terminates.

384. *Lentandus.* A descriptive Word, which denotes the bending Motion of the Oar, occasioned by the Resistance of the Waves; and therefore signifies that they were to struggle hard in Rowing.

385. *Aufonii.* See above the Note on Verse 171.

386. *Ææquor*

Infernique lacus, Ææaque insula Circes;
 Quàm tutâ possis urbem componere terrâ.
 Signa tibi dicam: tu condita mente teneto.
 Cum tibi sollicito, secreti ad fluminis undam,
 Littoreis ingens inventa sub ilicibus sus 390
 Triginta capitum fetus enixa jacebit,
 Alba, solo recubans, albi circum ubera nati;
 Is locus urbis erit; requies ea certa laborum.
 Nec tu mensarum morsus horresce futuros: 394
 Fata viam invenient, aderitque vocatus Apollo.
 Has autem terras, Italique hanc littoris oram,
 Proxima quæ nostri perfunditur æquoris æstu,
 Effuge: cuncta malis habitantur moenia Graiis.
 Hic et Narycii posuerunt moenia Locri,

infernique lacus, insulaque Ææa
 Circes, antequam posses componere
 urbem in cuncta terrâ. Dicam
 tibi signa: tu teneto ea condita
 mente. Cum ingens sus invenietur
 tibi sollicito, ad undam fluminis
 sub littoreis ilicibus
 jacebit enixa fetus triginta capi-
 tum, alba, recubans sola, et
 albi nati circum ejus ubera, in
 erit locus urbis, ea erit certa
 requies tibi laborum. Nec tu
 horresce futuros morsus mensarum:
 Fata invenient tibi viam, A-
 polloque vocatus aderit. Effuge
 autem has terras, hancque oram
 Itali littoris, quæ proxima per-
 funditur æstu nostri æquoris
 cuncta ista moenia habitantur
 malis Graiis. Hic et Narycii
 Locri posuerunt moenia,

TRANSLATION.

Ausonian Sea, the infernal Lakes, and Ææan Circe's Isle, before it be in your Power to build a City in a quiet peaceful Land. The Signs I will declare to you, keep them treasured up in your Mind. When, thoughtfully musing by the Streams of the secret River, you shall find a large Sow that has brought forth a Litter of thirty Young, reclining on the Ground, under the Elms that shade the Banks of the River, white the Dam, the Offspring white around her Dugs: That shall be the Station of the City: There is the Period fixed to all thy Labours: Nor be disturbed at the future Event of eating your Tables: The Fates will find out an Expedient, and Apollo invoked will befriend you. But shun those Coasts, and those nearest Limits of the Italian Shore, which are washed by the Tide of our Sea: All those Cities are inhabited by the mischievous Greeks. Here the Locrians of the City Narycium have raised their Walls, and Cretan I-

NOTES.

386. *Ææaque insula Circes.* Circe was the Daughter of the Sun and the Nymph Perse; she is called *Ææan* from *Æa*, an Island and City belonging to the Kingdom of Colchos, about the Mouth of the River *Phasis*. She married the King of the *Sarmatians*, whom having poisoned, she fled to *Italy* to a Promontory, which from her was denominated *Circe's Mount*, now *Circello*: The Marshes surrounding it, which are now drained, gave it the Form of an Island.

387. *Tutâ terrâ.* He says in a safe Land, because he had been baffled in his former Attempts to build in *Thrace* and *Crete*.

390. *Littoreis ingens.* See the Accomplishment of this Prediction in the eighth Book, Verse 42. The Holms, that shade the Banks

of the *Tyber*, are here called *littoreæ*, along the Shore or Bank.

393. *Is locus urbis erit.* Here *Alba* was built, which had its Name from this Omen of the white Sow and her white Pigs:

Et stetit Alba potens albæ suis omnis dicta.
 Propert. IV.

396. *Has autem terras.* The Lands of *Calabria* and *Apulia*, formerly called *Magna Græcia*, Great Greece, which *Helenus* points out to *Æneas*, their Distance from *Epirus* not being very considerable.

399. *Narycii Locri.* The *Locrians* originally were a People of *Phocis* in *Achaia*. They followed *Ajax Oileus* to the Siege of *Troy*, *Iliad* II. 527, and a Colony of them settled in *Magna Græcia*, either under the Conduct of the same

et Lyctius Idomeneus obsedit Sal-
lentinus campos milite: hic est il-
li parva Petilia subnixâ muro
Philoctetæ Melibœi ducis. Quin,
ubi tunc classis transmissa trans
æquora fuerint, et jam solvès
vota, aris positis in littore, tu
velare adopertus quoad comas
purpureo amictu, neque hostilis
facies occurrat tibi inter sanctos
ignes in honore Deorum, et tur-
bet omnia. Socii teneto hunc
morem sacrorum, tu ipse teneto
hunc: casti tui nepotes maneat
in hac religione. Ast ubi ven-
tûs admovent te digressum hinc
Siculæ oræ, et claustra angusti
Pelori rarefcent;

Et Sallentinus obsedit milite campos 400
Lyctius Idomeneus: hic illa ducis Melibœi
Parva Philoctetæ subnixâ Petilia muro.
Quin, ubi transmissæ steterint tratis æquora
classes,
Et positis aris jam vota in littore solvès;
Purpureo velare comas adopertus amictu: 405
Ne qua inter sanctos ignes in honore Deorum
Hostilis facies occurrat, et omnia turbet.
Hunc socii morem sacrorum, hunc ipse teneto:
Hac casti maneant in religione nepotes.
Ast ubi digressum Siculæ te admovent oræ 410
Ventus, et angusti rarefcent claustra Pelori;

TRANSLATION.

domeneus with his Troops has possessed the Plains of Salentum: Here stands that little City Petilia defended by the Walls of Philoctetes the Melibœan Chief. Further, when your Fleet, having crossed the Seas, shall come to a Station, and you shall pay your Vows at the Altars raised on the Shore, be sure to cover your Head, muffling yourself up in a purple Veil; lest the Face of an Enemy, amidst the sacred Fires in Honour of the Gods, appear, and disturb the Omens. This Custom, in Sacrifice, let your Friends, this yourself observe: To this religious Institution, let your pious Descendants adhere. But when, after Setting out, the Wind shall waft you to the Sicilian Coast, and the Streights of narrow Pelorus shall

NOTES.

same Ajax Oileus, or rather (he having died in his Return from Troy, see Æn. I. 44.) of Evantbes. There they built a City called Narycia or Narygium, probably after the Name of Narys, Ajax's native City.

400. *Sallentinus campos.* The Sallentines were a People in the eastern Part of Italy, whose Country stretched out into the Sea, like a Peninsula, over-against Epirus, now called Terra d'Otranto, formerly Messapia and Japygia. They derived their Name from the Promontory of Sallentinum, the same with Japygium, now the Cape of Saint Mary, which terminates that Part of Italy.

401. *Lyctius Idomeneus.* Idomeneus is so called from Lyctus, a City in Crete, whence he being expelled, for the Reason abovementioned, came into this Part of Italy, and there planted a Colony. See Verse 104.

401. *Melibœi parva, &c.* Philoctetes, the Son of Peas, King of Melibœa, a City of Thesaly, at the Foot of Mount Ossa. He set Fire to Hercules's Funeral-Pile at that Hero's Request, and received a Present from him of his Bow and Arrows, that were dipped in the poison-

nous Blood of the Hydra of Lerna. He set out for Troy with the other Greeks, but was shamefully abandoned by them in Lemnos, because of an ulcerated Wound he had got by the Bite of a Serpent. But, it being fated that Troy could not be taken without those Arrows of Hercules which were in his Possession, they were forced to recall him. After Troy was taken, hearing that the Melibœans had made a Revolt, he repaired to Calabria, and there built Petilia, or, according to others, fortified it with Walls.

405. *Velare comas.* It was customary for the Romans to cover their Heads in Sacrifice, and other Acts of Worship, to most of their Gods, as we learn from many Passages of the Roman Authors:

*Invocat Deos immortales, ut sibi auxilium ferant
Manibus puris, capite operto—*

says Plautus, *Amphit. Ac. V. Sc. 1. Verse 41.* And this Custom they derive from Æneas.

411. *Rarefcent claustra Pelori.* Pelorus, or Pelorum, now Capo di Faro, is a Promontory on the eastern Point of Sicily, so nigh to Italy, that it is said by several Authors to have been once contiguous, and torn asunder from it by an Earthquake,

Læva tibi tellus, et longo læva petantur
Æquora circuitu: dextrum fuge littus, et un-
das.

Hæc loca vi quondam, et vastâ convulsa ruinâ
(Tantum ævi longinqua valet mutare vetustas)
Diffiluisse ferunt: cum protinus utraque tellus
Una foret, venit medio vi pontus, et undis 417
Hesperium Siculo latus abscidit; arvaque, et
urbes

Littore diductas angusto interluit æstu.
Dextrum Scylla latus, lævum implacata Cha-
rybdis 420

Obsidet; atque imo barathri ter gurgite vastos
Sorbet in abruptum fluctus, rursusque sub auras
Erigit alternos, et fidera verberat undâ.

At Scyllam cæcis cohibet spelunca latebris, 424
Ora exsertantem, et naves in saxa trahentem:
Prima hominis facies, et pulchro pectore virgo,
Pube tenus; postrema immani corpore pristis,

*læva tellus et læva æquora pe-
tantur tibi longo circuitu, fuge
dextrum littus et dextræ undas.
Ferunt hæc loca, quondam con-
vulsa vi et vastâ ruinâ, diffilu-
isse, cum protinus utraque tellus
foret una, pontus vi venit medio,
et undis abscidit Hesperium latus
Siculo latere, æstuque angusto in-
terluit arva et urbes diductas à
sele invicem littore. Scylla ob-
sidet dextrum latus, implacata
Charybdis obsidet lævum, atque
imo gurgite barathri ter sorbet
vastos fluctus in abruptum, rur-
susque erigit eos alternos sub au-
ras, et verberat fidera undâ.
At spelunca cohibet in cæcis la-
tebris Scyllam exsertantem ora,
et trahentem naves in saxa. Pri-
ma facies est hominis, et virgo
cum pulchro pectore, tenus pube
postrema est Pristis immani cor-
pore,*

TRANSLATION.

open wider to the Eye, veer to the Land on the Left, and to the Sea on the Left by a long Circuit: Fly the Right both Sea and Shore. These Lands, they say, once with Violence and vast Desolation convulsed (such Revolutions long Tract of Time is able to produce) burst asunder; when in Continuity both Lands were one, the Sea rushed impetuously between, and by its Waves tore the Italian Side from that of Sicily; and now with a narrow Firth runs between the Fields and Cities separated by different Shores. Scylla guards the right Side, implacable Charybdis the Left, and thrice with the deep Eddies of its voracious Gulph swallows up the vast Billows into the broken Abyss, and again spouts them out by Turns high into the Air, and lashes the Stars with the Waves. As to Scylla, a Cave confines her within its dark Recesses, reaching forth her Jaws, and sucking in Vessels upon the Rocks. First she presents a human Form, a lovely Virgin down to the Middle: Her lower Parts are those of a hideous Pristis, with

NOTES.

Earthquake, as Virgil here relates, though it is more probable that this Circumstance is fabulous. See the Description of Sicily in the *Universal History*. The *Claustra Pelori* are the Streights of Messina, which naturally open to the View, and grow more wide, the nearer one approaches to them.

420. *Scylla*. Scylla is a Rock in Calabria, opposite to *Charybdis*, both of them very dangerous to Ships; hence they are represented by the Poets as hideous devouring Monsters. Virgil gives us here the fabulous Description of Scylla,

Verse 424. She was the Daughter of *Phorcus*, whom *Circe* is said to have transformed into this Monster, because she was her Rival. *Charybdis* again is given out to have been a rapacious Whore, who, having taken away *Hercules's* Oxen, was thunderstruck by *Jupiter*, and thrown into the Sea, where she was transformed into a devouring Whirlpool.

427. *Pristis*. The *Pristis* is a Fish commonly reckoned of the Whale-kind, of a prodigious Length. *Pliny* mentions some of them in the Indian Sea to have been two hundred Cubits in Length.

commissa quoad caudas delphini
 utero luporum. Præstat te
 cessantem lustrare metas Trinacri
 Pachyni, et circumflectere longos
 cursus, quàm semel vidisse informem
 Scyllam s. b. vasto antro, et
 saxa resonantia cæruleis canibus.
 Præterea, si qua prudentia est
 Heleno vati, si qua fides est ei,
 si Apollo implet ejus animum ve-
 rit, O nate Deâ, prædicam tibi
 illud unum præque omnibus, et
 repetens iterum iterumque hoc te
 monebo; primùm prece adora nu-
 men magnæ Junonis; libens cane
 vota Junoni, superaque potentem
 dominam supplicibus donis: sic
 denique tu mittere victor ad Ita-
 liæ fines, Trinacriâ relictâ. U-
 bi tu delatus huc accesseris Cu-
 mæam urbem, divinosque lacus,
 et Averna sonantia in sylvis;

Delphinum caudas utero commissa luporum.
 Præstat Trinacrii metas lustrare Pachyni
 Cessantem, longos et circumflectere cursus, 430
 Quàm semel informem vasto vidisse sub antro
 Scyllam, et cæruleis canibus resonantia saxa.
 Præterea, si qua est Heleno prudentia, vati
 Si qua fides, animum si veris implet Apollo;
 Unum illud tibi, nate Deâ, præque omnibus
 unum 435
 Prædicam, et repetens iterumque iterumque
 monebo:
 Junonis magnæ primùm prece numen adora;
 Junoni cane vota libens, dominamque poten-
 tem
 Supplicibus supera donis: sic denique victor
 Trinacriâ fines Italos mittere relictâ. 440
 Huc ubi delatus Cumæam accesseris urbem,
 Divinosque lacus, et Averna sonantia sylvis;

TRANSLATION.

Dolphins Tails joined to the Wombs of Wolves. It is better with Delay to circuit round the Extremities of the Sicilian Promontory Pachynus, and steer a long winding Course, than once to view the mishapen Scylla under her capacious Den, and those Rocks that roar with her Sea-green Dogs. Farther, if Helenus has any Skill, if any Credit is due to him as a Prophet, if Apollo stores his Mind with Truth, I will give you this one previous Admonition, this one, O Goddeſs-born, above all the rest, and I will inculcate it upon you again and again: Be sure you, in the first Place, with Supplications worship great Juno's Divinity: To Juno cheerfully in Hymns address your Vows, and vanquish the powerful Empress of the Skies with humble Offerings; thus at length, leaving Trinacria, you shall be dismissed victorious to the Territories of Italy. When waſted thither, you shall reach the City Cumæ, the hallowed Lakes, and the Floods of Avernus resounding through the Woods; you shall see the raving Prophetess, who, be-

NOTES.

Length. It is likewise called *Pisfrix* by *Cicero*,

Et sparsim subter caudam pisfrix adbaſt.

The Name is derived from *ῥῑσῑς*, *ſetter*, because they cut the Waves with wonderful Agility.

439. *Pachyni*. Pachynum is the ſouthern Promontory of Sicily, now *Capo Paſſaro*.

442. *Canibus resonantia*. This explains the Reason why *Scylla* was represented as terminating in the Figure of Wolves or Dogs, becauſe, according as the lower Parts of the Rock were ſtruck with the Waves, hoarſe growling Sounds

were heard, like the Baying of Dogs, or Howling of Wolves.

441. *Cumæam urbem*. Cumæ was a City in Italy, on the Campanian Coaſt.

442. *Divinosque lacus*. The Lakes of *Lacrinus* and *Avernus* in Campania, near Cumæ, termed divine from their Vicinity to the Grot of the inſpired *Sibyl*.

442. *Averna sonantia ſylvis*. The Lake *Avernus* was formerly environed with thick Woods, whereby, the Air not having free Acceſs to purge away the Exhalations that aroſe from

Infanam vatem aspicias; quæ rupe sub imâ
Fata canit, foliisque notas, et nomina mandat.
Quæcunque in foliis descripsit carmina virgo, 445
Digerit in numerum, atque antro seclufa relin-

quit:
Illa manent immota locis, neque ab ordine ce-
dunt.

Verùm eadem, verso tenuis cum cardine ventus
Impulit, et teneras turbavit janua frondes; 449
Nunquam deinde cavo volitantia prendere saxo,
Nec revocare situs, aut jungere carmina curat:
Inconsulti abeunt, sedemque odere Sibyllæ.

Hic tibi ne qua moræ fuerint dispendia tanti,
(Quamvis increpitent focii, et vi cursus in al-
tum

Vela vocet, possisque sinus implere secundos) 455
Quin adeas vatem, precibusque oracula poscas
Ipsa canat, vocemque volens, atque ora resolvat.
Illa tibi Italix populos, venturaque bella,

aspicias infanam vatem quæ canit fata sub imâ rupe, mandatque notas et nomina foliis. Virgo digere in numerum, atque relinquit seclufa in antro, quæcunque carmina descripsit in foliis: illa manent immota in locis, neque cedunt ab ordine. Verùm cum tenuis ventus impulit eam, cardine verso, et janua turbavit teneras frondes; nunquam deinde curat prendere ea volitantia in cavo saxo, nec revocare situs, aut jungere carmina. Abeunt inconsulti, odereque sedem Sibyllæ. Hic, ne qua dispendia moræ fuerint tibi tanti (namvis focii increpitent, et cursus vocet vela in altum, possisque implere sinus secundos) quin adeas vatem, precibusque poscas ut ipsa canat oracula, volensque resolvat vocem atque ora. Illa expediet tibi populos Italix, bellaque ventura,

TRANSLATION.

neath a deep Rock, reveals the Decrees of Heaven, and commits to the Leaves of Trees her Characters and Words. Whatever Verses the Virgin has inscribed on the Leaves, she ranges in harmonious Order, and leaves in the Cave inclosed by themselves. Uncovered they remain in their Position, nor recede from their Order. But when, upon turning the Hinge, a small Breath of Wind has blown upon them, and the Door, by opening, hath discomposed the tender Leaves, she never afterwards gives herself the Trouble to catch the Verses as they are fluttering in the hollow Cave, nor to recover their Situation, or join them together. Thus her Votaries depart without a Response, and detest the Sibyl's Grot. Let not the Loss of some Time there seem of such Consequence to you (though your Friends chide your Delay, the Necessities of your Voyage strongly invite your Sails into the Deep, and you may have an Opportunity to fill the belling Canvas with a prosperous Gale) as to hinder you from visiting the Prophetess, and earnestly intreating her to deliver the Oracles herself, and vouchsafe to open her Lips in vocal Accents. She will declare to you the Italian Nations, your future

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from it, they became so foul and unwholsome, that it is said no Bird could fly over that Lake without being suffocated. Hence it got the Name of *Avernus*, quasi *aernus*, inaccessible to Birds, and, from its pestilential Quality, was taken for the Mouth of Hell, *Æn.* VI. 126.

Facilis descensus Averni.

443. *Infanam vatem.* Infans, here, is not to be taken in a bad Sense, it signifies inspired with a

divine Fury, ecstatic, and transported out of her Senses.

453. *Hic tibi, &c.* I here follow the Pointing that is in *H. Stephens's* Edition, which connects *tanti* with *quin adeas*, and shuts up the two Lines that intervene in a Parenthesis. This makes the Construction easy, and the Sense clear.

et quo modo fugiasque ferasque
quemque laborem, venerataque
dabit tibi secundos cursus. Hæc
sunt quæ liceat te moneri nostrâ
voce. Age, vade, et factis tuis
fer ingentem Trojam ad æthera.

Quæ postquam vates sic locu-
tus est amicus ore, dehinc imperat
dona gravia ex auro seseque
elephanto ferri ad naves; stipat-
que in carinis ingens argentum,
Dodonæsq; lebetas, lorica con-
sertam hamis, trilicemque auro:
et conum insignis galeæ, cristas-
que comantes, arma Neoptolemi:
sua dona sunt et meo parenti.
Addit equos, additque duces.
Supplet remigium; simul instruit
socios armis. Interea Anchises
jubebat aptare classem velis, ne
qua mora ferat vento ferenti
nos.

Et quo quemque modo fugiasque ferasque labo-
rem,

Expediet; cursusque dabit venerata secundos. 460
Hæc sunt quæ nostrâ liceat te voce moneri.

Vade, age, et ingentem factis fer ad æthera
Trojam.

Quæ postquam vates sic ore affatus amico est,
Dona dehinc auro gravia, seseque elephanto,
Imperat ad naves ferri; stipatque carinis 465
Ingens argentum, Dodonæosque lebetas,
Loricam consertam hamis, auroque trilicem,
Et conum insignis galeæ, cristasque comantes,
Arma Neoptolemi: sunt et sua dona parenti:
Addit equos, additque duces. 470

Remigium supplet; socios simul instruit armis.
Interea classem velis aptare jubebat
Anchises, fieret vento mora ne qua ferenti.

TRANSLATION.

Wars, and by what Means you may shun or sustain every Hardship; and, with Reverence addressed, will give you a successful Voyage. These are all the Instructions I am at Liberty to give you. Go then, and by your Atchievements raise mighty Troy to Heaven. Which Words, when the Prophet had thus with friendly Accent pronounced, he orders Presents next of great Value to be carried to the Ships, consisting of Gold and Ivory; and within the Sides of my Vessel stows a large Quantity of Silver-plate, and Caldrons of Dodonean Brass, a Mail thick set with Rings, and wrought in Gold of triple Tissue; together with the Cone and waving Crest of a shining Helmet, Arms which belonged to Neoptolemus. My Father too has proper Gifts conferred on him. He gives us Horses besides, he gives us Guides; he supplies us with Rowers, and at the same Time furnishes our Crew with Arms. Mean While Anchises gave Orders to equip our Fleet with Sails, that we might not lose the favouring Gale. Whom the Inter-

NOTES.

460. *Venerata*. The Ancients used the active Verb *venero*, as in *Plautus in Trucul. Date mihi hoc Statten, atque ignem in aram, ut venerem Lucinam meam*.

466. *Dodonæosque lebetas*. i. e. Kettles of fine Brass, like that of Dodona, a City in Epirus, where Jupiter had a famous Oracle of great Antiquity. The Manner of delivering that Oracle was, we are told, by a certain Number of brass Kettles or Basins, which were contrived to hang contiguous to one another, so that the Motion of one might be communicated to all the rest; and from the Sounds they emitted the Meaning of the Oracle was gathered.

467. *Loricam consertam hamis*. The *Lorica* was a Cuirass or Coat of Armour for covering the Body from the Neck down to the Waist. It was at first composed of Leathern-thongs, whence it got the Name of *Lorica*, from *lurum*, a Thong. Afterwards it was wrought with Iron laminae, or thin Plates of Iron, with Hooks or Rings linked together, sometimes single, sometimes two-fold, sometimes three-fold. The two last were termed *brilix*, *trilix*.

467. *Hamis auroque*. i. e. *Hamis auris*, with Rings or Hooks of Gold, as in the Georgics, *maculis insignis et albo*, for *maculis albis insignis*, distinguished by white Spots, Geor. III. 56.

476. *Bis*

Quem Phœbi interpres multo compellat honore :
 Conjugio Anchisæ Veneris dignate superbo, 475
 Cura Deûm, bis Pergameis erepte ruinis,
 Ecce tibi Ausoniæ tellus ; hanc arripe velis :
 Et tamen hanc pelago præterlabare necesse est.
 Ausoniæ pars illa præcul, quam pandit Apollo.
 Vade, ait, O felix nati pietate. Quid ultra 480
 Provehor, et fando surgentes demoror Austros ?
 Nec minus Andromache, digressu mœsta su-
 premo,
 Fert picturatas auri subtemine vestes,
 Et Phrygiam Ascanio chlamydem : nec cedit ho-
 nori :
 Textilibusque onerat donis, ac talia fatur : 485
 Accipe et hæc, manuum tibi quæ monumenta
 mearum
 Sint, puer, et longum Andromachæ testentur
 amorem,
 Conjugis HecTORæ. Cape dona extrema tuorum.

Quem interpres Phœbi compel-
 lat multo honore : Anchisæ dig-
 nato superbo conjugio Veneris, cu-
 ra Deûm, bis erepte Pergameis
 ruinis ; ecce tellus Ausoniæ est
 tibi ; arripe hanc velis : et ta-
 men necesse est ut præterlabare
 hanc pelagum. Illa pars Auso-
 niæ, quam Apollo pandit tibi,
 est præcul. Vade, ait, O felix
 pietate nati : quid ego provehor
 ultra, et fando demoror surgentes
 Austros ? Nec minus Androma-
 che, mœsta supremo digressu, fert
 vestes picturatas subtemine auri,
 et Phrygiam chlamydem Ascanio,
 nec cedit suo honori : Oneratquo
 eum textilibus donis, ac fatur
 talia : O puer, accipe et hæc,
 quæ sint monumenta tibi mearum
 manuum, et testentur longum a-
 morem Andromachæ HecTORæ
 conjugis : cape extrema dona tu-
 orum.

TRANSLATION.

preter of Apollo accosts with high Respect : Anchises, honoured with Venus's il-
 lustrious Bed, the Object of Heaven's peculiar Care, twice saved from the Ruins
 of Troy, lo there the Coast of Ausonia lies before you ; thither speed your Way
 with full Sail ; And yet you must steer your Course beyond that Coast : That
 Part of Ausonia which Apollo opens to your Hope lies remote. Go, says he, hap-
 py in the pious Duty of your Son : Why do I farther insist, and by my Discourse
 retard you from enjoying the rising Gales ? In like Manner Andromache, grieved
 at our final Departure, brings forth to Ascanius Vestments wrought in Figures
 of Gold, and a Phrygian Cloak ; nor falls short of her Dignity ; she loads the
 Boy besides with Presents of her Labours in the Loom, and thus addresses him :
 Take these too, my Child, which may be Memorials to you of my Handy-work,
 and testify the permanent Affection of Andromache the Spouse of Hector : Ac-
 cept the last Presents of thy Friends : O the dear Image, which is all that I have

NOTES.

476. *Bis Pergameis erepte ruinis.* First, when Troy was taken by Hercules, and a second Time, when it was burnt by the Greeks.

483. *Subtemine auri.* Subtemen is properly the Woof, as flamen is the Warp.

484. *Phrygiam chlamydem.* i. e. Of Needle-work, an Art of which the Phrygians, according to Pliny, were the Inventors. The Chlamys, properly, was a military Garment, a Kind of Cassock or upper Vestment, which the General wore over his Corset.

484. *Nec cedis honori.* This is capable of

three Senses, for it may either signify that Andromache confers Gifts on Ascanius suitable to his Dignity, or that she is nothing short of the Honour conferred on Æneas and his Followers by her Husband : Or, lastly, that the Gifts are worthy of the Giver, and becoming her Quality, which is the Sense given in the Translation.

485. *Textilibus donis.* As the other Presents were of Needle-work, so these here are the Works she had wove in the Loom, in which it was usual for the Ladies of that Age to employ themselves,

O imago mei *Astyanactis* que
sola super est mihi: sic ille se-
rebat oculos, sic manus, sic ora;
et nunc pubesceret aequali ævo te-
cum. Ego digrediens affabar
hoc, lacrymis obortis: *Proitis* fa-
dicæ vos quibus sua fortuna jam
est peracta: nos vocamur in alia
fata ex aliis. Quis est parte
vobis, nullum æquor maris vobis
arandum, neque arva *Aufonia*
semper cadentis retro vobis qua-
renda: videtis effigiem *Xanthi*,
Trojamque quam vestrae manus
fecere; opto, melioribus auspiciis,
et quæ fuerit minus obvia *Gratiis*,
Si quando intraro *Tybrim* arva-
que vicina *Tybridis*, cernamque
mœnia data meæ genti; facie-
mus urbes; ne olim cognatas, po-
pulosque propinquos ex *Epiro*,
ex *Hesperia*, quibus idem *Dar-*
dane fuit auctor, atque idem
fuit casus, faciemus, inquam,
utramque *Trojam* unam animis.
Ea cura maneat nostris nepotes,

O mihi sola mei super *Astyanactis* imago!
Sic oculos, sic ille manus, sic ora ferebat: 490
Et nunc æquali tecum pubesceret ævo.
Hos ego digrediens lacrymis affabar obortis:
Vivite felices, quibus est fortuna peracta
Jam sua: nos alia ex aliis in fata vocamur.
Vobis parta quies; nullum maris æquor aran-
dum; 495
Arva neque *Aufoniae*, semper cedentia retro,
Querenda. Effigiem *Xanthi*, *Trojamque* vi-
detis,
Quam vestrae fecere manus; melioribus, opto,
Auspiciis, et quæ fuerit minus obvia *Gratiis*.
Si quando *Tybrim*, vicinaque *Tybridis* arva 500
Intraro, gentique meæ data mœnia cernam;
Cognatas urbes olim, populosque propinquos,
Epiro, *Hesperia*, quibus idem *Dardanus* auctor,
Atque idem casus, unam faciemus utramque
Trojam animis. Maneat nostros ea cura ne-
potes. 505

TRANSLATION.

now left of my *Astyanax*! Just such Eyes, such Hands, such Looks he shewed:
And now of equal Age with you would have been blooming into Youth. I, with
Tears in my Eyes, thus addressed them at Parting: Live in Joy and Felicity, ye
whose Fortune is now accomplished: We are summoned from Fate to Fate: To
you Tranquillity is secured; no Expanse of Sea have you to plough; nor to pur-
sue the Lands of *Aufonia* still flying from us. You are blessed to see the Image of
Xanthus and *Troy* which your own Hands have built, Heaven grant it be with
happier Auspices, and be less obnoxious to the Greeks. If ever I shall enter
the *Tyber*, and the Lands that border on the *Tyber*, and view the Walls allotted
to my Race, we will hereafter make of our kindred Cities, and allied People,
yours in *Epirus*, and mine in *Italy*, who have both the same Founder *Dardanus*,
and the same Fortune, we will, I say, make of both one *Troy* in mutual Affec-
tion and Good-will; Be this the future Care of our Posterity.

NOTES.

themselves, as is evident from the noted Story
of *Penelope's* Web.

489. O mihi sola, &c. I take the Constructi-
on to be thus: O Imago, sola super, i. e. super-
vans, or quæ superest mihi, mei *Astyanactis*:
As *Valerius* says, Nec spes ulla super, i. e. su-
perest.

489. *Astyanactis*. The Story of *Astyanax*
is thus: When the Greeks, after the Destruction
of *Troy*, were hindered from returning Home by

contrary Winds, *Calchas*, that Prophet of
Plagues, declared that they must make a Sacri-
fice of *Astyanax*, the Son of *Hector* and *Andro-*
mache, in regard, that, if he grew up, he would
prove a greater Hero than his Father, and avenge
his Country's Woe. *Ulysses*, therefore, finding
him where he had been concealed by his Mo-
ther, threw him down from the Wall, upon
which the Greeks set sail.

505. *Utramque Trojam*. By this we are to
understand

Provehimur pelago vicina Ceraunia juxta;
Unde iter Italiam, cursusque brevissimus undis.
Sol ruit interea, et montes umbrantur opaci.
Sternimur optatae gremio telluris, ad undam,
Sortiti remos, passimque in littore ficco 510
Corpora curamus: fessos sopor irrigat artus.
Necdum orbem medium nox horis acta subi-

bat;
Haud segnis strato surgit Palinurus, et omnes
Explorat ventos, atque auribus aëra captat.
Sidera cuncta notat tacito labentia cœlo, 515
Arcturum, pluviasque Hyadas, geminosque Tri-
ones,

Armatumque auro circumspexit Oriona.
Postquam cuncta videt cœlo constare sereno,
Dat clarum è puppi signum: nos castra move-
mus, 519

Tentamusque viam, et velorum pandimus alas.
Jamque rubescebat stellis Aurora fugatis,

*Provehimur pelago juxta vi-
cina Ceraunia, unde iter, cursus-
que est brevissimus undis, in
Italiam. Interea sol ruit, et o-
paci montes umbrantur. Sterni-
mur gremio optatae telluris, ad
undam, sortiti remos, passimque
curamus corpora in fœco littore:
sopor irrigat nostros fessos artus.
Necdum nox acta horis subibat
medium orbem; Palinurus haud
segnis surgit strato, et explorat
omnes ventos, atque captat aëra
auribus. Notat cuncta sidera
labentia tacito cœlo, Arcturum,
pluviasque Hyadas, geminosque
Triones, circumspicitque Oriona
armatum auro. Postquam videt
cuncta constare in sereno cœlo,
dat clarum signum è puppi: nos
movemus castra, tentamusque
viam, et pandimus alas velorum.
Jamque Aurora rubescebat, stel-
lis fugatis,*

TRANSLATION.

We pursue our Voyage near the adjacent Ceraunian Mountains; whence lies our Way, and shortest Course by Sea to Italy. Mean While the Sun goes down, and the opaque Mountains are wrapped up in Shade. On the Bosom of the wished for Earth we lay us down by the Waves, having distributed the Oars by Lot, and all along the dry Beech indulge ourselves in soft Repose: Sleep diffuses its balmy Dews over our weary Limbs. Night, driven by the winged Hours, had not yet reached her mid-way Course, when Palinurus springs alert from his Bed, examines every Wind, and lends his Ears to catch the coming Breeze: He observes every gliding Star in the silent Sky, Arcturus, the rainy Hyades, and the two northern Bears, and throws his Eyes around Orion armed with Gold. After he sees all Appearances of settled Weather in the serene Sky, he gives the loud Signal from the Stern: We decamp, attempt our Voyage, and expand the Wings of our Sails. And now, the Stars being chased away, blushing Aurora appeared,

NOTES.

understand *Butrotus*, the City of *Helenus* in *Epirus*, which bore a Resemblance to *Troy*, and was inhabited by a *Trojan* Colony, and the City which *Aeneas* designed to build in *Italy*, and call by the Name of *Troy*.

506. *Ceraunia*. The *Ceraunia*, or *Acrocerania*, as they are also called, are exceeding high Mountains that bound *Epirus* on the North; they have their Name from *καραναι*, *Thunder*, to which, by their Height, they are much

exposed.

507. *Cursusque brevissimus*. The Distance between *Epirus* and *Italy* is not reckoned above seven hundred Furlongs, or one and twenty Miles.

517. *Armatum auro*. Because the Belt and Sword of the Constellation *Orion* are formed of very bright Stars, as in *Lucian*,
Ensis feri nimium fulget latus Orionis.

cum procul videmus colles obscuros, humilemque Italiam. Achates primus exclamat Italiam; socii salutant Italiam læto clamore. Tum pater Anchises induit magnum cratera coronâ, implevitque eam mero, stansque in celsâ puppi vocavit Divos: O Di, potentes maris et terræ tempestatumque, ferte nobis faciliam viam vento, et spirare secundi. Optatæ auræ crebrescunt, portusque patescit jam propior, templumque Minervæ apparet in arce. Socii legunt vela, et torquent proras ad littora. Portus curvatur in arcum ab Eoo fluctu, cautes objectæ spumant falsâ aspergine; ipse latet: turriti scopuli demittunt brachia gemino muro, templumque refugit à littore. Illic vidi in gramine primum omen, nempe quatuor equos candore nivali tondentes campum latè.

Cum procul obscuros colles humilemque videmus Italiam. Italiam primus exclamat Achates; Italiam læto socii clamore salutant.

Tum pater Anchises magnum cratera coronâ 525 Induit, implevitque mero; Divosque vocavit, Stans celsâ in puppi.

Di, maris et terræ tempestatumque potentes, Ferte viam vento faciliem, et spirare secundi.

Crebrescunt optatæ auræ; portusque patescit 530 Jam propior, templumque apparet in arce Minervæ.

Vela legunt socii, et proras ad littora torquent.

Portus ab Eoo fluctu curvatur in arcum,

Objectæ falsâ spumant aspergine cautes;

Ipsè latet; gemino demittunt brachia muro 535

Turriti scopuli; refugitque à littore templum.

Quatuor hic, primum omen, equos in gramine vidi

Tondentes campum latè, candore nivali.

TRANSLATION.

when far off we spy the Hills obscure, and lowly Plains of Italy: Italy Achates first calls aloud; Italy the Crew with joyous Acclamations hail. Then Father Anchises decked a capacious Bowl with a Garland, and filled it up with Wine; and invoked the Gods, standing on the lofty Stern. Ye Gods, who rule Sea and Land, and Storms, grant us a prosperous Voyage by a favourable Wind, and breathe propitious. The wished-for Gales begin to swell; and now the Port opens nearer to our View, and on the Promontory appears the Temple of Minerva. Our Crew furl the Sails, and turn about their Prows to the Shore. Where the Waves break from the East, the Port bends into an Arch, the jutting Cliffs foam with the sparkling Brine; the Port itself lies hid: Two Turret-like Rocks stretch out their Arms on either Side in a double Wall, and the Temple recedes from the Shore. Here, on the grassy Meadow, I saw, as our first Omen, four Snow-white Steeds grazing the Plain at large; and my Father Anchises calls out:

NOTES.

525. *Coronâ induit.* To crown the Bowl; wine coronare sometimes signifies no more but to fill the Cup brim full, as *Æn. I. 728*; but here it is to be taken literally for adorning the Bowl with Flowers, according to the ancient Custom, otherwise *implevitque mero* would be mere Tautology.

531. *Templum in arce Minervæ.* Strabo mentions a Temple of Minerva, on the Promontory of *Iapygium*, which probably is here designed.

536. *Refugit à littore.* i. e. Though at some Distance it appears just in the Port, yet, when you come nearer, the intervening Space between the Port and it widens, and it seems gradually to retire from the Shore.

537. *Primum omen.* They used carefully to observe the first Objects that offered to them at Landing in any Country where they designed to settle, and from thence drew Prognostics of their future good or bad Fortune.

549. *Cornua,*

Et pater Anchises: Bellum, ô terra hospita,
portas;

Bello armantur equi; bellum hæc armenta mi-
nantur: 540

Sed tamen iidem olim curru succedere sueti
Quadrupedes, et fræna jugo concordia ferre:
Spes est pacis, ait. tum numina sancta pre-
camur

Palladis armifonæ, quæ prima accepit ovantes;
Et capita ante aras Phrygio velamur amictu: 545
Præceptisque Heleni, dederat quæ maxima, rite
Junoni Argivæ jussos adolemus honores.

Haud mora, continuo perfectis ordine votis,
Cornua velatarum obvertimus antennarum;
Grajugenûmque dômos, suspectaque linquimus
arva. 550

Hinc finus Herculei, si vera est fama, Tarenti
Cernitur: attollit se Diva Lacinia contra,
Caulonisque arces, et navisfragum Scyllacæum.

Et pater Anchises ait: ô terra hospita, portas bellum; equi armantur bello; hæc armenta minantur bellum. Sed tamen iidem quadrupedes olim fæti sunt succedere curru, et in jugo ferre concordia fræna: est, ait, spes pacis. Tum precamur sancta numina Palladis armifonæ, quæ prima accepit nos ovantes. Et velamur quondam capita Phrygio amictu, ante aras: præceptisque Heleni, quæ dederat maxima, rite adolemus jussos honores Argivæ Junoni. Haud est mora, continuo, votis perfectis ordine, obvertimus cornua velatarum antennarum, linquimusque domos Grajugenûm, arvaque suspecta. Hinc cernitur finus Tarenti Herculei, si fama est vera: Diva Lacinia attollit se contra, arcesque Caulonis, et Scyllacæum navisfragum.

TRANSLATION.

War, O foreign Land, thou bringest us; for War-Steeds are harnessed; War these Cattle threaten. But yet the same Quadrupeds have long been used to submit to the Chariot, and in the Yoke to bear the peaceful Reins; Hope, therefore, there is of Peace, he says. Then we address our Prayers to the sacred Majesty of Pallas with clashing Arms arrayed, who first received us elated with Joy; and before her Altars we draw over our Heads a Phrygian Veil: And according to the Instructions given us by Helenus, on which he laid the greatest Stress, in due Form we offer up to Argive Juno the Honours enjoined. Without Loss of Time, so soon as we had orderly fulfilled our Vows, we turn about the Extremities of our Sail-yards, and quit the Abodes and suspected Territories of the Sons of Greece. Next appears the Bay of Tarentum, sacred to Hercules; if common Report be true: And on the opposite Side of the Bay the Temple of the Lacinian Goddess emerges, the Towers of Caulon, and Scyllacæum the Coast of Shipwrecks:

NOTES.

549. Cornua, &c. Fulvius Ursinus brings this as an Example of a rhiming Verse in Virgil; but in this he was mistaken, as Dr. Clarke justly observes: For, there being an Elision of the last Syllable in *velatarum*, the Verse runs off very smoothly thus:

Cornua velatar' obvertimus antennarum.

551. *Herculei Tarenti.* Tarentum, a famous City and Port in Calabria, called *Herculean*, either because it was founded by Phalantus, one of Hercules's Descendants, or because that whole

Territory was sacred to Hercules, and the City Tarentum founded by himself, where he is said by Strabo to have had a Colossus of Brass in that City, the Work of the celebrated Lysippus; which Fabius Maximus transported to Rome, and set up in the Capitol.

552. *Divæ Lacinia.* The Temple of Juno Lacinia, near Croton, another City on the same Calabrian Coast. She had the Epithet of Lacinia, from the Promontory Lacinium, on which her Temple stood,

Y

561. *Rudentum;*

Tum Trinacria Ætna procul
cernitur à fluctu; et longè au-
dimus ingentem gemitum pelagi,
saxaque pulsata, vocisque frac-
tus ad littora: vadaque exsul-
tant, atque arena miscetur æ-
stu. Et pater Anchises ait:
Nimirum hæc est illa Charyb-
dis: Helenus canebat hos scopu-
los, hæc horrenda saxa; O socii,
eripite vos, pariterque insurgite
remis. Illi faciunt haud minus
ac jussi, Palinurusque primus
contorfit rudentem proram ad
lævas undas: cuncta cohors pe-
tivit lævam remis ventisque.
Tollimur in cælum curvato gur-
gite, et iidem descendimus ad
imòs Manes, undâ subductâ.
Scopuli ter dedere clamorem inter
cava saxa; ter vidimus spumam
elisam, et astra rorantia.
Interea ventus, cum sole, re-
liquit nos sessos; ignarique viæ,
allabimur oris Cyclopum.

Tum procul è fluctu Trinacria cernitur Ætna;
Et gemitum ingentem pelagi, pulsataque saxa
Audimus longè, fractasque ad littora voces: 556
Exsultantque vada, atque æstu miscentur arenæ.
Et pater Anchises: Nimirum hæc illa Charyb-
dis;
Hos Helenus scopulos, hæc saxa horrenda cane-
bat:
Eripite, O socii, pariterque insurgite remis. 560
Haud minus ac jussi faciunt; primusque ruden-
tem
Contorfit lævas proram Palinurus ad undas:
Lævam cuncta cohors remis, ventisque petivit.
Tollimur in cælum curvato gurgite; et iidem
Subductâ ad Manes imos descendimus undâ. 565
Ter scopuli clamorem inter cava saxa dedere;
Ter spumam elisam et rorantia vidimus astra.
Interea sessos ventus cum sole reliquit;
Ignarique viæ, Cyclopum allabimur oris.

TRANSLATION.

Then at a Distance from the Waves is seen Trinacrian Ætna; and from afar we hear the loud Grouling of the Ocean, the beaten Rocks, and broken Murmurs rolling to the Shore: The Shallows exult, and Sands are mingled with the whirling Tide. And, says my Father Anchises: Doubtless, this is the famed Charybdis: These the Shelves, these the hideous Rocks Helenus foretold. Get ye hence, my Friends, and with equal Ardour rise on your Oars. Just as commanded they obey: And first Palinurus whirled about the creaking Prow to the Left. The whole Crew with Oars and Sails bore to the Left. We mount up to Heaven on the arched Gulph, and down again we sink to the Shades below, the Wave having slipped from under us. Thrice the Rocks bellowed amid their hollow Caverns: Thrice we saw the Foam dashed up from the Rocks, and the Stars drenched with its dewy Moisture. Mean While the Wind with the Sun forsook us spent with Toil; and, not knowing our Course, we run upon the Coasts of the

NOTES.

561. *Rudentem*. Others read *rudente*, by which they understand a Cable or Rope that was fastened to the Helm of the Ship, wherewith they turned it which Way they would.

567. *Rorantia vidimus astra*. Catron thinks this Hyperbole too bold, and therefore explains *astra* to mean nothing else but the Brine that descended in dewy Drops, that sparkle like Stars or Gems when struck by the Sun-beams.

568. *Interea ventus cum sole reliquit*. These Circumstances have a happy Effect to prepare the Reader for the ensuing terrible Description of

Mount Ætna. The Winds are hushed, to make the Bellowings of the Mountain more distinctly heard, and Night is brought on, that in the dusky Sky the sulphurous Flames may be more conspicuous.

569. *Cyclopum oris*. The Cyclops were the first Inhabitants of Sicily, especially about Mount Ætna. They are said to have been of a gigantic Make, and of a savage Nature, cruel and inhospitable. Hence the Poets took Occasion to paint them of a monstrous Form, with only one great Eye in their Foreheads, and a Sort of Cannibals, who

Portus ab accessu ventorum immotus, et in-
gens 570
Ipse; sed horridis juxta tonat Ætna ruinis:
Interdumque atram prorumpit ad æthera nubem,
Turbine fumantem piceo, et candente favillâ;
Attollitque globos flammarum, et fidera lambit:
Interdum scopulos, avulsaque viscera montis 575
Erigit eructans, liquefactaque saxa sub auras
Cum gemitu glomerant; fundoque exæstuat imo.
Fama est, Enceladi semustum fulmine corpus
Urgeri mole hac, ingentemque insuper Ætnam
Impositam, ruptis flammam exspirare caminis:
Et, fessum quoties mutat latus, intremere om-
nem 581
Murmure Trinacriam; et cœlum subtexere
fumo.
Noctem illam tecti sylvis immania monstra
Perferimus; nec, quæ sonitum det causa, vi-
demus.

Portus est immotus ab accessu ventorum, et ipse ingens; sed juxta Ætna tonat horridis ruinis, interdumque prorumpit ad æthera atram nubem, fumantem piceo turbine et candente favillâ; attollitque globos flammarum, et lambit fidera: interdum eructans erigit scopulos avulsaque viscera montis, glomeratque liquefacta saxa sub auras, cum gemitu, exæstuatque imo fundo. Fama est corpus Enceladi, semustum fulmine, urgeri hac mole, ingentemque Ætnam insuper impositam exspirare flammam ruptis caminis: Et, quoties mutat fessum latus, omnem Trinacriam intremere murmure, et subtexere cœlum fumo. Per illam noctem, non tecti sylvis perferimus immania monstra, nec videmus quæ causa det sonitum.

TRANSLATION.

Cyclops. The Port itself is ample, and undisturbed by the Approach of the Winds; but, hard by, Ætna thunders with horrible Ruins, and sometimes bursts forth to the Skies a black Cloud, ascending in a pitchy Whirlwind of Smoke, and glowing Embers; throws up Globes of Flame, and kisses the Stars: Sometimes belching, slings on high the Ribs and shattered Bowels of the Mountain, and with a rumbling Noise in wreathy Heaps convolves in Air molten Rocks, and boils up from the lowest Bottom. It is said, that the Body of Enceladus, half consumed with Lightning, is pressed down with this Pile, and that cumbrous Ætna, laid above him, is therefore still spouting forth Flames from its burst Furnaces: And that, as often as he shifts his weary Side, all Trinacria, with a deep Groan, inly trembles, and overspreads the Heaven with Smoke. Lying that Night under the Covert of the Woods, we suffer from those hideous Prodigies; nor see what Cause produced the dreadful Sound; for neither had we the Light of

NOTES.

who fed on human Flesh. From their Vicinity to Mount Ætna, they were also given out to be employed by Vulcan in forging Jupiter's Thunderbolts. This Port of the Cyclops, where Æneas landed, is about that Shore where the City Catania now stands at the Foot of Mount Ætna.
571. Ætna. Now called Mount-Gibel, a famous Volcano in Sicily, not far from the eastern Shore.
578. Fama est Enceladi. As Poetry delights in the Marvellous, Virgil here gives the fabu-
lous Account of the Origin of this burning Mountain; which imports, that, in the War of the Giants with the Gods, Enceladus, the most formidable of them, was thunderstruck by Jove, and buried under Mount Ætna, and that the Convulsions and Eruptions of the Mountain were the Effect of his shifting his Situation, and turning himself from the one Side to the other. Ovid, after Pindar, assigns Typhæus to this State of Punishment, Met. V. 346.

Nam neque erant ignes astro-
rum, nec solus lucidus in fide-
ra æthra; sed nubila in ob-
scuro cælo, et intempesta nox te-
nebat lunam in nimbo.

Jamque postera dies surgebat
primo Eos, Auroraque dimove-
rat humantem umbram polo, cum
soluta nova forma viri, confecta
suprema macie, ignota, mis-
erandaque cultu, procedit à syl-
vis, supplexque tendit manus ad
littora. Respicimus: dira il-
luvies erat ei, barbaque immis-
sa, et tegmen consertum spinis;
at quoad cætera Graius, et
quondam missus ad Trojam in
patriis armis. Isque, ubi procul
vidit Dardanios habitus et Tro-
ia arma, paulum hæsit conter-
ritus aspectu, continuitque gra-
dum: mox præcepta tulit sese ad
littora cum fletu precibusque: O
Teucri, testor vos per sidera,
per superos, atque hoc spirabile
lumen cæli,

Nam neque erant astrorum ignes, nec lucidus
æthra 585

Sidereâ polus; obscuro sed nubila cælo;
Et Lunam in nimbo nox intempesta tenebat.

Postera jamque dies primo surgebat Eos,
Humentemque Aurora polo dimoverat um-
bram; 589

Cum subito è silvis, macie confecta supremâ,
Ignoti nova forma viri, miserandaque cultu
Procedit; supplexque manus ad littora tendit.
Respicimus: dira illuvies, immisssaque barba;
Consertum tegmen spinis; at cætera Graius,
Et quondam patriis ad Trojam missus in ar-
mis. 595

Isque ubi Dardanios habitus et Troia vidit
Arma procul; paulum aspectu conterritus hæsit,
Continuitque gradum: mox sese ad littora præ-
ceps

Cum fletu precibusque tulit. Per sidera testor,
Per Superos, atque hoc cæli spirabile lumen, 600

TRANSLATION.

the Stars, nor was the Sky enlightened from the starry Firmament; but settled Gloom all over the dusky Sky, and a Night of reigning Darkness muffled up the Moon in Clouds.

And now the next Day with the first Dawn was rising, and Aurora had dissipated the humid Shades from the Sky; when suddenly there bolts forth from the Woods a strange Figure of a Person unknown to us, emaciated to the last Degree, and in lamentable Plight; and, with the Air of a Suppliant, stretches forth his Hands to the Shore. We look back: A Spectacle he was of horrid Filth, his Beard over-grown, his Garment tagged with Thorns; but, in all besides, he was a Greek, and had formerly been sent to Troy accompanying the Arms of his Country. So soon as he spied at some Distance our Trojan Dress and Arms, struck with Terror at the Sight, he paused a While, and stopped his Progress: Then, in a Trice, flung headlong to the Shore with Tears and Prayers. I obtest you, says he, by the Stars, by the Powers above, by this celestial Light of Life, ye

NOTES.

585. *Æthra sidera.* Cicero defines *æthra* or *æther*, to be what we call the Firmament, or highest Part of the Heavens, where the fixed Stars are supposed to be placed: *Quem complexa sumus pars cæli, quæ æthra dicitur*—In *æthere autem æstra voluntur.* De Nat. Deor. Lib. II. 45.

587. *Nox intempesta.* Properly signifies Mid-
night, or the darkest and dearest Time of the

Night; but here, I think, it denotes the Qua-
lity of that Night in particular, that one Face
of thick Darkness prevailed through the whole
Night, like what is usual at the Midnight-hour.

594. *Cætera.* That is, his Gait, his Mien,
Complexion and Voice, bespoke him a Greek.

600. *Hoc cæli spirabile lumen.* This Light of
Heaven, by which we live and breathe.

Tollite me, Teucri; quascunque abducite terras:

Hoc fat erit. Scio me Danais è classibus unum,
Et bello Iliacos fateor petiisse Penates:

Pro quo, si sceleris tanta est injuria nostri,
Spargite me in fluctus, vastoque immergite ponto.

Si pereo, manibus hominum periisse juvabit.

Dixerat; et genua amplexus, genibusque voluntans

Hærebat. Qui sit, fari, quo sanguine cretus,
Hortamur; quæ deinde agitet fortuna, fateri.

Ipse pater dextram Anchises, haud multa moratus,

Dat juveni; atque animum præsentis pignoris firmat.

Ille hæc, depositâ tandem formidine, fatur:

Sum patriâ ex Ithacâ, comes infelicis Ulyssæi,

tollite me; abducite in quascunque terras: Hoc erit fat. Scio me esse unum è Danais classibus, et fateor me petiisse Iliacos Penates bello. Pro quo, si sceleris nostri sceleris est tanta, spargite me in fluctus, immmerge in vasto ponto. Si peream manibus hominum, juvabit me periisse. Dixerat, et amplexus genua volutans, hortatur eum, fari quis sit, quo sanguine cretus; deinde fateri quæ fortuna agitet eum. Pater Anchises ipse, haud multo moratus multa, dat dextram juveni, atque firmat animum ejus hoc præsentis pignore. Ille fatur hæc, formidine tandem depositâ: Sum ex patriâ Ithacâ, comes infelicis Ulyssæi.

TRANSLATION.

Trojans, snatch me hence; convey me to any Climes whatever, I shall be satisfied. It is true, I am one who belonged to the Grecian Fleet, and, I confess, I bore Arms against the Walls of Troy: For which, if the Demerit of my Crime be so heinous, scatter my Limbs on the Waves, and bury them in the vast Ocean. If I die, I shall have the Satisfaction to die by the Hands of Men. He said, and clasping our Knees, and wallowing on the Ground, clung to us. We urge him to speak who he is, of what Family born; and next, to declare what hard Fortune pursues him. My Father Anchises frankly gives the Youth his right Hand, and fortifies his Mind by that kindly Pledge. At length, all Fear removed, he thus begins: I am a Native of Ithaca, a Companion of the unfortunate Ulysses,

NOTES.

602. Scio. As if he had said, I am conscious I have no just Claim to your Favour. I must rank myself among your Enemies, and have nothing but my Wretchedness to recommend me to you.

603. Iliacos Penates. As the Penates signify the Household Gods, the Gods of the Country, hence the Word is put for the Houses and Country itself, and every Thing which Men hold dear and sacred; as Æn. I. 527.

Non nos aut ferro Libycos populare Penates Venimus.

607. Genua amplexus. Servius observes, that the several Members of the Body were consecrated to particular Deities; as the Ear to Memory: Whence Virgil says,

Cynthia aurem vellit, et admonuit, Ecl. VI.

The Right-hand to Faith, and the Knees to Mercy; whence Suppliants were wont to grasp and embrace those Parts of the Body.

611. Præsentis pignore. Præsentis signifies sometimes favourable, for the same Reason that adsum signifies to favour, or to be propitious: Thus the Word is used by Virgil in other Places, as Ecl. I. 41.

—licebat

Nec tam præsentis alibi cognoscere Divos, And Geo. I. 10.

Et vos agros præsentia numina Pauni.

The Right-hand has been reckoned a Pledge of Friendship amongst most Nations. A memorable Example of which we have in Darius, whom Q. Curtius represents dying with these Words in his Mouth: Alexandro hoc fidei regis unicus dextæ

nomine est mihi Achæmenides :
 Pauper sum Trojam, Adama-
 stus pauper pauper (utinan-
 que illa fortuna mansisset mihi).
 Hic immensus socii deseruere me
 in vasto antro Cyclopi, dum
 trepidi lingunt crudelia limina,
 domus ejus repletur sanie cru-
 entisq; depibus, intus opaca,
 ingens : ipse est arduus, pulsat-
 que alta sidera (Di avertite
 talen pestem terris) nec est facili-
 visus, nec affabilis dictu ulli :
 Visceribus miserorum, et
 atro sanguine. Egommet vidi,
 cum ille resupinus in medio antro
 frangeret ad saxum duo corpora
 de nostro numero pre-sa magnâ
 manu, liminaque aspersa sanie
 notarent : vidi cum manderet
 eorum membra fluentia atro ta-
 bo, et tepidi artus tremerent sub
 dentibus.

Nomine Achæmenides, Trojam genitore Ada-
 masto. 614

Paupere (mansissetque utinam fortuna) profectus.
 Hic me, dum trepidi crudelia limina lingunt,
 Immemores focii vasto Cyclopi in antro
 Deseruere. domus sanie dapibusque cruentis,
 Intus opaca, ingens : ipse arduus, altaque pulsat
 Sidera (Di talem terris avertite pestem) 620
 Nec visu facilis, nec dictu affabilis ulli :

Visceribus miserorum, et sanguine vescitur a-
 tro.

Vidi egomet, duo de numero cum corpora
 nostro,

Prensa manu magnâ, medio resupinus in antro,
 Frangeret ad saxum, sanieque aspersa nata-
 rent 625

Limina ; vidi, atro cum membra fluentia tabo
 Manderet, et tepidi tremerent sub dentibus ar-
 tus :

TRANSLATION.

Achæmenides my Name ; I went to Troy, my Father Adamastus being poor,
 but would to God I had never changed my State of Life ! Here was I deserted in
 the huge Den of the Cyclop by my Companions, while in Hurry and Consterna-
 tion they fly from his cruel Abodes unconcerned for me. The Cell, horrid with
 Gore and bloody Banquets, within is gloomy and vast : The Cyclop himself, of
 towering Heighth, beats the Stars on high (Ye Gods avert such a Pest from the
 Earth) of terrible forbidding Aspect, and inaccessible to every Mortal : He feeds
 on the Entrails and purple Blood of Wretches whom he has slain. I myself be-
 held, when having grasped in his capacious Hand two of our Number, as he lay
 stretched on his Back in the Middle of the Cave, he dashed them against the
 Stones, and the bespattered Pavement floated with their Blood : I beheld, when
 he ground their Members distilling black Gore, and their throbbing Limbs qui-

NOTES.

dextra pignus pro me dabis. Hæc dicentem, ac-
 cepta Polybrati manu, vita desituit. See also
 Jusin, Lib. II. Cap. 15.

615. Paupere. He mentions his Poverty as
 an Excuse for his going to War, it being Necessi-
 ty that drove him to it, not Choice. Sinon
 pleads the same Excuse, Æn. II. 37.

Pauper in arma pater primis huc misit ab
 annis.

617. Cyclopi in antro. See Homer's Odyss-
 sey, IX. 105.

621. Nec visu facilis, &c. Cujus possit eti-
 am aspectus inferre formidinem, says Servius :

And to the same Purpose H. Stephens, Cujus ne
 aspectus quidem facile quis sustineat. Instead of
 nec dictu affabilis ulli, Servius and Stephens read
 affabilis, according to some ancient Copies ;
 and the former explains it, Sermon non explica-
 bilis, hideous beyond the Power of Words to ex-
 press. But affabilis seems to agree better with
 the former Part of the Sentence, and Macrobins
 says it is borrowed from an Expression in Attius's
 Philoctetes : Quem tueri contra, neque adfari
 queas. Whom you cannot bear to look upon, nor
 to accost,

632. Immensus,

Haud impune quidem, nec talia passus Ulysses,
Oblitusve sui est Ithacus discrimine tanto:

Nam simul expletus dapibus, vinoque sepul-

tus, 630
Cervicem inflexam posuit, jacuitque per antrum
Immensus, saniem eructans, ac frustra cruento
Per somnum commissa mero; nos, magna pre-

cati
Numina, fortitque vices, unâ undique circum
Fundimur, et telo lumen terebramus acuto 635

Ingens, quod torvâ solum sub fronte latebat,
Argolici clypei, aut Phœbeæ lampadis instar:

Et tandem læti sociorum ulciscimur umbras.

Sed fugite, O miseri, fugite, atque ab littore funem
Rumpite. 640

Haud quidem fecit id impune; nec Ulysses passus est talia, Ithacæque sui discrimine tanto. Nam simul ac expletus dapibus sepulcrumque vino, posuit inflexam cervicem, immensusque jacuit per antrum, eructans saniem, ac frustra commissa cruento mero per somnum; nos, precati magna numina, fortitque vices, unâ fundimur circum eum undique, et acuto telo terebramus ingens lumen quod solum latebat sub torvâ fronte, instar Argolici clypei aut Phœbeæ lampadis; et tandem læti sociorum umbras. Sed fugite vos, O miseri, fugite, atque rumpite funem ab littore.

TRANSLATION.

vered under his Teeth. Not with Impunity, it is true; such Barbarity Ulysses suffered not to pass unrevenged, nor was the Prince of Ithaca wanting to himself in that critical Hour. For so soon as the Monster, glutted with his inhuman Food, and buried in Wine, reposed his reclined Neck to Rest, and lay at his enormous Length along the Cave, disgorging Blood in his Sleep, and Gobbets intermixed with gory Wine; we, having implored the great Gods, and distributed our several Parts by Lot, pour in upon him on all Hands at once, and with our pointed Javelins bore out the huge single Eye which was sunk under his lowering Front, like a Grecian Buckler, or the solar Orb; and thus at length we joyfully avenge the Manes of our Friends. But fly, ah Wretches! fly, and tear the Cables from

NOTES.

632. *Immensus.* Others read *immensum*, but the former is more elegant and harmonious.

635. *Terebramus.* Donatus thinks it should be read *tenebramus*, *we extinguish the Light of his Eye*; a Word which he thinks denotes the Quickness and Celerity of their Action. But *tenebramus* is none of Virgil's Words, and Homer, whom he copies in this Description, expressly mentions the Circumstance of boring out the Monster's Eye, and compares the Action of Ulysses and his Companions, to that of a Carpenter boring a huge Beam with a Wimble.

636. *Latebat.* It was hid, because his Eye was shut in Sleep, as Servius justly observes; a sufficient Answer to those who object how it could possibly be concealed when it was as large as the Sun's Orb.

636. *Solum sub fronte.* Those who, would see the Rise of this Fiction, may consult Banier's *Mythology*, Vol. IV. P. 290, &c. of the *English*. Some allegorize this Circumstance of their having but one Eye; *Eustathius* particularly says, it figures that in Anger, or any other violent

Passion, Men see but one single Object, as that Passion directs, or see but with one Eye; and that Passion transforms us into a Kind of Savages, and makes us brutal and sanguinary like this *Polypheme*: And he, that by Reason extinguishes such a Passion, may, like Ulysses, be said to put out that Eye. See Mr. Pope's Notes on *Odyssey IX*, Verse 119. Others tell us, that *Polypheme* was a Man of uncommon Wisdom and Penetration, who is therefore represented having an Eye in his Forehead, near the Brain, to denote his superior Prudence and Sagacity; but that Ulysses outwitted him, and was said, for that Reason, to put out his Eye.

637. *Argolici clypei.* The Grecian Bucklers were large enough to cover the whole Body. Hence Homer gives them the Epithet *ἀμφιπυρρῆς*, *that covers the whole Man*: And, as they were round, this Comparison denotes both the Figure and Magnitude of his Eye.

639. *Miseri.* He calls them miserable, in being exposed to such Danger.

Non qualem quantusque Polyphemos claudit lanigeras pecudes in cavo antro, atque preffat ubera; centum alii tales infandi Cyclopes vulgo habitant ad hęc curvæ litore, et errant in altis montibus. Tertia cornua lune jam complent se lumine, cum traho vitam in silvis, inter desertæ lustræ dubiosque ferarum, prospicio vixisse Cyclopes ab rupe, sonitusque sonitum pedum vocemque. Rami dant mihi victum infelicem, nempe baccas, lapidosaque corna, et herbas pascunt me vultu radicibus. Collostrans omnia, primùm conspexi hanc classem venientem ad littora; addixi me huic, quæcunque fuisset; satis est mihi effugisse nefandam gentem. Vos potius absumite hanc animam quæcunque lea.

Vix fatus erat ea, cum videmus in summo monte pastorem Polyphemum ipsum moventem se vastâ mole inter pecudes,

Nam qualis quantusque cavo Polyphemus in antro

Lanigeras claudit pecudes, atque ubera preffat;
Centum alii curva hæc habitant ad littora vulgo
Infandi Cyclopes, et altis montibus errant. 644
Tertia jam Lunæ se cornua lumine complent,
Cum vitam in silvis, inter desertæ ferarum
Lustra domosque, traho, vastosque ab rupe Cyclopes

Prospicio, sonitumque pedum, vocemque tremisco.

Victum infelicem, baccas, lapidosaque corna
Dant rami, et vultis pascunt radicibus herbæ. 650
Omnia collustrans, hanc primùm ad littora classem

Conspexi venientem; huic me, quæcunque fuisset,

Addixi: satis est gentem effugisse nefandam.

Vos animam hanc potius quocunque absumite letho.

Vix ea fatus erat, summo cum monte videmus

Ipsam inter pecudes vastâ se mole moventem

655

TRANSLATION.

the Shore. For such and so vast as Polyphemus pens in his hollow Cave the fleecy Flocks, and drains their Dugs, a hundred other direful Cyclops commonly haunt these winding Shores, and roam on the lofty Mountains. The horned Moon is now filling up her Orb for the third Time, while in these Woods, among the desert Dens and Holds of wild Beasts, I linger out my Life, and descry from the Rock the enormous Cyclops, and quake at every Sound of their Feet and Voice. The Berries and stony Cornels, which the Branches supply, is my wretched Sustainance, and the Herbs feed me with their plucked up Roots. Casting my Eyes around on every Object, this Fleet I spied first steering to the Shore: To it I was resolved to give up myself, whatever it had been: It suffices me, that I have escaped from that horrid Crew. Do ye destroy this Life by any Sort of Death, rather than leave me to their Mercy. Scarce had he spoke, when on the Summit of the Mountain we see the Shepherd Polyphemus himself, stalking

NOTES.

645. Tertia jam Luna, &c. Literally, *The Horns of the Moon are filling themselves up with Light for the third Time.*

653. Addixi. This Word strongly marks his State of Despair; it signifies that he made over

himself to them as their Property, that they might dispose of him in whatever Manner they pleased; being one of the three Words pronounced by the Roman Prætor, when he determined a controverted Right, *do, dico, addico.*

659. *Trin*

Pastorem Polyphemum, et littora nota petentem :
Monstrum horrendum, informe, ingens, cui lumen
ademtum.

Trunca manum pinus regit, et vestigia firmat :
Lanigeræ comitantur oves ; ea sola voluptas, 660
Solamenque mali : de collo fistula pendet.

Postquam altos tetigit fluctus, et ad æquora venit ;
Luminis effossi fluidum lavit inde cruorem,
Dentibus infrendens gemitu : graditurque per
æquor

Jam medium, nec dum fluctus latera ardua
tinxit. 665

Nos procul inde fugam trepidi celerare, recepto
Supplice, sic merito ; tacitique incidere funem :
Verrimus et proni certantibus æquora remis.

Sensit, et ad sonitum vocis vestigia torfit.

Verùm ubi nulla datur dextram affectare po-
testas, 670

Nec potis Ionios fluctus æquare sequendo ;

et petentem nota littora : mon-
strum horrendum, informe, in-
gens, cui lumen est ademtum.
Trunca pinus regit manum, et
firmat ejus vestigia : Lanigeræ
oves comitantur eum, ea est so-
la voluptas illi, solamenque ma-
li : fistula pendet de collo ejus.
Postquam tetigit altos fluctus,
et venit ad æquora ; lavit inde
fluidum cruorem effossi luminis,
infrendens dentibus, cum gemitu ;
jamque graditur per medium æ-
quor, nec dum fluctus tinxit
ejus ardua latera. Nos trepidi
cepimus celerare fugam procul
inde, supplice recepto, sic me-
rito à nobis, tacitique cepimus
incidere funem ; et proni ver-
rimus æquora certantibus remis.
Polyphemus sensit hoc, et torfit
vestigia ad sonitum vocis : ve-
rùm ubi nulla potestas datur af-
fectare dextram, nec potis est æ-
quare Ionios fluctus sequendo nos,

TRANSLATION.

with his enormous Bulk among his Flocks, and making towards the Shore, his usual Haunt. A horrible Monster, misshapen, vast, of Sight deprived. The Trunk of a Pine guides his Hand, and firms his Steps. His fleecy Sheep accompany him ; this his sole Delight, and the Solace of his Distress : From his Neck his Whistle hangs. After he touched the deep Floods, and arrived at the Sea, he therewith washes away the trickling Gore from his quenched Orb, gnashing his Teeth with a Groan : And now he stalks through the Midst of the Sea, while the Waves have not yet wet his gigantic Sides. We, in hurrying Consternation, hasten our Departure far from that Shore, having received our Suppliant, who thus merited our Favour ; we silently cut the Cable, and, bending forward, sweep the Sea with struggling Oars. He perceived, and at the Sound turned his Steps. But when it is quite out of his Power to reach us with his eager Grasp, and himself unable in pursuing us to equal the Ionian Waves, he raises a prodigious Yell,

NOTES.

659. *Trunca manum pinus regit.* This is Virgil's ingenious Way of giving us an Idea of Polyphemos's gigantic Size. From the enormous Staff he wields in his Hand, we are left to imagine the Strength and Dimensions of his Body : *Nam quod illud corpus mente concipiam, says Quintilian, cujus trunca manum pinus regit ?*

661. *De collo fistula pendet.* These Words seem spurious ; Donatus rejects them ; they are not in Heinſius, and some other Editions, nor is there the least Mention of this Circumstance in Homer.

669. *Ad sonitum vocis.* This may either re-

fer to the Sound of their Voices ; for, though it is said they went off *taciti*, this can only mean with little Noise ; for it was impossible but some must speak to give the necessary Orders ; or, in general, to the Noise of their Oars, &c. for *vox* sometimes signifies any Sound whatever.

670. *Dextram affectare.* This is a very uncommon Phrase ; Servius explains it, *avis quadam aviditate manum ad navem injicere, eagerly to grasp at the Ship.* Some ancient Copies read *dextra attrahere*, in which there is no Difficulty.

tollit immensum clamorem, quo
pontus et omnes undæ intremuere,
tellusque Italiae penitus est ex-
territa, Ætnaque immugiit cur-
vis cavernis. At genus Cyclo-
pum, excitum è sylvis et altis
montibus, ruit ad portus, et com-
plent littora. Cernimus Ætneos
fratres affantes nequicquam tor-
vo lumine, ferentes alta capita
caelo; horrendum concilium: ta-
les quales cum aërie quercus,
aut conifera cyparissi consite-
runt celsæ vertice, alta silva
Jovis, lucusve Dianæ. Acer
metus agit locos præcipites ex-
cutere rudentes quocunque, et in-
tendere vela secundis ventis. Con-
tra, jussa Heleni monent, ni te-
neant cursus inter utramque vi-
am, nempe Scyllam atque Cha-
rybdim, parvo discrimine lethi:

Clamorem immensum tollit, quo pontus, et
omnes

Intremuere undæ, penitusque exterrita tellus
Italiae, curvisque immugiit Ætna cavernis. 674

At genus è sylvis Cyclopum et montibus altis
Excitum ruit ad portus, et littora complent.

Cernimus affantes nequicquam lumine torvo
Ætneos fratres, coelo capita alta ferentes;

Concilium horrendum: quales cum vertice celsæ
Aërie quercus, aut coniferae cyparissi 680

Consisterunt, silva alta Jovis, lucusve Dianæ.

Præcipites metus acer agit quocunque rudentes
Excutere, et ventis intendere vela secundis.

Contra, jussa monent Heleni Scyllam atque Cha-
rybdim, 684

Inter utramque viam, lethi discrimine parvo,

TRANSLATION.

wherewith the Sea and every Wave deeply trembled, and Italy, to its inmost Bounds, was frightened, and Ætna bellowed through its winding Caverns. Mean While the Race of the Cyclops, roused from the Woods and lofty Mountains, rush to the Port, and croud the Shore. We see the Ætnean Brothers, standing with their one Eye, louting *Terrors on us* in vain, bearing their Heads aloft to Heaven; a horrid Assembly: As when aerial Oaks, or Cone-bearing Cypresses, Jove's lofty Wood, or Diana's Grove, together rear their towering Tops. Violent Fear impels our Crew to tack about to any Quarter whatever, and spread their Sails to any Wind that would favour their Escape. On the other Hand, the Commands of Helenus warn them not to continue their Course between Scylla and Charybdis, a Path which borders on Death on either Hand: Our Resolution

NOTES.

680. *Coniferae cyparissi*. The Fruit of the Pines and Cypresses is called Cones, because they grow in the Shape of a Cone.

681. *Consisterunt*. Some read *constiterunt* for the sake of the Quantity; but there is no Need of that Alteration; for *Virgil* generally shortens the penult Syllable in those Tenses, as

Obstupui steteruntque comæ, &c.

Matri longa decem tulerunt fastidia menses.

683. *Ventis intendere vela secundis*. i. e. says *Donatus*, to sail wherever the Winds would carry them; for all Winds are favourable, if we follow their Impulse.

683. *Contra*, &c. I am inclined to think this whole Sentence is wrong pointed, and that it ought to be thus:

*Contra, jussa monent Heleni Scyllam atque Cha-
rybdim:*

*Inter utramque viam, lethi discrimine parvo,
Ni teneant cursus, certum est dare linteæ retro.*

And then the Construction will be: *Contra jussa Heleni monent Scyllam atque Charybdim*. On the other Hand, *Helenus's* Instructions warn us to beware of *Scylla* and *Charybdis*: Therefore *ni teneant* (perhaps *teneam*, in the first Person, as *prætervebor*, Verse 688.) *cursus inter utramque viam, parvo discrimine lethi*, &c. That we may not continue our Course so as to border on Death, or run the imminent Hazard of Destruction between both, *viz. Polyphemus* on the one Hand, and *Scylla* and *Charybdis* on the other, it is resolved to sail backward.

685. *Inter utramque viam*. See the former Note.

685. *Ni teneant cursus*. Some Copies have *ne*, however, *ni* often signifies the same with *ne*, particularly in *Plautus*, and the more ancient Roman Authors.

685. *Certum est dare linteæ retro*. That is, they are resolved to steer a backward Course for
Baly,

Ni teneant cursus : certum est dare lintea retro.

Ecce autem Boreas angustâ ab sede Pelori
Missus adest. Vivo prætervehor ostia saxo
Pantagis, Megarosque sinus, Tapsumque jacen-
tem.

Talia monstrabat relegens errata retrorsum 690
Littora Achæmenides, comes infelicis Ulyssæi.

Sicanio prætenta sinu jacet insula contra
Plemmyrium undosum ; nomen dixere priores
Ortygiam. Alpheum fama est huc Elidis am-
nem

Occultas egisse vias subter mare ; qui nunc 695
Ore, Arethusa, tuo Siculis confunditur undis.

certum est dare lintea retro.

Eccæ autem Boreas missus ab angustâ sede Pelori adest : prætervehor ostia Pantagis à vivo saxo, Megarosque sinus, jacentemque Tapsum. Achæmenides, comes infelicis Ulyssæi, monstrabat nobis talia, relegens littora retrorsum errata.

Insula jacet prætenta Sicanio sinu contra undosum Plemmyrium : priores dixere nomen ejus Ortygiam. Fama est Alpheum, amnem Elidis, egisse occultas vias huc subter mare ; qui amnis nunc confunditur Siculis undis, tuo ore, O Arethusa.

TRANSLATION.

therefore is to sail backward. And lo the North-wind commissioned from the narrow Seat of Pelorus comes to our Aid. I am wafted beyond the Mouth of Pantagia fringed with living Rock, the Bay of Megara, and low-lying Tapfus. These Achæmenides, the Associate of accursed Ulysses, pointed out to us, as backward he cruized along those Coasts that were the Scene of his former Wanderings.

Before the Sicilian Bay outstretched lies an Island opposite to rough Plemmyrium : The Ancients called its Name Ortygia. 'Tis said, that Alpheus, a River of Elis, hath hither worked a secret Channel under the Sea : Which River dis-emboguing by thy Mouth, O Arethusa, is now blended with the Sicilian Waves.

NOTES.

Italy, by Sailing round Sicily, according to Helius's Admonition :

Præstat Trinacrii metas lustrare Pachyni
Cessantem, longos et circumflectere cursus, &c.
Verse 429.

688. Missus adest. As they were resolved to sail backward, the North-wind favoured this their Design ; and therefore Æneas speaks of Boreas, the North-wind, as a Person sent or commissioned from Heaven to befriend and assist him.

687. Pelori. Pelorus, now Capo di Faro, is a northern Promontory of Sicily, next to Italy ; it is called Angusta, on Account of the Straights that there divide Sicily from Italy, which are but about a Mile and a Half over.

689. Pantagia. Pantagia, or Pantagias, a River between Catana and Syracuse ; the Mouth of it is inclosed on either Side with a steep Rock.

689. Tapsumque jacentem. Tapfus is a Peninsula in the Bay of Megara, which lies low, and almost level with the Waves.

690. Relegens retrorsum. We have a parallel Passage to this in Horace, Carm. Lib. I. Ode

XXXIV. 3. where, according to Dr. Bentley's ingenious Correction, iterare is joined with cursus relector, as here we have retrorsum relegens :

nunc retrorsum
Vela dare, atque iterare cursus
Cogor relector.

Instead of relector in the common Editions.

690. Errata retrorsum. According to the Opinion of those who make Ulysses to have sailed from the Country of the Lotophagi in Africa, to Mount Ætna, and the Territory of the Cyclops, along the eastern Coast of Sicily.

691. Infelicis Ulyssæi. Infelix here has the same Signification as Verse 246, on which see the Note.

693. Plemmyrium. A Promontory not far from Syracuse ; between which City and the Promontory lay the Island, here called Ortygia.

694. Alpheum. Alpheus, a celebrated River in the Peloponnesus, taking its Rise from Mount Stymphalus, and running through Arcadia and Elis.

696. Arethusa. A Fountain in the west Side of the Island Ortygia, The Poets feigned, that
Z z Alpheus,

Nec ut jussu veneramus magna
numina loci: et inde exsupero
præpingue solum stagnantis He-
lori. Hinc radimus altas cau-
tes projectaque saxa Pachyni;
et procul apparet Camarina
nunquam concessa satis moveri,
campique Gelo, immanisque Ge-
la, dicta cognomine fluvii: inde
arduus Acragas, quondam gene-
rator magnanimûm equorum, lon-
gè ostentat maxima mœnia. Ven-
tisq; datis, linquo te, O palmo-
sa Selinus: et logo Lilybeia va-
da dura cæcis saxis. Hinc por-
tus et illætabilis ora Drepani ac-
cipit me.

Jussi numina magna loci veneramus: et inde
Exsupero præpingue solum stagnantis Helori.
Hinc altas cautes projectaque saxa Pachyni
Radimus; et fatis nunquam concessa moveri
Apparet Camarina procul, campique Gelo, 701
Immanisque Gela, fluvii cognomine dicta.
Arduus inde Acragas ostentat maxima longè
Mœnia, magnanimûm quondam generator e-
quorum.

Teque datis linquo ventis, palmosa Selinus;
Et vada dura lego saxis Lilybeia cæcis. 706
Hinc Drepani me portus et illætabilis ora

TRANSLATION.

We venerate the great Divinities of the Place as commanded; and thence I pass the too luxuriant Soil of the overflowing Helorus. Hence we skim along the high Cliffs and prominent Rocks of Pachynus, and at a Distance appears the Lake Camarina, by Fate forbid to be ever removed, the Geloian Plains, and huge Gela, called by the Name of the River. Next towering Agragas shews from far its stately Walls, once the Breeder of generous Steeds, and thee, Selinus, fruitful in Palms, I leave, by Means of the given Winds; and I trace my Way through the Shallows of Lilybeum, dangerous by Reason of many latent Rocks. Hence the Port and unjoyous Coast of Drepanum receives me: Here, alas!

NOTES.

Alpheus, the River God, being in Love with this Fountain-Nymph, rolled his Streams from *Elis* by a Passage under Ground, and passed through the Sea, without intermixing, into *Sicily*, where he rose up with the Fountain *Arethusa*, and mingled his Streams with hers. What makes this Fable the more absurd is, the Distance between the *Peloponnesus* and *Sicily*, which is at least 450 Miles.

698. *Stagnantis Helori*. Helorus, or Elorus, is a River in *Sicily*, that runs between *Syracuse* and the Promontory of *Pachynus*. It overflows all the Fields about at certain Seasons, like the *Nile*, to which the Fertility and Fatness of the Soil here mentioned was owing.

699. *Pachyni*. Pachynus, or Pachynum, is the southern Promontory of *Sicily*, now called *Capo Passero*, or *Passero*, one of the three, whence it is denominat'd *Trinacria*.

701. *Camarina*. A Lake near a City of the same Name, built by the People of *Syracuse*. It is said, *fatis nunquam concessa moveri*, because, in Time of a Plague, which was thought to arise from the pestilential Vapours of that Lake, the Inhabitants, being d signed to drain it, consulted the Oracle of *Apollo*, who forbid them to move or disturb it; *μηδ' αὖτις Καραίνας, αὐχμότες*

μηδ' αὐχμότες. Notwithstanding which Prohibition, they drained the Lake, and had Cause to repent it afterwards; for the Enemy, entering by that Ground where the Lake had stood, made themselves Masters of their City.

704. *Magnanimûm generator equorum*. *Servius* quotes *Pindar* in Proof of the *Agrigentines* having been famous for sending Horses to the Olympic Games. Their City *Agrigentum*, or *Agragas*, was on the southern Coast of *Sicily*, at the Mouth of the River *Agragas*, formerly one of the largest Cities in the Island: It is called *Arduus*, because it was built on the Summit of a Mountain.

705. *Palmosa Selinus*. A City on the same Coast, whose Plains abounded with Palm-trees.

706. *Vada Lilybeia*. Lilybeum was another of the three Promontories of *Sicily*, whence it had its Name *Trinacria*. It lies on the western Point of the Island; its Rocks run out into the Sea, to the Distance of three Miles, and are covered with the Waves; whence *Virgil* mentions its stony Shallows and hidden Rocks, *vada dura saxis cæcis*.

707. *Drepani*. Drepanum, now *Trepani*, a maritime Town in *Sicily*, that lies northward from

Accipit. Hic, pelagi tot tempestatibus actus,
Heu ! genitorem, omnis curæ casusque leva-
men,

709

Amitto Anchisen. Hic me, pater optime, fessum
Deferis, heu ! tantis nequicquam erepte periclis.
Nec vates Helenus, cum multa horrenda mo-
neret,

Hos mihi prædixit luctus ; non dira Celæno.

Hic labor extremus, longarum hæc meta via-
rum.

Hinc me digressum vestris Deus appulit oris. 715

Sic pater Æneas, intentis omnibus, unus
Fata renarrabat Divûm, cursusque docebat.
Conticuit tandem, factoque hic fine quievit.

Hic, ætas in tempestatibus pe-
lagi, heu ! amitto Anchisen ge-
nitorem, levamen, casusque
casusque hic, O optime pater !
tu deferis me fessum, heu ! erep-
to tantis periclis nequicquam.
Nec vates Helenus, cum moneret
me multa horrenda, prædixit
mihi hos luctus ; non dira Celæ-
no prædixit. Hic est meus la-
bor extremus, hæc meta mihi
longarum viarum. Deus appu-
lit me vestris oris digressum
hinc.

Sic pater Æneas, omnibus in-
tentis, unus renarrabat fata Di-
vûm, docebatque suos cursus ;
tandem conticuit, quicunque finis
facto hic.

TRANSLATION.

after being tossed by so many Storms at Sea, I lose my Sire Anchises, my Solace
in every Care and Suffering : Here thou, best of Fathers, whom in vain alas I
saved from so great Dangers, here thou forsakest me spent with Toils. Neither
prophetic Helenus, when he gave me many dreadful Intimations, nor execrable
Celæno, foretold me of this mournful Stroke. This was my finishing Disaster,
this the Termination of my long tedious Voyage. Parting hence, a God direct-
ed me to your Coasts.

Thus Father Æneas, while all sat attentive, he the only Speaker recounted
the Destiny allotted to him by the Gods, and gave a History of his Voyage : He
ceased at length, and here, having finished his Relation, retired to Rest.

NOTES.

from the Promontory of Lilybæum, at the Dis-
tance of about eighteen Miles. It is called *illæ-
rabilis ora*, an unjoyous Coast, because here Æ-
neas lost his Father.

709. *Genitorem amitto.* In this Virgil differs
from Strabo, who makes Æneas to have arrived
at Laurentum with his Father Anchises, and his
Son Ascanius.

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—— *Antiquam exquirite Matrem.*

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—— *Vos exemplaria Græca*

Nocturna versate manu, versate diurna.

Horat.

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And they sung a new Song, saying, *Thou art worthy, &c. for thou wast slain, and hast redeemed us, &c.* Rev. v. 9.

Soliti essent (*i. e.* Christiani) convenire, carmenque Christo quasi Deo dicere. *Plinius* in Epist.

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